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A NEW

James M'Cosh

LITERAL TRANSLATION

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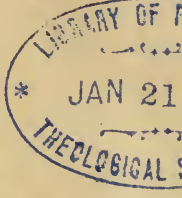

OF ALL THE

APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED, A

HISTORY OF THE LIFE OF THE APOSTLE PAUL.

In Four Volumes.

BY JAMES MACKNIGHT, D. D.

AUTHOR OF A HARMONY OF THE GOSPELS, *&c.*

THE FOURTH EDITION.

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR.

VOL. I.

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ACCOUNT

OF THE

LIFE AND CHARACTER

OF

JAMES MACKNIGHT, D. D.

FEW men have distinguished themselves, by greater ardour and perseverance, in the study of the Sacred Scriptures, than the Author of the following Work. Possessed of a vigorous and penetrating mind, he was indefatigable in applying its best efforts, almost exclusively, to the illustration of those inspired writings which contain the sublime doctrines of our faith and hope; and on the result of his critical labours, the Public has pronounced a most favourable judgment. To those, accordingly, who feel an interest in the success of religious truth, the noblest department of human knowledge, it is presumed that a brief account of the life and character of Dr MACKNIGHT will not prove unacceptable. Some information of this kind is, indeed, commonly regarded as a tribute due to the memory of those who have distinguished themselves in the walks of learning, and may be useful to animate the exertions of others who dedicate their talents to similar pursuits.—The present short

short biographical notice, of which the particular facts and dates have been obtained from Dr MACKNIGHT's family, is merely an outline of the account intended to be given in a new Edition of his chief Work, on the Apostolical Epistles.

Dr JAMES MACKNIGHT was born on the 17th of September 1721. His father, Mr WILLIAM MACKNIGHT, Minister at Irvine, was a native of Ireland, where his ancestors, descended from the family of M'NAUGHTANE in the Highlands of Scotland, had resided for more than a century, and where some of his relations still remain. Mr WILLIAM MACKNIGHT early displayed very popular talents as a preacher; and having, it is said, accidentally officiated in the church of Irvine, sometime after the death of the former incumbent, he gave so much satisfaction to the hearers, that he was soon appointed to supply the vacant charge. In this situation he continued during life, universally esteemed for genuine piety, purity of morals, and integrity of character.—He married ELIZABETH GEMMIL, daughter of Mr GEMMIL of Dalraith; a small property in the neighbourhood of Kilmarnock, which had been in possession of the same family for several centuries, and which Dr MACKNIGHT afterwards inherited in right of his mother.

By his marriage, Mr WILLIAM MACKNIGHT had two daughters and four sons; of whom the youngest, and only one now alive, is THOMAS MACKNIGHT, Esq. of Ratho; a gentleman, who in early life signalized himself, during the American war, by the most eminent services as a Loyalist; and who since his return to his native country, has long been distinguished

ed by unusual activity in the prosecution of agricultural improvements, on the most liberal and extensive scale.

Mr JAMES MACKNIGHT, the subject of this narrative, received the rudiments of education at the school of Irvine ; and about the age of fourteen, was sent to the university of Glasgow, where he studied with great approbation from his teachers, on account of his diligence and proficiency. The notes he then took from the Lectures on Logic and Moral Philosophy, before he was sixteen, still remain among his papers, and afford remarkable indications of the same acuteness and soundness of judgment, which afterwards characterized his Theological Writings.

Having completed the usual course of academical discipline at Glasgow, Mr MACKNIGHT went to Leyden, in order to prosecute the study of Theology, to which he had shewn an early attachment. While he staid in Holland, he had an opportunity of procuring many valuable books written by foreign Divines, which afterwards assisted his own labours in explaining Scripture.—After his return to Scotland, having received from the Presbytery of Irvine a license to preach the gospel, he was chosen to officiate at the Gorbals, near Glasgow ; a situation which at that time could be held by a Licentiate of the Church, before being ordained to the pastoral function. On this occasion, one of the candidates was Mr ROBERT HENRY, afterwards the well known Historian of Great Britain. It is somewhat remarkable, that the same Gentlemen who thus happened to be placed in competition with each other at the commencement of life, were at last, after an interval of many years, associated as colleagues in the Charge of the Old Church Parish

Parish of Edinburgh; a connection which subsisted till the death of Dr HENRY, in the most cordial habits of friendship and intimacy.

From the Gorbals, Mr MACKNIGHT went to Kilwinning, in consequence of an invitation from Mr FERGUSSON, then Minister of that place; and acted for some time as his Assistant in the Charge of the Parish. Here he conducted himself with such propriety, that his character began to be established; and on the death of Mr FISHER at Maybole, he obtained the vacant living there, with the concurring wish of the heritors and people. Of this Charge, accordingly, he was ordained as Minister, on the 10th of May 1753. At Maybole, Mr MACKNIGHT continued sixteen years; and discharged the duties of the pastoral office with such assiduity and kindness, that when he left it, he carried with him the affections and regret of all his flock. It may be mentioned, as a pleasing evidence of attachment, that when he proposed accepting a Presentation to the living of Jedburgh, many respectable inhabitants of the Parish of Maybole, joined together in earnestly soliciting him to remain as their Pastor; and in order to obtain his compliance with this request, they offered not only to augment the value of his income, but to provide him an Assistant, should the state of his health render it necessary.—This generous proposal, however, he judged it proper, from prudential considerations, to decline.

It was at Maybole that, amidst his professional occupations in a populous Charge, Dr MACKNIGHT composed the first and second of his Works. Of the former, indeed, or the Harmony of the Gospels, it appears from his papers, that the plan had been conceived by him so early as the third or fourth year of his attendance

attendance at the university; and from that time he began to collect materials for the publication. The first edition of this book was published in 1756. Although the plan of it differed considerably from that of former Harmonies, in supposing that the Evangelists have not neglected the order of time in the narration of events, the reception it met with from the most competent judges was so favourable, that the Author was encouraged to undertake a second edition, with considerable improvements and additions. This edition appeared in 1763. In the same year, was also published by Dr MACKNIGHT, another performance of great merit, entitled, The Truth of the Gospel History; which had been the fruit of the Author's studies during the interval between the first and second editions of his Harmony. Its object is, to illustrate and confirm, both by argument and by appeal to the testimony of ancient authors, what are commonly arranged under the three great titles of the Internal, the Collateral, and the Direct Evidences of the Gospel History.

By these publications, Dr MACKNIGHT soon obtained a high reputation for theological learning. The University of Edinburgh conferred on him (among the first who obtained that distinction in Scotland) the Degree of Doctor of Divinity; and he was chosen Moderator of the General Assembly of the Church of Scotland in 1769.—During the course of the same year, he was translated to the Parochial Charge of Jedburgh; in which he remained about three years, and where he received from his people the most flattering tokens of respect and kindness.—In 1772, he was elected one of the Ministers of Edinburgh; a preferment for which he was chiefly indebted to the long continued and steady friendship of the

very respectable and highly esteemed family of Kilkerran. His first Charge in Edinburgh was the Parish of Lady Yesters; from which he was translated, in 1778, to the Old Church, where he continued during the remainder of his life.

The lives of the learned commonly offer little else to our curiosity, than the simple record of their studies and writings. This observation, often made, is peculiarly applicable in the present instance. After he took up his residence in Edinburgh, there were few occurrences in the life of Dr MACKNIGHT, which can be made the subject of narration.—Besides performing the ordinary duties of the pastoral function, a Minister of Edinburgh, in virtue of his office, is much occupied with public meetings on business of various kinds, especially the management of the different charitable Foundations, which have long been the boast of the Capital of Scotland. On these, accordingly, Dr MACKNIGHT, though he entertained some doubts respecting the good effects of such institutions, bestowed much of his attention; and his judicious counsels of management, were undoubtedly productive, at that time, of considerable benefit, in maintaining the strictness of their discipline, as well as the purity of their administration. Among other objects of such official care, is the Fund established by Act of Parliament for a Provision to the Widows and Children of Ministers in the Church of Scotland. As one of the Trustees appointed by the Act, he had long taken a leading part in conducting the business of this Charity; and when the growing prosperity of the Fund had paved the way for an increase of its capital, Dr MACKNIGHT was nominated by the Trustees, along with the celebrated Dr WEBSTER, (to whose

whose benevolent exertions this valuable institution was much indebted for its establishment) as a Commissioner to solicit a renewal of the Act of Parliament. This accordingly was obtained in 1779; fixing the capital at 100,000*l.* and making other alterations for the benefit of the Fund. After the death of Dr WEBSTER, Dr MACKNIGHT was appointed joint Collector with Sir H. MONCRIEFF WELLWOOD, Bart.; a colleague whose great ability and talents for business peculiarly qualified him, as experience has since shewn, for the important office which he still holds, with the highest credit to himself and advantage to the fund.

The line of conduct which Dr MACKNIGHT pursued, with regard to the points of Ecclesiastical Policy that have long divided the Members of the Church of Scotland, was different from what might have been presumed, in consequence of the first impressions on these topics, which, it is probable, he had received from his father. But after mature deliberation, with that manliness and self-decision which marked his character, he adopted the principles that were to regulate his future conduct in the Church Courts; and, throughout life, he acted steadily on that system of Ecclesiastical Policy, which, for many years past, has guided the decisions of the General Assembly. At the same time, he firmly resisted whatever appeared to him as any infringement on the constitutional law or practice of the Church; and, accordingly, when some of his friends seemed to wish for the abolition of Calls, as an unnecessary form in the settlement of Ministers, he moved and carried a resolution of the Assembly 1782, (relative to certain overtures on the subject, then under the discussion of the house,) "Declaring, That the Moderation of a

Call in settling Ministers, is agreeable to the immemorial and constitutional practice of this Church; and that it ought to be continued:" A resolution which was afterwards converted into a Declaratory Act, and printed as such in the Proceedings of the Assembly for that year.

Of Dr MACKNIGHT it may in general on this head be recorded, that no member of the Church to which he belonged, ever perhaps entertained more just or profound views respecting the great fundamental principles of her constitution and laws, or concerning the nature and distinctive powers of her several judicatories; and that in relation to the business which usually occupies the General Assembly, either in its judicative or in its legislative capacity, he always formed a clear, sound, and decisive judgment. On this account he was often consulted by the leading members of that Court. If he had made the business of the Church a *principal* object of his attention, it is probable that he would have attained a still more distinguished place in the number of those whose counsels direct the ecclesiastical affairs of Scotland.—It happened likewise, that on several important occasions, his professional advice and assistance were of essential service to the Magistrates of Edinburgh, with regard to the ecclesiastical arrangements of the city.

But what chiefly engaged his mind, and occupied his time, after he became a Minister of Edinburgh, was the execution of his last and greatest Work on the Apostolical Epistles; which was published in 1795, in four volumes quarto. Respecting this Work it is perhaps not unworthy of being told, that it was the result of the unremitting labour of almost thirty years; that notwithstanding his numerous professional

fessional avocations, the Author, while composing it, was seldom less than eleven hours every day employed in study; and that before it came to the press, the whole manuscript had been written no less than five times with his own hand.—At the time of publishing 'The New Translation of the Apostolical Epistles, with a Commentary and Notes,' Dr MACKNIGHT was highly indebted to the patronage of the Duke of Grafton; and after the work made its appearance, he received the most honourable testimonies of approbation from many of the Bishops and respectable Dignitaries of the Church of England, as well as from the ablest Divines of all descriptions.

After the publication of this Work, Dr MACKNIGHT considered himself as having accomplished the greatest object of his life; and wishing to enjoy at the end of his days, some relief from the labour of study, he resisted the repeated solicitations of his friends, who earnestly urged him to undertake the illustration of the book of the Acts, on the same plan which he had so successfully followed in explaining the other parts of the New Testament.—But soon after this period, from the want of their usual exercise, a sensible decline of his faculties, particularly a failure of his memory, was observed by his family. This fact is of a striking instance of the analogy between the powers of the body and those of the mind, both of which suffer by inaction: and it furnishes a useful caution to those who have been long habituated to any regular exertion of mind, against at once desisting *entirely* from its usual efforts; since the effect, in the course of nature, is not only to create languor, but to hasten the progress of debility and failure.

As yet, however, Dr MACKNIGHT's bodily vigour seemed

seemed to be but little impaired. In early life he was afflicted with frequent head-achs. But after he had reached the age of Thirty, they seldom returned ; and he afforded a singular instance of a sedentary life long continued, with hardly any of those complaints which it usually induces. This uninterrupted enjoyment of health he owed, under Providence, to a naturally robust make, and a constitution of body uncommonly sound and vigorous ; along with regular habits of temperance, and of taking exercise, which he did by walking nearly three hours every day.

Having finished the task he had prescribed to himself as an Author, he mingled frequently in the society of his friends, from which, at intervals, he had always received much enjoyment ; and long retained the same cheerfulness of temper, for which at the hours of relaxation from severe study, he had been remarkable, when in the company of those whom he esteemed. Even after the symptoms of his decline were become visible, his natural sagacity and strength of judgment, as well as his extensive and familiar knowledge of the Scriptures, were still to be discerned in his conversation and public appearances. And so habitual was his anxiety to discharge his duty, that he insisted on officiating for a considerable time after his friends had wished him to withdraw from public labour. It was not, indeed, without much intreaty, that he at last consented to accept the services of an Assistant.

At this period of his life, it was peculiarly fortunate for him, that in Dr Greive, who became his colleague after the death of Dr Henry, he found a companion of the most amiable manners, and a friend of distinguished worth and respectability, from whom he experienced every office of attention and kindness.

kindness. When he was at length no longer able to prosecute his favourite studies, the judicious opinions, and extensive information of his very accomplished and learned colleague, frequently afforded him in conversation a source of interesting entertainment.—These proofs of respect and attachment have laid his family under perpetual obligation; and gratitude forbids, that any account of him should be given to the world, without an acknowledgment of the friendly assiduities which cheered and supported his declining years.

The disease which terminated his life, was the Peripneumonia Notha; occasioned by an incautious exposure to the severity of the weather, about the end of December 1799. This distemper, in its progress and issue, resisted the ablest and most assiduous efforts of medical skill.—During his illness, his mind was composed, tranquil and resigned; he never complained; and on the morning of the 13th of January 1800, he expired without a struggle. As in the course of the preceding night he slept but little, the time was employed in hearing passages from the Psalms and Evangelists, which, by his own desire were read to him by one of his family.—Thus, having spent his life in illustrating Scripture, and exerted the last efforts of his attention in listening with delight to its precious words of peace to the righteous, he may be truly said to have slept in Jesus.

THE CHARACTER of a man whose life was devoted to a single object of incessant study, can hardly expected to afford scope for much variety of delineation. Perhaps the circumstances which have been related, sufficiently indicate its prominent features; and

and we might leave the consideration of it with observing, that it was strongly marked by vigour, firmness, good sense, and unbending integrity.—Yet we shall find, on a nearer inspection, that it is not unworthy of being contemplated more minutely; because it exhibits some traits of professional virtue, on which the mind may, for a little, dwell with pleasure and advantage. Such examples in real life illustrate the excellence of pure religion; and it is with peculiar interest that we read descriptions which make us familiarly acquainted with those who have contributed by their labours, to the instruction or the consolation of mankind.

As a clergyman, the sentiments and conduct of Dr Macknight were equally characterised by consistence and propriety. In the discharge of every public and private duty of religion, with a constant reliance on divine aid, he was regular and steady. He knew and felt what became the sacred office which he held; and never departed, on any occasion, from the dignity or decorum of his professional character. *Having given himself wholly to the meditation of divine things, he continued in them: In the work of his Master he was stedfast and faithful to the end.*—His piety was at once sincere, rational, and without ostentation. To be useful in the cause of truth and virtue, was his highest ambition: And with all the means of attaining this end, which the resources of a well-informed and liberal mind could supply, he united a zeal for the interests of Christianity, that terminated only with his life.

In that branch of the pastoral office which is called Lecturing, his learning and ability were much admired, and never failed to please, as well as to instruct and edify, in a degree which has seldom been equalled. As a preacher, also, without pretensions

to

to the graces of elocution, he had a certain earnestness of manner, evidently proceeding from the heart, and from a sincere anxiety to be useful, which always commanded the attention, and excited the interest of the hearers. *In doctrine he shewed uncorruptness, gravity, sincerity;* his sentiments were just, energetic, and impressive. And his constant object was to press on the minds of his people the truths necessary for the correction of vice, and the advancement of piety, knowledge, and goodness.—With this view he may be said to have affected a greater than usual plainness of diction. It is true, that to be perspicuous and intelligible to the most illiterate of his audience, ought to be always the chief object of a preacher. But this may be accomplished with a strict adherence to purity of language; and it must be confessed, that the difficulty is great of frequently employing familiar expressions, without descending from that propriety which is indispensable to the dignity of the pulpit.—It may be added, that his inexhaustible variety of thought and expression in prayer, bespoke a mind richly stored with religious ideas; and at once surprised and delighted those who regularly attended his ministry.

When engaged, either in private controversy or in the public debates of the Church Courts, he was always remarkable for speaking strictly to the point at issue. He was likewise distinguished by coolness, discretion, and command of temper; he listened with patience to the arguments of his opponents; and in delivering his opinions, he shewed himself uniformly open, candid, and explicit. At the same time, his talent was rather that of business than of address; he appeared to be better fitted for deciding on the merits of a question in debate, than for soothing the passions,

or managing the humours of mankind—a qualification rarely possessed but by minds of a superior order. —In the management of the Public Charities officially intrusted to the Ministers of Edinburgh, his rigid integrity, and impartial firmness in resisting the effects of all personal interest or solicitation, which he regarded as interfering with the real advantage of these Institutions, are still in the recollection of many with whom he then acted. On every occasion, indeed, he thought and acted with the energy of a self-deciding, upright mind. And hence it is, that all his writings evince the sentiments of a masculine independent spirit, uninfluenced by authority, and unfettered by prejudice.

Nor was his praise merely that of professional excellence. On various subjects his range of knowledge was ample and profound. Thus, his taste for classical literature was early formed. He perused the writers of antiquity with critical skill ; and of his acquaintance with the Greek language, especially the original of the New Testament, his observations on the force of the particles, in his Commentary, are a sufficient proof. In the speculations, also, of metaphysical, moral, and mathematical science, he was a considerable proficient. The fact is, his powers were such as might have been turned with advantage to any department of knowledge or learning.

It may further be noticed, that in conducting the ordinary affairs of life, he displayed uncommon prudence and sagacity. He was one of those who are generally attentive to small concerns, but on proper occasions shew themselves liberal to a high degree. Of this, different instances occurred in the course of his transactions with his friends ; and he was enabled to act on such a principle of generosity, by his usual habits

habits of economy and prudence.—Dr Macknight's external appearance was sufficiently expressive of his character. His countenance was manly and commanding, and his gait remarkably erect and firm.

Agreeably to the plan of this sketch, any critical account of Dr Macknight's Works cannot with propriety be given here. It may only be observed in general, that his reputation for sound criticism, extensive knowledge, and clear elucidation of the sacred writings, is rapidly increasing amongst Christians of every denomination; and he must be acknowledged to have been one of the most intelligent, judicious, and candid Expositors of the Scriptures, that ever appeared. Even during his own life-time, his diligence was rewarded by an ample portion of respectable fame.—The 'Harmony of the Gospels' has long been esteemed a work of standard excellence for the students of evangelical knowledge. His 'Truth of the Gospel History' has hitherto attracted the notice of the Public less than any of his other productions. But it well deserves to be more generally read; since of what it proposes to establish, it contains the most satisfying views that can be suggested by learning, acuteness, and good sense, and is admitted by the best judges to be a performance as useful and instructive as any we have on that important subject.

'The Commentary on the Apostolical Epistles' is now held in peculiar estimation; and it may be doubted, whether the scope of the sacred authors of these writings was ever, in any former age of Christianity, so fully, clearly, and happily stated, as has been

done by Dr Macknight, in the general Views and Illustrations which he has prefixed to the several Chapters of the Epistles.—In this able, judicious, and learned Work, the Author's method of explaining the Scriptures is every where employed with the greatest success. His object was to discover the meaning of the inspired writers in difficult passages, from a comprehensive view of all the circumstances to which they allude, without regard to interpretations of mere human authority. Hence, although in principle attached to the established standards of the church of Scotland, he did not conceive it as any advantage to the system which he maintained, to urge in support of its peculiar doctrines, every passage which zeal, without knowledge may have employed for that purpose. Nothing in fact tends more to injure the cause of truth and religion, than an injudicious appeal to Scripture; or the attempt to establish opinions by the sanction of scriptural words or passages, quoted singly, without regard to what precedes or follows them, and thus invested with a meaning, more than probable, entirely different from what was intended by the sacred writers. Of this mistaken application Dr Macknight has shewn various instances; remarking, that when a doctrine is sufficiently established by any passage in which it is expressly, or undoubtedly declared, we only weaken it by any appeal to other passages, of which the application to that doctrine may be dubious, or at best equivocal.—Accordingly, it must be allowed, that in this method of eliciting the true meaning of scripture, by a due respect to parallel passages, and the design of the whole context, the expositions and views which, with much sagacity of critical investigation, our author has given of Paul's Epistles, are extremely natural, acute, and sensible.

The

The Life of the Apostle Paul, which concludes the fourth volume of 'The Translation and Commentary,' is an excellent compendium of the Apostolical History; and may be considered as the Author's view and illustration of the Acts of the Apostles—the only part of the New Testament writings (except the Revelation of St John) to which the labours of Dr Macknight, as a Commentator, were not directed. —In all his writings, his style, though unambitious of elegance or ornament, is perspicuous, and appropriate to the subject.

Dr Macknight enjoyed the friendship and esteem of many eminent Characters among his cotemporaries of the same profession. In the number of these were Dr Blair and Dr Robertson; to whose attachment he owed much on different occasions.—If the portrait which has been given in this account, is a faithful resemblance, the name of him whom it represents may now be considered as not unworthy to be associated, in future times, with those of the men in whose society, during his life-time, he had often the happiness of passing his hours, and whose works will live as the glory of Scottish literature, while civilization and refinement exist.

Dr Erskine and Dr Findlay had been the companions of his early youth; and although in his opinions on some parts of Church policy, he differed from these venerable persons, so universally esteemed for piety and profound theological learning, their mutual regard continued unaltered through life.—From Lord Hailes he received many valuable hints, relative to the early state of Christianity, of which he availed himself in his last Work. To that learned and truly

truly estimable Character, he was also under peculiar obligations of another kind, through the friendship of the Kilkerran family, with which Lord Hailes was connected by marriage. The character and learning of Dr Macknight had long pointed him out as worthy of being promoted to a distinguished station in the Church. And it was on this ground, that by the immediate influence of John Dalrymple, Esq. brother of Lord Hailes, and provost of Edinburgh at that time, he obtained his election as a Minister of the City.

The proofs of respect which he experienced from many of his younger Brethren in the Church, were highly gratifying to Dr Macknight. Among his friends of this description, there were two for whom he entertained a peculiar esteem; and they will forgive the mention of their names on the present occasion, because the public tribute of regard which they have each had an opportunity of paying to his memory, in the General Assembly of the Church of Scotland, was so honourable to him, that it ought not to pass unrecorded. Principal Hill, with that impressive and dignified eloquence which has long been celebrated as having a powerful influence on the decisions of the Assembly, characterized him as—"A venerable Father, who ranked among the most eminent Divines that the Church of Scotland has produced; who often spoke in this House with great ability, and profound knowledge of the subject on which he delivered his opinion; who was a Master in our Israel, concerning all points of ecclesiastical law; and by whose theological labours, conducted during a long life with unremitting assiduity, and directed to the most valuable objects, all of us now daily profit." To Dr Finlayson, of whose firmness,

sagacity,

sagacity, and accurate knowledge, he early appreciated the future value to the Church, Dr Macknight was strongly attached by a certain congeniality of mind; and he often had great pleasure in discussing various subjects of his attention, with a friend so remarkable for acuteness, judgment, and strength of intellect.—It accorded with the sentiments of all his brethren, when Dr Finlayson, officially reporting to the Assembly, the death of Dr Macknight, as joint Collector of the Fund already mentioned, said, that "his deep learning, sound judgment, and great respectability of character, had rendered him one of the brightest ornaments of our Church."

Soon after the time of his being Ordained, Dr Macknight married Elizabeth M'Cormick, eldest daughter of the worthy and respectable Samuel M'Cormick, Esq. General Examiner of the Excise in Scotland—a Lady whose humane and charitable character endeared her to the people in every Parish where her husband has officiated as Pastor; and whose tender feelings of sympathy for distress, unwearied activity of benevolence, and constant anxiety to promote the happiness of all whom her kind offices can reach, are still known, and will long be remembered with approbation, in the circle where Providence has blessed her with opportunities of doing good. By her Dr Macknight had four Sons. The eldest, a very promising child, died at the age of seven. Another reached the age of thirty-three, after having suffered much from a lingering distemper, which at last proved fatal to him. The loss of this very amiable young man, was the chief distress which Dr Macknight experienced in the course of his long and useful life.

Of

—Of his family now remaining, one is engaged in a department of the Profession of the Law, and the other is a Clergyman of the Church of Scotland.

This plain and cursory narrative, which must now be brought to a close, is another proof of what has frequently been remarked, that the history of men whose lives have been spent in the acquisitions of learning, are generally barren of those incidents which excite an interest in the details of biography.—Continually occupied with the duties of his office, with his studies, and his writings, Dr Macknight seldom mingled in what may be called the bustle of the world, and had no share in the political transactions of the day. For engaging in these, indeed, as already hinted, he was little qualified, either by the natural bent of his mind, or by his usual habits of life. But he has left behind him a reputation superior to that which is conferred by the pursuits of ambition, or the lustre of events creating only a temporary interest in the passions of men; and his name will probably be remembered with veneration, as long as the study of divine truth continues to be cultivated in the Christian world.

GENERAL PREFACE.

THE new translation of the Apostolical Epistles being the principal part of the work now offered to the public, it will, no doubt, be expected, that the author should give the reasons which induced him to undertake a performance of this sort, after the many versions of the Scriptures already published.—The principles also on which this translation is formed, must be explained, that the reader may understand in what respects it will differ from other versions.—And as the Commentary and Notes, with the Prefaces and Essays, have greatly increased the size of the work, some account must be given of what is done in them towards explaining the meaning of the sacred oracles.

SECT. I. *Of the Ancient Translations of the Scriptures; and of their influence on the Modern Versions.*

With respect to the reasons which induced the author to attempt a new translation of the Apostolical Epistles, he acknowledges, that the versions of the Scriptures used at present by the different nations of Europe, have been faithfully made, according to the skill of the persons who made them; and that the common people who read any of these versions can be at no loss to know the fundamental articles of the Christian faith. Nevertheless, a new translation of these divinely inspired writings cannot be thought superfluous, unless it could be said with truth of some one of the versions extant, that it is every where accurate, intelligible, and unambiguous. But this, it is supposed, no good judge will take upon him to affirm.

The learned, in reading the ancient and modern versions of the Scriptures, must be sensible that there is a remarkable agreement among them, especially in their translations of the difficult passages. Now, though at first sight, this may be thought a proof of their accuracy, the inference is by no means safe. That agreement may have proceeded, not from the justness of the translation, but from the subsequent translators treading in the steps of those who went before them. And that they actually did so, will appear from what follows.

During the first and following age, the disciples of Christ being numerous in the countries where the Syriac was the vulgar language, a translation of the writings of the apostles and

evangelists into that language became absolutely necessary, after the gift of tongues, and of the interpretation of tongues, had ceased in the church. Wherefore, a Syriac translation of the books of the New Testament was very early made for the use of the Christians in the east, who did not understand the Greek. This, with the Syriac translation of the Hebrew Scriptures, is what the Maronites, who use that translation, call *The pure and ancient Syriac version;* (simplicem et antiquam. Mill's Prolegomena, No. 1237. Kuster's edition.) But the Maronites speak without proof, when they say a part of that version was made in the time of Solomon, and the rest by Thaddeus, or some other of the apostles, in the time of Agbarus. It is certain, however, that the Syriac version of the New Testament is very ancient. For, from its wanting the second Epistle of Peter, the second and third of John, the Epistle of Jude, and the Revelation, and from some other marks of antiquity, Walton and Mill, with great probability, infer, that it was made before the whole of the sacred writings were generally known; consequently, that it was made in the beginning of the second century. (See 2 Pet. Pref. Sect. i.) This Syriac version, on account of its antiquity, and because it is in a language not materially different from that which our Lord and his Apostles used, was held in great esteem, in the early ages, by all the eastern churches. But it was not known among us till the sixteenth century, at which time it was brought into Europe, from Ignatius, the Patriarch of Antioch, by an eastern priest; and falling into the hands of Albert Widmanstad he printed it at Vienna, in the year 1555; since which it hath been well known to the learned in Europe, and well received by them all *.

The reasons which occasioned a Syriac translation of the Scriptures to be made in the east, operated likewise in producing a Latin translation of the same writings, for the use of the Christians in the west. This is what hath been called *the old Italic version;* which, as Mill conjectures, (No. 308.) was made in the time of Pope Pius I. that is, in the middle of the second century, not long after the first Syriac version was made. In the Italic version, the New Testament was translated from the Greek, and the Old, not from the Hebrew, but from the Septuagint,

* Mill, by teſtimonies perfectly convincing, (No. 1237.) hath eſtabliſhed the antiquity and authenticity of the firſt Syriac verſion. Afterwards, in the fifth century, as is ſuppoſed, a ſecond Syriac tranſlation of the Old Teſtament, was made from the Septuagint, as ſet forth in Origen's Hexapla, and of the new, according to Mill, from a Greek copy preciſely the ſame with that from which the Italic or Vulgate verſion was taken. But, for the reaſons afterwards to be mentioned, (page 4.) it is more probable that it was taken from the Vulgate itſelf. In this ſecond Syriac verſion, the epiſtles wanting in the firſt, together with the hiſtory of the adultereſs, John viii. are tranſlated.

tuagint, which at that time was generally believed to have been made by inspiration, and was esteemed of equal authority with the Hebrew itself. But the edition of the Septuagint from which it was made being very incorrect, Jerome, about the year 382, at the desire of pope Damasus, translated the Old Testament into Latin from the LXX. as set forth in Origen's Hexapla; and, at the same time, corrected the Italic translation of the New Testament by the Greek. (See Mill, No. 852, 853.) In his preface, however, Jerome informs us, (No. 1356.) that he corrected it only in those passages where he thought the meaning of the Greek text was misrepresented. The other passages, in which the deviations from the original were of less importance, he suffered to remain as he found them, that his might not appear to be very different from the former edition of the Italic version, which at that time was universally used. Afterwards, between the years 392 and 405, Jerome translated all the books of the Old Testament from the Hebrew. This second version, as well as his corrections of the Italic translation of the New Testament, being disapproved by many of the bishops and learned men of that age, as lessening the credit of the old translation, a new edition of the Italic version was compiled, in which its translations of the Psalms, and of some other books of the Old Testament, were retained, (Simon Hist. Crit. L. ii. c. 7.) and Jerome's second version of the rest were adopted, together with his corrected translation of the New Testament. The Italic version of the Bible, thus modelled and amended, is what hath long been known in the church by the name of *the Vulgate*. And though at the first that edition was rejected by many who adhered to the Italic translation in its primitive form, yet the prejudices of the public subsiding by degrees, it came at length into such general esteem, that it was substituted in place of the Italic, which had been long publicly read in the western churches, and in all the churches of Africa, (No. 546.) And thus the Vulgate became the only version of the Scriptures, used in the Latin church, down to the times of the reformation.

The Italic translation of the New Testament having been made from copies of the original, nearly as ancient as the apostolical age, the readings of these copies exhibited in the Vulgate, were considered as so authentic, that in the fifth and following centuries, some of the transcripts of the Greek Testament were corrected by the Vulgate. In this manner, the famous Alexandrian MS. was corrected, if we may believe Wetstein, (see Pref. to his Greek Testament) as likewise, according to Mill, (No. 1457. 1479.) were the Vatican and the St. Germain copies; and, according to Kuster, some others. (See his Preface.) Nay, Mill himself thought the readings of the Vulgate so authentic, that he imagined certain passages of our present Greek

Testament might, by these readings, be restored to what he calls their primitive integrity. (No. 1309. 133.) Be this as it may, if the Vulgate edition of the Italic version was in such esteem as to be used anciently in correcting the Greek copies we may well believe that the persons who translated the New Testament into the Syriac, the second time, and into the other eastern languages, would be much guided by the Vulgate, or by the versions which followed it. Hence, in the second Syriac, and other eastern versions, there is such a surprising agreement with the Vulgate, that Mill once thought them translations actually made from it. (No. 1249.) Afterwards, indeed, to give the greater authority to the readings of the Vulgate, he supposed the Greek copies, from which these oriental versions were made, were the same with the copy from which the Italic was taken. (No. 1250.) But it can hardly be thought that these translators met with copies of the original exactly similar to that from which the Italic was made. The general esteem in which that version first, and afterwards the Vulgate, was held in the early ages, makes it more probable that the oriental versions copied the Italic, or Vulgate *, as the Italic itself seems to have been copied from, or corrected † by the first Syriac translation. What confirms this conjecture is, that the Saxon version of the four gospels was made from the Italic, before it was corrected by Jerome. (No. 1401.) This version was printed at London in the year 1571, by John Fox, the martyrologist, from a copy now in the Bodleian library.

As most of the ancient translations of the New Testament copied the Vulgate, it may be presumed that the persons who, in later times, translated the inspired writings into the different European languages, made their translations from the Vulgate likewise. Accordingly, when Peter Waldus, in the year 1160, got the gospels and some other books of Scripture translated into the French language, and John Wickliff, in the year 1367, translated the New Testament into English, these translations were not made from the originals, but from the Vulgate.

* If what is alleged above be true, namely, that the most ancient copies of the Greek Testament were corrected by the Vulgate, and that the Ethiopic, the second Syriac, the Arabic, and other oriental versions of the New Testament, were translations from the Vulgate, it will follow, that the readings of these ancient MSS. and versions, are to be considered in no other light than as the readings of the Vulgate. The same judgment must be passed on the readings of the Saxon version; for it was made from the Vulgate. Wherefore, though, at first sight, the agreement of so many MSS. and versions, in any reading, may seem to add weight to that reading; yet, in so far as these MSS. were corrected by the Vulgate, and the versions mentioned were made from it, their agreement in that reading is of less consequence, as the authority of the whole resolves itself ultimately into that of the Vulgate.

† The agreement of the Italic with the first Syriac, is shewn by Beza, in many passages of his notes.

Vulgate. About that time, likewise, there were other vernacular translations of the Scriptures used in different countries, which were all made from the Vulgate. (See Simon Hist. Crit. V. T. L. ii. c. 22.) Nor could they be otherwise made, very few in that age having any skill in the original languages. Nay, in times more enlightened, I mean about the beginning of the reformation, when Luther translated the New Testament into the German language, and Tyndal into the English, and Olivetan into the French, though these excellent men are said to have made their translations from the Hebrew and Greek, it is more probable that they made them from the Latin, and corrected them by the Greek. This was the case with Tyndal, as shall be shewn afterwards. These fathers of the reformation, before their eyes were a little opened, having known no other word of God but the Latin Bible, it was natural for them to follow it in their translations, where the doctrines in dispute between them and the Papists did not interfere. The high esteem in which the Vulgate version was held at that time, was strongly displayed by the fathers of the council of Trent, many of them men eminent for their learning, when, in their fourth session, after enumerating the books of Scripture, they decreed as follows: *If any person does not esteem these books, with all their parts, as contained in the Vulgate edition, to be Scriptures and canonical, let him be anathema* *. Then, to strengthen their decree, they added, *That in all public readings, disputations, preachings, and expositions, the Vulgate edition of the Scriptures is to be held as authentic.* (Fra. Paolo's History of the Council of Trent.) It is true, the first reformers neither acknowledged the authority of the council, nor carried their respect for the Vulgate translation so far as to place it on an equality with the originals. Yet, it was natural for them to follow that highly esteemed ancient version, especially when they were at any loss for the meaning of the Greek text.

Beza,

* The above decree must seem strange to those who know, that before it was made, the edition of the Vulgate mentioned in it was acknowledged by the fathers of the council to be exceedingly faulty, and to need much correction. Accordingly, after the council, Pope Sixtus V. employed a number of learned men to compare the common edition of the Vulgate with the best copies thereof. And they having finished their task, Sixtus published his corrected edition in the year 1589, and, by his bull prefixed to it, declared it to be that which the council of Trent held as authentic. Nevertheless, the succeeding popes endeavoured to suppress this edition, as inaccurate and imperfect. And, in the year 1592, pope Clement VIII. published a new edition, which not only differs from that of Sixtus, but in many places is directly contrary to it; as Dr Thomas James, keeper of the Bodleian library, who compared the two editions, hath shewn, in a book, which he entitled, *The Papal War*. See Lewis's Complete History, 2d edit. p. 288.

Beza, perhaps, may be thought an exception from this charge. He translated the New Testament into Latin, professedly to amend the Vulgate version. Yet any one who compares his translation with the Vulgate, will find that, notwithstanding he hath corrected a number of its faults, he hath often followed it in passages where it is erroneous *. Many of the Greek particles he hath translated with more latitude than is done in the Vulgate. Yet, having followed its uniform translations of the particles in other passages, he hath perpetuated, in his version, a number of its errors. Besides, being deeply tinctured with the scholastic theology, by adopting the readings of the Vulgate, which favoured that theology, (No. 1258.) and by strained criticisms, he hath made texts express doctrines, which, though they may be true, were not intended by the inspired writers to be set forth in them. And thus, by presenting his favourite doctrines to the view of the reader, more frequently than is done in the Scriptures, he hath led the unlearned to lay a greater stress on these doctrines than is done by the Spirit of God. Nor is this all; he hath mis-translated a number of texts, for the purpose, as it would seem, of establishing his peculiar doctrines, and of confuting his opponents: of all which examples shall be given afterwards. Farther, by omitting some of the original words, and by adding others without any necessity, he hath, in his translation, perverted, or at least darkened some passages; so that, to speak impartially, his translation is neither literal, nor faithful, nor perspicuous. Nevertheless, Beza having acquired great fame, both as a linguist and a divine, the learned men who afterwards translated the New Testament, for the use of the reformed churches, were too much swayed by his opinions.

Since, then, the first translators of the Scriptures were considered as patterns, and copied by those who succeeded them, to judge whether the versions of the New Testament, hitherto published, stand in need of amendment, it will be proper to inquire a little into the character and qualifications of the first translators of these inspired writings. It is true, neither their names, nor any particulars by which we might have judged of their learning and ability, are preserved in the history of the church. Yet both may be estimated, by the well-known characters of their contemporaries, whose writings still remain; particularly *Tatian*, *Irenæus* and *Tertullian*: and by the characters and talents of the Christian writers of the ages immediately following; such as *Origen*, *Chrysostom*, *Jerome*, and others.

* In the following texts, Beza has adopted the erroneous translations of the Vulgate, Rom. i. 17. 2 Cor. ix. 4. Ephes. ii. 10. Heb. x. 15—18. 1 Pet. ii. 8. iv. 6.

others. These ancient writers, however learned in other respects, were not well acquainted with the meaning of the Scriptures, nor free from the prejudices of the age in which they lived. This appears from the writings of the three first mentioned fathers, in which we find them misinterpreting particular passages, for the purpose of establishing their own erroneous tenets. In like manner, the three last mentioned ancients, in their writings, have perverted a number of texts, to support the doctrines of *purgatory* and *celibacy*, and to bring *monkery* and *rigid fasting*, and other bodily mortifications into vogue; and to confirm the people in their superstitious practice of *worshipping angels and departed saints**; all which corruptions had then taken place in the church. We find these fathers, likewise, misinterpreting passages, without any particular design. Of this number was Origen, as may be seen in his Exposition of the Epistle to the Romans. Even Jerome himself was not faultless in the respects above mentioned, as shall be shewn in the author's notes on Gal. ii. 11. iii. 16. Not to mention, that in his criticisms on St Paul's style, he hath discovered that he was not well acquainted with the use and propriety of the Greek language†. Wherefore, though we do not know who were the first translators of the New Testament, we may believe that they were not more intelligent, nor more skilful in the Scriptures, than their contemporaries, whose writings still remain; consequently, that they were not perfectly qualified for making an accurate translation of writings divinely inspired, wherein many ideas, respecting religion, are introduced, which they did not fully comprehend.

More particularly, the ancient translators, that their versions might be strictly literal, not only rendered the Greek text *verbatim*, but introduced the Greek idioms and syntax into their versions, by which they rendered them not a little obscure. Nevertheless, by closely following the original, they were restrained from indulging their own fancy in the translation, and have shewn us what were the readings of the Greek copies which they made use of, which certainly are no small advantages. Farther, so great was their anxiety to give an exact representation of the original, that when they did not know the meaning of any Greek word in the text, they inserted it in their version,

* Of the texts perverted by the fathers, for supporting the doctrine of *purgatory*, Beza hath produced examples, in his notes on Rom. ii. 5. Col. ii. 18.—And for recommending *virginity* and *celibacy*, in his notes on Rom. xii. 3. 1 Tim. iii. 4. Titus i. 8. 1 Pet. iii. 7.—And to eſtabliſh *the worſhip of angels*, Col. ii. 18.

† Of Jerome's improper criticiſms on St Paul's ſtyle, the reader will find examples in Beza's notes on Rom. vi. 19. 2 Cor. xi. 18. Col. i. 18, 19. ii. 19. Gal. vi. 1. See alſo the author's notes on 2 Cor. xi. 9.

version, in Latin characters, without attempting to explain it. This method is followed, not only in *the Vulgate* *, but in *the Coptic*, or Egyptian version, which is supposed to have been made in the fifth century, (No. 1509).—Some words of the text, the ancient translators have omitted, either because they were wanting in their copies, or because they did not know how to translate them. Other words † they translated erroneously. Besides, although there are many elliptical expressions, especially in the epistles, the ancient translators have seldom supplied the words necessary to complete the sense; by which neglect their versions are often dark, and sometimes erroneous ‡. In other passages, they have added words and clauses, without any necessity ‖. Nay, some passages they have translated in such a manner as to convey no meaning at all, or meanings extremely absurd §. Above all, the unskilfulness of the ancient translators appears in their assigning the same meaning to the same particle ¶, almost every where, notwithstanding the Greek particles have very different significations, especially as they are used by the sacred writers.

The qualifications of the ancient translators of the Scriptures, and the character of their versions being such as the author hath described, it is easy to see that there must be many faults in them. Yet they are not such as to authorise Mosheim's harsh censure of the Vulgate in particular; namely, that *it abounds with innumerable gross errors, and in many places exhibits a striking barbarity*

* Greek words in Latin characters are found in the following passages of the Vulgate: Mat. v. 29. *Si oculus tuus dexter* (σκανδαλιζει) *scandalizat te.*—John vii. 2. Σκηνοπηγια, *Scenopegia.*—John xvi. 7. *Si ego non abiero* (ὁ παρακλητος) *Paracletus non veniet ad vos.*—1 Cor. iv. 13. *Omnium* (περιψημα) *peripsema usque adhuc.*—1 Cor. v. 7. *Sicut estis* (αζυμοι) *azymi.*—Heb. xi. 37. *Circuierunt* (εν μηλωταις) *in melotis.*—1 Pet. ii. 18. Σκολιοις is interpreted by *Dyscolis*, which is a Greek word of equally difficult interpretation.

† Of erroneous translations in the Vulgate, numerous examples might be given; but the following may suffice: Mat. vi. 11. *Panem nostrum* (επιουσιον) *supersubstantialem.*—James v. 16. ενεργουμενη, *assidua.*—In nine passages, the Vulgate hath translated the word μυστηριον, by *sacramentum.* See also the following notes.

‡ The words wanting to complete the sense in the two following passages, are not supplied in the Vulgate, Rom. i. 4. *Ex resurrectione mortuorum Jesu Christi.* Heb. xi. 21. *Et adoravit fastigium virgae suae.*

‖ The following are examples of words added in the Vulgate, without necessity: Rom. iii. 22. *In eum.*—Rom. iv. 5. *Secundum propositum Dei.*—Rom. v. 2. Instead of *gloriae Dei*, the Vulgate hath *gloriae filiorum Dei.*—Rom. xii. 17. *Non tantum coram Deo.*

§ The following are examples of absurd unintelligible translations in the Vulgate: Rom. iv. 18. *Qui contra spem, in spem credidit, ut fieret pater multarum gentium.* 2 Cor. i. 11. *Ut ex multarum personis facierum, ejus quae in nobis est donationis, per multos gratiae agantur pro nobis.*

¶ The following are examples of a Greek particle, translated uniformly in the Vulgate: Mat. vii. 23. *Et tunc confitebor illis* (ὁτι) *quod nunquam novi vos.*—Mat. xxii. 16. *Magister scimus* (ὁτι) *quia verax es.*—Rom. xv. 11. *Vivo ego dicit Dominus* (ὁτι) *quoniam mihi flectet.*

barbarity of style, and the most impenetrable obscurity with respect to the meaning of the sacred writers. The barbarisms and obscurities of its style proceeded from its being a strict literal translation: and with respect to its errors, though some of them may have been occasioned, partly by the carelessness of transcribers, and partly by wrong readings in the copy from which it was made, the far greatest part of them have originated in the unskilfulness of the authors of the Italic translation, of which the Vulgate is a transcript. I say *authors*, because, according to Mill, it was made by different hands, and at different times. Yet, with all its faults, the Vulgate is a valuable work; as it hath preserved much of the beautiful simplicity of the original, and in many passages its translations are more just than those in some of the modern versions.

Upon the whole, since most of the ancient translators of the Scriptures, on account of the antiquity and reputation of *the Italic*, or *Vulgate* version, have followed it, nor indeed in its manifest absurdities, but in many of its less apparent mis-translations, and since the subsequent translators have generally copied the Vulgate, or have been guided by it, we may now, with some degree of confidence, affirm, that the *agreement* observable in the ancient and modern versions of the New Testament, especially in the more difficult passages, is owing, not to the justness of the translation, but to the translators having, one after another, followed the old Italic version, as it was corrected by Jerome in the Vulgate edition. This being the case, it cannot be thought strange, that the errors and obscurities of the Vulgate have entered more or less into all the ancient versions of the New Testament, and that from them they have crept into many of the modern versions likewise *.

SECT. II. *Of the modern versions of the New Testament; and particularly of the English translations of the greatest note.*

As

* To prove what is asserted above, the following examples are produced: Matth. x. 29. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.* This translation implies, that the other might fall without their Father. The same error is found in the Syriac and Vulgate versions, and in Beza, and most of the Latin translations, not excepting Erasmus, and in all the old English versions, and in the Geneva bible. But the absurdity may easily be removed, by construing the negative particle with the word (εν) *one*, thus: *Yet not one of them falleth on the ground*, &c.—Luke xxiii. 32. *Ducebantur autem, et alii duo nequam, cum eo, ut interficerentur.* This translation most falsely represents Jesus as a malefactor; and being found in the first Syriac and Vulgate versions, the Arabic, Ethiopic, &c. derived it either from the Syriac or the Vulgate. Wickliff also, Erasmus, Castalio, the Rhemish, and even our English translators, have all followed the vulgate in this gross error. Yet the original, Ηγοντο δε και ετεροι δυο κακουργοι συν αυτω αναιρεθηναι, by supplying the word αντις, as Thomson hath done, may justly be rendered: *Now with him also two others* who were *malefactors were led to be put to death*; or rather, without any addition, thus: *Now, there were led also two others, malefactors, with him to be put to death*; and so the shocking absurdity will be avoided.

As the author does not pretend to be acquainted with all the vernacular translations of the Scriptures, used at present by the different nations of Europe, he will not take upon him to say how far they have copied the Vulgate. But this he may affirm, that most of the vernacular versions of the Scriptures made by the Roman catholics since the reformation, are translations of the Vulgate. And with respect to the Protestants, though Luther and Olivetan gave out that they made their versions from the Hebrew, they must be understood with some limitation, if F. Simon's opinion be true, namely, that neither the one nor the other understood Hebrew so well as to be able to translate the Scriptures from that language. Be that, however, as it will, this is known, that all the vernacular versions now used by the Lutherans are translations of Luther's German Bible, and that most of those used by the Calvinists are translations either from Olivetan's version, as corrected by Calvin, or from Beza's Latin New Testament; consequently neither the Lutheran nor the Calvinist vernacular versions can be supposed as exact as they should be. But without insisting on this, the author supposes the utility of a new *English* translation of the apostolical epistles will be sufficiently evinced, if it can be shewn that the first English translators made their versions from the Vulgate, and that the subsequent translators, by copying them, have retained a number of the errors of that ancient version.

Wickliff's New Testament.—If we except the Saxon translation of the four gospels mentioned, p. 4. the most ancient English version of the New Testament now remaining, is that which was made by *John Wickliff*, a fellow of Merton college, Oxford. Such a change had taken place in the language since the Norman conquest, that the Anglo-saxon, the only English version of the Scriptures then extant, was in Wickliff's time become unintelligible to the common people, who neither understood a number of the words, nor the spelling, nor even the letters in which it was written. This excellent person, therefore, with a view to expose the errors of popery, and to spread the knowledge of religion among his countrymen, employed himself in making a translation of the New Testament into the English language, as it was then spoken, and finished it about the year 1367. But because, by translating the Scriptures, Wickliff put it in the power of every one who could read, to compare the doctrines of Rome with the doctrines of Christ, his translation was universally condemned as heretical by the Romish clergy, and a bill was brought into the house of lords, *anno* 1390, for suppressing it. But the duke of Lancaster, a favourer of Wickliff, and uncle to king Richard II. opposing the bill, it was thrown out. After Wickliff's death, by a constitution of the convocation at Oxford, the reading of his translation was prohibited, and some, for using it, suffered death.

Wickliff

Wickliff did not make his translation of the New Testament from the Greek, which it is thought he did not understand, but from the Latin Bible then read in the churches, which he rendered *verbatim*, without regarding the idiom of the languages. A translation of the New Testament, made in that manner, from such an incorrect copy as the Latin Bible then was, could not miss to be both erroneous and obscure. Nevertheless, being anxiously sought after, and much read by persons of all ranks, it was of great use in opening the eyes of the nation to the errors of popery; and the rather, that to the books of the New Testament, Wickliff had prefixed a translation of Jerome's prologues, with some additions of his own, tending to expose the Romish superstitions. Afterwards, the faults of Wickliff's translation being discovered, some of his followers, as Lewis informs us, (p. 29.) revised it; or rather made *another translation, not so strictly literal as his, and more according to the sense.* Of this revised translation, the MS copies are more rare, though some of them are still preserved in the public libraries. In the advocates library at Edinburgh, there is a beautiful MS of Wickliff's translation, on vellum. But whether it is of the first, or of the revised translation, the author does not know.

Tyndal's Translation.—The next English translation of the New Testament, which merits attention, was made in the reign of Henry VIII. by William Tyndal, a Welchman, educated in Magdalen-hall, Oxford, where he read lectures in divinity. But after a while, becoming sensible of the errors of popery, to shew their opposition to the word of God, he formed the design of translating the New Testament into English, and of publishing it from the press; a measure at that time necessary, as both the language and orthography of Wickliff's translation was become in a great measure obsolete. While Tyndal was executing his pious intention, he fell under the suspicion of heresy, and was obliged to flee to Antwerp, where, with the assistance of one *John Frith*, he finished his translation of the New Testament, and published it either at Antwerp or Hamburgh, in the year 1526.—When the copies of Tyndal's translation were imported into England, and dispersed, the Romish clergy were exceedingly provoked. Some of them said it was impossible to translate the Scriptures into English; others, that it was not lawful for the people to have them in their mother tongue; others, that it would make them all heretics. They were displeased, likewise, because Tyndal, like Wickliff, had interpreted, the *sacred words*, (see p. 8.) whose meaning they wished to hide from the people; because, having appropriated these words to themselves, as long as they were not understood, the clergy were at liberty to affix to them any sense they pleased, for aggrandising their own order.

Wherefore, when they found that Tyndal, in his translation, had put the word *senior* for *priest*, *congregation* for *church*, *love* for *charity*, *repentance* for *penance*, &c. they were so enraged, that, by various constitutions, they condemned the whole of his translation as heretical, forbade the people to read it, made strict search after the copies of it, and all that they found they burnt publicly. But the more Tyndal's translation was condemned, the more it was sought after and read; insomuch that the Dutch booksellers printed four editions of it, before Tyndal thought fit to reprint it. Concerning these Dutch editions, it is to be observed, that as the editors did not understand the English language themselves, and had no person skilled in it to correct their presses, three of their editions are extremely erroneous.

While the foreign booksellers were making gain of Tyndal's labours, he was employed in translating the five books of Moses into English, with an intention to publish them likewise. In this part of his work he was assisted by *Myles Coverdale*, a native of Yorkshire, and one of the Austin friars in Cambridge, who, being suspected of heresy, had fled to the continent. Having finished his translation, Tyndal printed it at Malborrow (Marpurg), in the land of Hesse, in the year 1530. To each of the books of Moses he prefixed a prologue, and on the margin placed notes, and added ten wooden cuts, representing the ark, the candlestick, &c. About this time, likewise, he translated the prophesy of Jonah, and some other books of Scripture.

In the year 1534, the Dutch booksellers having resolved to print a fourth edition of Tyndal's New Testament, they hired one George Joye, (a Bedfordshire man, bred in Peterhouse, Cambridge,) to correct the press. But as Joye tells us in his preface, *He not only corrected the errors of the press; but when he came to some dark sentences, having the Latin text by him, he made them plainer, and gave many words their native signification, which they had not before.* This edition was printed at Antwerp, in August 1534.

In November 1534, the papal dominion was abolished in England, and the king's supremacy established by act of parliament; so that a way was opened for the reformation of religion, to the unspeakable advantage of the English nation.

This year, Tyndal published his New Testament a second time; because, in his former edition, as he acknowledges in the preface, *There were many faults, which the lack of help, and oversight had occasioned.* The title of this edition is, *The New Testament, diligently corrected, and printed in the year of our Lord* 1534, *in November.* And at the end: *Printed at Antwerp, by Marten Emperour.* But the Dutch booksellers had made such haste, that

that, as was just now mentioned, their edition was published in August, three months before Tyndal's.

It hath been commonly said, that Tyndal made his translation of the New Testament from the Greek: but no such thing is said in the titles of any of the editions published by himself *, or by Joye. In the library of St Paul's church, London, there is an edition with this title: *The Newe Testament, diligently corrected and compared wyth the Greke, by William Tyndal, and finished in the yere of our Lord God* 1534, *in the moneth of November.* But this edition was not published by Tyndal. For, in a later edition, mentioned by Lewis, which was printed in 1536, the title is, *The Newe Testament, yet once agayne corrected by William Tindale.* This, with other circumstances, to be mentioned afterwards, shews, that Tyndal's translation was made from the Vulgate Latin, as most of the vernacular translations of the New Testament, made in that age, undoubtedly were.

Before Tyndal finished the printing of his second edition, in 1534, he was imprisoned in the castle of Antwerp, where he remained till he was strangled and burnt as an heretic, in the year 1536. Hall tells us, that after the publication of the first edition of his New Testament, Tyndal prosecuted his design of translating the Old Testament, with such diligence, that before he was put to death, he had finished his translation, not only, of the Pentateuch, and of Jonah, but of all the other books to Nehemiah. These translations, according to Johnson, he made not from the Hebrew, but from the Vulgate Latin; or, as the Popish writers affirm, from Luther's German translation.

Tyndal's translation of the books of the Old Testament, to Nehemiah, together with his translation of Jonah, and of the books of the New Testament, make what is called *Tyndal's Bible.*

Coverdale's Bible.—While Tyndal was in prison, the whole

* If, as Lewis informs us, Tyndal translated an oration of Isocrates, he must have had some knowledge of the Greek: but as that language was very little studied in these days, it may be doubted whether he understood it so well as to be able to translate the New Testament from the Greek. The Hebrew being still less studied in England, it is generally believed, that neither he nor Coverdale understood that language. Besides, the short time they spent in finishing their translations of the books of the Old Testament, renders it more than probable that they did not make their translations from the Hebrew, but from the Latin Bible. Perhaps they compared their translations with the originals. For, with a very slender knowledge of the languages, they may have done what Olivetan says he did, when he made his French translation from the Hebrew. "On meeting with any difficult text, which he did not understand, or which he doubted of, he consulted the translations and commentaries of others, and took what he judged best." (Simon, Crit. Hist. du V. T. L. ii. c. 24.) This, I suppose, is all that the learned men meant, who, in the title of the Bible which they published in the year 1539 say, they *translated it truely after the verite of the Hebrew and Greek textes.* See page 17.

whole Bible, translated into English, was finished at the press, in the year 1535, with a dedication to Henry VIII. subscribed by *Myles Coverdale.* In this dedication, Coverdale speaks with great bitterness against the bishop of Rome, and his usurpations, and tells the king, that *he took upon him to set forth this special translation, not as a checker, reprover, or despiser of other men's translations, but lowly and faithfully following his interpreters, and that under correction. Of these,* he said, *he made use of five different ones, who had rendered the Scriptures, not only into Latin, but also into Dutch.* Here it is to be observed, that Coverdale does not pretend that he made his translation from the originals; he only *followed his interpreters*, that is, other translators. And by calling his, *a special translation*, he wished to have it considered as different from Tyndal's. Yet it is well known, that he adopted all Tyndal's translations, both of the Old Testament and of the New, with some small alterations. Only he omitted Tyndal's prologues and notes, because they had given offence to the Papists. That Coverdale adopted Tyndal's translations, appears likewise from his saying in his preface, that *Tyndal's helpers and companions would finish what Tyndal had left unfinished, and publish it in a better manner than himself had now done;* referring to the books of the Old Testament, and of the Apocrypha, which Tyndal had not translated, but which Coverdale had now published. These, therefore, are the only translations in this Bible which are properly Coverdale's own; and joined with Tyndal's translations, are what hath been commonly called *Coverdale's Bible*, or rather, *Tyndal and Coverdale's translation.* Soon after the publication of this Bible, Cromwell, as vicar-general to the king in matters ecclesiastical, ordered a copy of it to be laid in the quire of each church, that every one, who pleased, might read it.

Matthew's Bible.—In the year 1537, Richard Grafton and Edward Whytchurch, printers, published a second edition of Coverdale's Bible, with Tyndal's prologues and notes. Because this Bible was printed with German types, and was superintended by *John Rogers*, pastor of a church at Marbeck, in the dutchy of Wittemberg, Lewis thinks it was printed at Marbeck.—Rogers was educated at Cambridge, where, in 1525, he took the degree of Batchelor of Arts: then removing to Oxford, he was made a junior canon of Cardinal's college: after that, taking orders, he was appointed chaplain to the English factory at Antwerp; where, meeting with Tyndal, he was by him made sensible of the errors of popery. From Antwerp, he went to Marbeck, and became pastor of a congregation there.

Before this edition of Coverdale's Bible was finished, Tyndal was burnt as an heretic. Wherefore Rogers, fearing that the prefixing of Tyndal's name to it, might occasion its being ill received

received by the common people, he published it under the feigned name of *Thomas Matthew*, and dedicated it to Henry VIII. Bishop Bale says, Rogers translated the Bible from the beginning to the end, having recourse to the Hebrew, Greek, Latin, English, and German copies. But Lewis says this is evidently a mistake. For the Bible called *Matthew's*, is not a new translation, but, as Wanley observes, to the end of Chronicles, it is Tyndal's, and from that to the end of the Apocrypha, it is Coverdale's. He ought to have excepted *Jonah*, which is of Tyndal's translation, having his prologue prefixed to it. The translation of the New Testament is likewise Tyndal's, as are the prologues and notes. Farther, that the translation, which goes under the name of *Matthew's*, was not made from the originals, is evident from the title, which runs thus: *The Bible, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truelye and purelye translated into Englysh: By Thomas Matthewe.* This, which is commonly called *Matthew's Bible*, was begun and finished under the patronage of Archbishop Cranmer; for it was presented by Grafton to him, and to the Lord Cromwell; and Cromwell, at the archbishop's request, presented it to the king, who permitted it to be bought, and used by all persons without distinction.—Rogers returned to England in Edward VI's time, and was made a prebendary of St Paul's. But when Mary came to the throne, he was apprehended and condemned, under the name of *Rogers*, *alias Matthew*, for having published this translation of the Bible under the name of *Matthew*. He was the first martyr in that reign.

Hollybushe's New Testament.—It seems the Papists, about this time, to discredit the English translations of the Scriptures before mentioned, affirmed that they were contrary to the Latin Bible, which was then used in the churches, and which, as the Rhemish translators afterwards expressed it, was considered as *truer than the original itself:* by which they meant the copies of the Greek Testament then used. For in the year 1538, Coverdale, to shew that his translation of the New Testament was not different from the common Latin Bible, allowed one *Johan Hollybushe*, to print, in a column opposite to the vulgate Latin, the English translation of the New Testament, which Coverdale had formerly set forth in his Bible. This Hollybushe published, while Coverdale was abroad, with the following title: *The Newe Testament, both in Latine and Englishe, eche correspondent to the other, after the Vulgate text, commonly called St Jerome's, faithfully translated by Johan Hollybushe, anno* 1538 *.

Great

* To this edition, Coverdale prefixed a dedication to Henry VIII. in which he takes notice of the reflections made on the translation of the Bible in English, which he had published, *as if he intended to pervert the Scripture, and to condemn the*

GREAT BIBLE.—In the year 1539, Grafton and Whytchurch published a new edition of the English Bible, with the following title: *The Byble in Englishe, that is to say, the content of all the Holy Scripture, both of the Olde and Newe Testament, truly translated after the veryte of the Hebrue and Greke textes, by the dylygent studye of diverse excellent learned men, experte in the forsayde tonges.* This is the first time any English translation of the bible was set forth as made after the verity of the originals. (See page 15. note.) Who the diverse excellent learned men were, by whose diligent study this translation was made, is not known. Johnson says, it was corrected by Coverdale. And from the splendid manner in which it was printed, Lewis conjectures that it was intended to be used in the churches, and was patronised by Cranmer, who might appoint some learned men to assist Coverdale in correcting it. But whoever these excellent learned men were, it is certain that this is no new translation from the originals, but, as Lewis observes,

commune tranſlation into Latyn, which coſtumably is red in the church. To obviate theſe falſe ſuggeſtions, he tells his Majeſty, *he has here ſet forth this commune translation in Latin, and alſo the Engliſh of it.* Next he obſerves, *concerning this prefent Latin text, forasmuch as it has been, and was yet ſo greatly corrupt, as he thought none other tranſlation was, it were a godly and gracious dede, yf they that have authorite, knowledge, and tyme, wolde, under his Grace's correction, examen it better, after the moſt ancient interpreters, and moſt true textes of other languages.* Accordingly, in his epiſtle to the reader, ſpeaking of the Latin text, he ſays, *wherein, though in ſome places he uſed the honeſt and juſt libertye of a grammarian, as was needful for the reader's better underſtandynge; yet, becauſe he was lothe to ſwerve from the text,* (the Vulgate Latin,) *he ſo tempered his pen, that if the reader wolde, he might make plain conſtruction of it, by the Engliſh that ſtandeth on the other ſide.* In 1539, Coverdale ſet forth a ſecond edition of this New Teſtament, with a dedication to the Lord Cromwell, in which, ſpeaking of his inducement to publiſh the former edition, he ſays, *Inasmuch as the New Teſtament which he had ſet forth in Englis before* (namely in his Bible,) *did ſo agree with the Latyn, he was hartely well content that the Latyn and it ſhulde be ſet together,* (namely, by Hollybuſhe,) *provyded alwaye, that the corrector ſhulde followe the true copye of the Latyn in anye wyſe, and to kepe the true and right Engliſhe of the ſame; and ſo doing, he was content to ſet his name to it; and that ſo he did, truſting that, though he was out of the land, all ſhould be well. But when he had peruſed this copie, he found, that, as it was diſagreeable to his former tranſlation in Engliſh,* (Tyndal's tranſlation, which he had copied in his Bible,) *ſo was not the true copye of the Latyn text obſerved, neither the Engliſh ſo correſpondent to the ſame as it ought to be. Therefore he had endeavoured himſelf to wede out the faults that were in the Latyn and Engliſh,* &c. From theſe quotations, it is evident, that the tranſlation of the New Teſtament which Coverdale allowed Hollybuſhe to print with the Latin text, was the one which he had publiſhed in his Bible; conſequently it was Tyndal's tranſlation. It is evident, likewiſe, that the tranſlation was made from the Vulgate, and in ſo literal a manner, that the reader might make plain conſtruction of the Latin by the Engliſh. It is true Coverdale, in ſome places, corrected the Latin text; but it was only as a grammarian; and in theſe corrections he was careful to ſwerve as little as poſſible from his text. Wherefore Coverdale, having aſſiſted Tyndal in making his tranſlation, they followed one and the ſame method; that is, both of them tranſlated the Scriptures from the Vulgate; both of them tranſlated the Vulgate literally; and both of them corrected the text of the Vulgate as grammarians, making uſe of other tranſlations for that purpoſe; ſuch as, for the Old Teſtament, the Septuagint, Luther's German verſion, and Munſter's Latin tranſlation; and for the New, Wickliff's and Eraſmus's Verſions, and what others they could find.

observes, a revisal only of *Matthew*'s, that is, *Roger*'s edition, with some small alterations. However, to make it appear different, *Matthew*'s name was omitted, as were Tyndal's prologues and notes, because they had been blamed as heretical and defamatory. In this edition, the additions to the Hebrew and Greek originals in the Vulgate Latin, are translated, and inserted in a smaller letter than the text, particularly the three verses in Psal. xiv. which were omitted by Coverdale and Matthew; likewise the famous text, 1 John v. 7. which Tyndal, in his New Testament, (published in 1526) had printed in small letters, to shew that it was not then in the common Greek copies. Next, where the editors found various readings in the text, they prefixed a cross to the word. In the third place, to supply, in some measure, the want of the notes, they placed on the margin, hands pointing to the texts which were supposed to condemn the errors of popery, that the reader might attend to them. This Bible being printed with types of a greater size than common, and in a large folio, with a fine emblematical frontispiece, said to be designed by Hans Holben, and beautifully cut in wood, it was called *The Great Bible*.

When the Liturgy was first compiled, in the reign of Edward VI. the Epistles, Gospels, and Psalms put into it, were all according to this translation; and so they continued till the restoration of Charles II. when the Epistles and Gospels were inserted from King James's Bible; but the Psalms of the Great Bible were allowed to remain.

CRANMER'S BIBLE.—In 1540, another edition of the English Bible was printed in folio, with this title: *The Byble in Englishe; that is to say, the content of al the Holy Scripture, both of the Olde and Newe Testament, with a prologe thereinto made by the Reverende Father in God, Thomas Archbyshop of Canterbury*. On account of this prologue, and because Cranmer amended the translation in this edition, in some places, with his own pen, it hath been called *Cranmer's Bible*, though it is little different from the great Bible. In this, as in the Great Bible, the verses of the Psalms, Proverbs, &c. which are not in the Hebrew, but which are translated from the Vulgate, are printed in smaller letters, and the order of the Psalms is different from that of the Vulgate, being according to the Hebrew.

By Cranmer's influence with the king, a proclamation was issued, in May 1540, ordering this Bible to be bought, and placed in the churches. But the Popish party, making great complaints of the English translations in general as heretical, an act of parliament passed in January 1542, prohibiting the reading of Tyndal and Coverdale's translation, in any church or open assembly within the kingdom. However, the king being resolved to have an English translation of the New Testament,

which should be authorised by the clergy, Cranmer, in a convocation which met in February 1542, required the bishops and clergy, in the king's name, to revise the translation of the New Testament. Accordingly, each bishop had his part assigned to him. But Stokesly, bishop of London, refusing to execute his part, the design miscarried.

Of Tyndal and Coverdale's translation of the Bible, and of its revisions by Cranmer and others, many complaints were made, even by the Protestants. B. Sandys wrote to Abp. Parker, that *the setters forth of this our common translation followed Munster too much**. And of the New Testament in the Great Bible, Laurence, a noted Greek scholar in that age, observed, that there are words which it hath not aptly translated; words and pieces of sentences in the original which it hath omitted; words not in the original which it hath superfluously added; nay, he charged this translation even with errors in doctrine. The encouragers also of the Geneva edition represented this Bible as ill translated, and falsely printed, and gave it the invidious name of a corrupted Bible.

Henry VIII. dying in January 1546, was succeeded by his son Edward VI. in whose first parliament the above-mentioned statute was reversed. The Gospels and Epistles were now, for the first time, appointed to be read in English in the public service.

In 1550, an edition of the New Testament was published, with this title, *The New Testament, diligently translated by Myles Coverdale, and conferred with the translacyon of William Tyndal.* Coverdale's translation here mentioned, seems to have been that which he published in the second edition of Hollybushe's New Testament.

Geneva Bible.—Edward VI. dying in July 1553, was succeeded by Mary, who immediately restored the Popish service and sacraments, and persecuted the favourers of the reformation with such cruelty, that many of them fled into foreign countries; among whom was Coverdale, who, in Edward's reign, had returned to England, and had been made bishop of Exeter. He, with some others, fixed their residence at Geneva, where they employed themselves in making a translation of the Bible.

* Sebastian Munster was a learned Protestant, well skilled in the Hebrew language, and in rabbinical learning. He published a Latin translation of the Hebrew Bible at Basil, in the year 1534. And in 1546 he gave a second edition of it in two volumes folio, containing not only his Latin translation, but the Hebrew text, with grammatical annotations, which F. Simon commends as useful for understanding the Hebrew language. Huet gives Munster this commendation: *He always adapted his style to the Hebrew; and at the same time is not neglectful of the Latin, though he be not over attentive to the elegance of it.* F. Simon preferred Munster's version, both to Pagnin's translation, and to that of Arias Montanus.

Bible. They began with the New Testament, which they published in 12mo. printed with a small but beautiful letter, in 1557. This is the first printed edition of the New Testament, in which the verses of the chapters are distinguished by numeral figures and breaks.

Strype, in his annals of the reformation, tells us, that the Geneva brethren, after publishing their New Testament, proceeded to revise the Old. But not having finished it when Elizabeth came to the throne, some of them staid behind the rest to complete their design. And having finished the Old Testament, they published the whole Bible at Geneva in 4to, in the year 1560, printed by Rowland Hall. This is what is commonly called *the Geneva Bible*; concerning which, F. Simon affirms, that it is only a translation of a French version, made at Geneva some time before. But he said this, perhaps, to disparage the work. In this translation cuts are inserted, representing the garden of Eden, Noah's ark, &c. They likewise added a variety of notes, with two tables; the one containing an interpretation of the names, and the other an account of the principal matters in the Scriptures. There is also an epistle to queen Elizabeth, in which they charge the English reformation with retaining the remains of popery, and exhort her to strike off certain ceremonies. But this epistle giving offence, it was omitted in the subsequent editions.—The Geneva Bible was so universally used in private families, that there were above thirty editions of it in folio, 4to, and 8vo, printed from the year 1560, to the year 1616. The authors of this edition being all zealous Calvinists, their translation and notes are calculated to support the doctrine and discipline of that party. For which reason, it was better esteemed at its first appearance than it hath been in later times.

The Bishops Bible.—Queen Mary dying in November 1558, was succeeded by Elizabeth, who, treading in the steps of her brother Edward VI. suppressed the Romish superstition in all her dominions, and filled the sees with Protestants. After this, Abp. Matthew Parker, having represented to the queen that many churches either were without Bibles, or had incorrect copies, she resolved that a revisal and correction of the former translation should be made, in order to publication. The archbishop, therefore, appointed some of the most learned of the bishops and others to revise the Bible commonly used, and to compare it with the originals: and to each of them he assigned a particular book of Scripture, with directions not to vary from the former translation, except where it was not agreeable to the original; and to add marginal notes for explaining the difficult texts; reserving to himself the oversight of the whole. A revisal of the English Bible, on the same plan, had been proposed

by Cranmer, (see p. 18.) but the design did not take effect. Parker was more successful in his attempt. The persons employed by him performed their tasks with such cheerfulness, that the whole was ready for the press some time before the year 1568: for in that year the Bible of the bishops' revisal was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen's printer. In this edition, which contains the Apocrypha, the chapters are divided into verses, as in our Bibles; and the several editions from the Vulgate Latin, which in the Great Bible were printed in small characters, are omitted, except 1 John, v. 7. which is printed in the same character with the rest of the text. To this edition, Parker added some good notes, different from those of Tyndal and Coverdale, and two prefaces. In the one to the Old Testament, he exhorted the people to study the Scriptures, which, after St Jerome, he termed *the Scriptures of the people.* In the preface to the New Testament, he advised the reader not to be offended with the diversity of translation. After the preface to the Old Testament, Cranmer's prologue is inserted; and before the Psalms there is a prologue of St Basil. On the margin, besides the notes, there are references, and the whole is embellished with cuts and maps. This Bible, on account of the pains which the bishops took in perfecting it, was called the *Bishops Bible*, and was authorised to be read in the churches. Yet it was found fault with by some, on pretence that it was not as exact as it should be; because in the Old Testament it does not always follow the Hebrew, but in some places is on purpose accommodated to the LXX, and is disfigured with divers errors. But Lewis says, the Bishops Bible *hath fared somewhat the worse through the intemperate zeal of the sticklers for the Geneva translation.* In 1572, the Bishops Bible was reprinted in folio, in the same splendid manner as in 1568, with a few additions and alterations.

L. Thomson's New Testament.—In the year 1583, one Laurence Thomson, an under secretary to Sir F. Walsinghame, published an English version of Beza's Latin translation of the New Testament, to which he added notes from Beza, Camerarius, and others. This translation differs so very little from the Geneva Bible, that it was sometimes printed with the Geneva translation of the Old Testament.

Rhemish New Testament.—The English Papists, who, after queen Mary's death fled to Rhemes, finding it impracticable to hinder their countrymen from having the Scriptures in their mother-tongue, published an English translation of the New Testament from *the authentical Latin*; that is from the Vulgate, printed at Rhemes by John Fogny, in the year 1582. At the same

same time they promised a translation of the Old Testament in the same language. Their translation of the New Testament, the Rhemists rendered unintelligible to common readers, by introducing into it a number of hard words, neither Greek, nor Latin, nor English, but a barbarous mixture of the three languages; such as, *Azymes*, *Tunike*, *Holocaust*, *Prepuce*, *Pasche*, *Parasceue*, *Neopyte*, *Evangelize*, *Penance*, *Chalice*, *Host*, &c. These are what the Romish clergy call *ecclesiastical and sacred words*; and by affirming that they contain certain deep and inexplicable meanings, they have raised in the minds of the vulgar a superstitious veneration of the clerical orders, to the enslaving of their consciences (See p. 11.) To their translation, the Rhemists added notes, from what they called catholic tradition, from the expositions of the fathers, and from the decrees of popes and councils, for the support of the Romish errors. This is what goes by the name of *the Rhemish New Testament*.—In the year 1589, Dr Fulke, master of Pembroke-hall, Cambridge, reprinted this translation, together with that of the Bishops Bible, in two columes; and in his notes confuted all its *arguments*, *glosses*, *annotations*, *manifest impieties*, *and slanders against the translations used in the church of England*; and dedicated the whole to queen Elizabeth.

Doway Bible.—About 27 years after the publication of the Rhemish New Testament, an English translation of the Old Testament, *from the authentical Latin*, came forth from the English college of Doway, in two vols. 4to; the first in the year 1609, the second in 1610, both printed at Doway, by Laurence Kellam. But this translation is of the same complexion with the Rhemish New Testament, having been made many years before in the college of Rhemes, by the very same persons who translated the New Testament; for it was only revised and published by their brethren of the college of Doway.

King James's Bible.—Queen Elizabeth dying in March 1602, was succeeded by James VI. king of Scotland, who, soon after his arrival at London, received a petition from the Puritan ministers, desiring a reformation of certain ceremonies and abuses in the church. In consequence of this petition, the king appointed several bishops and deans, together with the principal petitioners, to meet him at Hampton-court, January 12, 1603, to confer with him on these abuses. On the second day of the conference, the Puritans proposed that a new translation of the Bible should be made; and no one opposing the proposition, the king, in the following year 1604, appointed 54, or according to others, 47 persons learned in the languages, for revising the common translation. These he divided into six companies, and to the several companies he alloted certain books of Scripture to be translated or amended by each individual of the company separately.

separately. And, that they might execute their work in the best manner, he prescribed to them certain rules which they were to observe.—The first was; the ordinary Bible read in the churches, commonly called the Bishops Bible, to be followed, and as little altered as the original would permit.—The third was; the old ecclesiastical words to be kept; as the word *church* not to be translated *congregation*, &c.—The fifth; the division of the chapters to be altered, either not at all, or as little as might be.—The sixth; no marginal notes to be affixed, but only for explaining the Hebrew and Greek words, which could not be expressed in the text without some circumlocution.—The eighth; every particular man of each company to take the same chapter or chapters; and having amended or translated them severally by himself, where he thought good, all were to meet together to compare what they had done, and to agree on what they thonght should stand.—The ninth; when any one company had finished any book in the manner prescribed, to send it to the other companies to be considered by them.—The fourteenth; the translations of Tyndal, Coverdale, Matthew, Whitechurch, (the Great Bible) and Geneva, to be used where they agree better with the original than the Bishops Bible.—This, therefore, was not to be a new translation, but a correction only or amendment of the Bishops Bible.—The translators entered on their work in spring 1607.

Selden, in his table-talk, says, *The king's translators took an excellent way. That part of the Bible was given to the person who was most excellent in such a tongue. And then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on.*

After long and earnest expectation, the Bible, thus revised, came out in the year 1611, dedicated to the king; and is that which at present is used in all the British dominions.

To this edition of the bible, it hath been objected, 1. That it often differs from the Hebrew, to follow the LXX. if not the German translation; particularly in the proper names.—2. That the translators, following the Vulgate Latin, have adopted many of the original words, without translating them; such, as, *hallelujah, hosannah, mammon, anathema*, &c. by which they have rendered their version unintelligible to a mere English reader. But they may have done this, in compliance with the king's injunction concerning the old ecclesiastical words, and because, by long use, many of them were as well understood by the people, as if they had been English.—3. That by keeping too close to the Hebrew and Greek idioms, they have rendered their version obscure.—4. That they were a little too complaisant to the king, in favouring his notions of predestination, election,

lection, witchcraft, familiar spirits, &c. But these, it is probable, were their own opinions as well as the king's.—5. That their translation is partial, speaking the language of, and giving authority to one sect. But this, perhaps, was owing to the restraint they were laid under by those who employed them.—6. That where the original words and phrases admitted of different translations, the worse translation, by plurality of voices, was put into the text, and the better was often thrown into the margin.—7. That notwithstanding all the pains taken in correcting this, and the former editions of the English Bible, there still remain many passages mis-translated, either through negligence or want of knowledge; and that to other passages improper additions are made, which pervert the sense; as Mat. xx. 23. where by adding the words, *it shall be given*, it is insinuated, that some other person than the Son, will distribute rewards at the day of judgment.

Such are the objections which have been made to the king's translation by the Protestants. They are mentioned here as historical facts. How far they are just, lies with the reader to consider. The objections made by the Papists, were the same with those which were made to the former translations; and particularly, that several texts are mis-translated, from the translators' aversion to the doctrines and usages of the church of Rome.

If the reader desires more full information concerning the English translations of the Bible, he may consult Anthony Johnson's Historical Account, published at London in 1730; also John Lewis's Complete History of the Several Translations of the bible in English, 2d edit. published at London in 1739. From which treatises, most of the facts relating to the English translations of the Bible, mentioned in this section, are taken.

Since the commencement of the present century, several English translations of the Gospels and Epistles have been published by private hands. But they are little different in the sense from the king's translation; or, if they differ, it is occasioned by their giving the sense of a few passages, not in a different translation, but in paraphrases which do not truly express the meaning of the original. And even where the meaning is truly expressed, it cannot be said that the translation is improved by these paraphrases, at least in those instances where the sense could have been represented with equal strength and perspicuity, in a literal version.

From the foregoing account of the English translations of the Bible, it appears, that they are not different translations, but different editions of Tyndal and Coverdale's translation. It appears likewise, that Tyndal and Coverdale's translation, of which the rest are copies, was not made from the originals, but from the Vulgate Latin. For as they did not say in the title-

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pages that their translation was made from the originals, and as Coverdale, in particular, declared in his prefaces to Hollybushe's New Testament, that he swerved as little as possible from his Latin text, it is reasonable to think, that Tyndal and he made their translation from that text. Besides, it did not suit their purpose to translate from the originals. The Vulgate Latin text being the only word of God that was then known to the people, and even to many of the clergy, these translators knew, that the nearer their version approached to the Latin Bible, they would be the less offensive; a consideration which Coverdale acknowledges in his prefaces, had great weight with him.

As Tyndal and Coverdale made their translation from the Vulgate, they could hardly avoid adopting a number of its errors. Some that were palpable, they corrected, especially when the sense of the passage suggested the correction. But in translating the more difficult texts, which they did not understand, they implicitly followed the Vulgate, as Luther, Erasmus, and others had done before them. It is true, their translation was often corrected, in the editions of the English Bible, which were published from time to time. But the corrections were made chiefly in the phraseology. The alteration of the English language made it necessary, in every revisal of the translation, to substitute modern words and phrases, in place of those which were becoming obsolete. But few alterations were made in the sense, except in the passages which had a relation to the Popish controversy, which, on that account, were considered with more care. Wherefore, each new edition being little different from the preceding one, none of them were esteemed new translations, as is plain from the public acts prohibiting the use of the English Bibles. For, in these acts, they are all called *Tyndal and Coverdale's translation.*

To conclude: If Tyndal and Coverdale's translation was made from the Vulgate Latin, and if the subsequent English translations, as they have been called, were only corrected editions of their version, and if the corrections made from time to time in the different editions, respected the language more than the sense, is it to be thought strange, that many of the errors of that translation, especially those copied from the Vulgate, have been continued ever since, in all the editions of the English Bible? Even that which is called *the king's translation*, though, in general, much better than the rest, being radically the same, is not a little faulty, as it was not thoroughly and impartially corrected by the revisers. It is therefore, by no means, such a just representation of the inspired originals, as merits to be implicitly relied on, for determining the controverted

verted articles of the Christian faith, and for quieting the dissensions which have rent the church.

Sect. III. *Of the principles on which the translation now offered to the public is formed.*

The history of the ancient and modern versions of the Scriptures, given in the preceding sections, must have convinced every unprejudiced reader, that a translation of the sacred writings, more agreeable to the original, and more intelligible and unambiguous, than any hitherto extant, is much wanted. In this persuasion, the author formed the design of translating the apostolical epistles, although he was sensible the attempt would be attended with great difficulties, and be liable to many objections. But objections were made to Jerome's corrections of the Italic version of the New Testament. And in an age much more enlightened, when the correction of the bishop's Bible was proposed, there were some who did not approve of the design, fearing bad consequences would follow the alteration of a book rendered sacred in the eyes of the people by long use. On both occasions, however, these objections were justly disregarded, for the sake of the advantages expected from a translation of the inspired writings, more consonant to the original. Wherefore, that the reader may be enabled to conjecture, whether, in the following version of the apostolical epistles, the alterations that are made in the translation, be of sufficient importance to justify the author in publishing it, he will now explain the principles on which it is formed, in such a manner as to give a general idea of the number and nature of these alterations. At the same time, to remove such prejudices as may remain in the minds of the serious against altering the common translation, he will mention a few of the many advantages which will be derived from a new translation of the scriptures, skilfully and faithfully executed.

Sensible that the former translators have been misled, by copying those who went before them, the author, to avoid the errors which that method leads to, hath made his translation from the original itself. And that it might be a true image of the original, he hath, in making it, observed the following rules: 1. He hath translated the Greek text as literally as the genius of the two languages would permit. And because the sense of particular passages sometimes depends on the order of the words in the original, the author, in his translation, hath placed the English words and clauses, where it could be done to advantage, in the order which the corresponding words and clauses hold in the original. By thus strictly adhering to the Greek text, where it could be done consistently with perspi-

cuity, the emphasis of the sacred phraseology is preserved, and the meaning of the inspired penmen is better represented, than it can be in a free translation, (see p. 29. note.) To these advantages, add, that in this literal method, the difficult passages being exhibited in their genuine form, the unlearned have thereby an opportunity of exercising their own ingenuity in finding out their meaning. Whereas, in a free translation, the words of the inspired writer being concealed, no subject of examination is presented to the unlearned, but the translator's sense of the passage, which may be very different from its true meaning.

2. As the Greek language admits an artificial order of the words of a sentence, or period, which the English language does not allow, in translating many passages of the apostolical epistles, it is necessary to place the words in their proper connection, without regarding the order in which they stand in the original. This method the author hath followed in his translation, where it was necessary, and thereby hath obtained a better sense of many passages *, than that given in our English version, where the translators have followed the order of the Greek words, or have construed them improperly.

3. With respect to the Hebraisms † found in the scriptures, it

* The following are examples of the propriety of translating some passages according to a just, though not an obvious construction of the original words: Mat. xix. 4. *That he which made* them *at the beginning, made them male and female.* In this translation, our Lord's argument does not appear. But the original, ὅτι ὁ ποιησας απ' αρχης αρσεν και θηλυ εποιησεν αυτες, rightly construed, stands thus: ὅτι ὁ ποιησας αυτες, απ' αρχης εποιησεν αρσεν και θηλυ, which, literally translated, gives this meaning: *That he who made them, at the beginning made a male and a female.* According to this translation, our Lord's reasoning is clear and conclusive. At the beginning, God made only one male and one female, of the human species, to shew, that adultery and polygamy are contrary to his intention in creating man. See Mal. ii. 14, 15.—Mat. xxvii. 66. οἱ δε πορευθεντες ησφαλισαντο τον ταφον, σφραγισαντες τον λιθον, μετα της κυστωδιας: *So they going away made the sepulchre sure with the watch, having sealed the stone.*—1 Cor. xvi. 2. Κατα μιαν σαββατων εκαστος υμων παρ' ἑαυτῳ τιθετω θησαυριζων ὁ τι αν ευοδωται, construed, will stand thus: Κατα μιαν σαββατων εκαστος υμων τιθετω τι παρ' ἑαυτω, (sup. καθ') ὁ ευοδωται αν, θησαυριζων. *On the first day of every week, let each of you lay somewhat by itself,* according *as he may have prospered, putting* it *into the treasury, that when I come there may be no collections.*—Heb. xi. 3. *So that things which are seen were not made of things which do appear.* Here our translators have followed Beza. But the original, rightly construed, stands thus: εις το τα βλεπομενα, γεγονεναι εκ μη φαινομενων. *So that the things which are seen, were made of things which did not appear:* that is, were made of nothing. See more examples, page 9.

† Modern critics contend, that in a translation of the scriptures, the Hebraisms should not be rendered literally; but that words and phrases, expressive of their meaning, should be substituted in their places. This, it must be acknowledged, is a proper method of translating such Hebraisms as are not understood by the vulgar, if the learned are agreed as to their signification. For example, because it is universally acknowledged, that Rev. ii. 23. *I am he who searcheth the reins and hearts,* signifies, *I am he who searcheth the inward thoughts and dispositions,* the passage may with propriety be so translated. But when the meaning of an Hebraism is disputed, and its literal sense is made the foundation

it is to be observed, first, That as the Greek language, in its classical purity, did not furnish phrases fit to convey just ideas of spiritual matters, these could only be expressed intelligibly, in the language of the ancient revelation, dictated by the Spirit of God. Many, therefore, of these Hebrew forms of expression are retained in this translation, because they run with a peculiar grace in our language, and are more expressive than if they were turned into modern phrase: besides, having long had a place in our Bibles, they are well understood by the people. Secondly, there are in Scripture some Hebraisms, quite remote from the ideas and phraseology of modern nations, which would not be understood, if literally translated. Of these, the meaning only is given in this version.—Thirdly, There is a kind of Hebraism, which consists in the promiscuous use of the numbers of the nouns, and of the tenses of the verbs. These the author hath translated in the number and tense which the sense of the passages requires.—Fourthly, The inspired writers being Jews, naturally used the Greek particles, in all the latitude of signification, proper to the corresponding particles in their own language; for which reason, they are, in this translation, interpreted in the same latitude. Of the two last mentioned kinds of Hebraism, many examples are given in Prel. Ess. IV.

4. In St Paul's Epistles there are many *elliptical sentences*, which the persons to whom he wrote could easily supply; because they were familiar to them, and because the genders of the Greek words directed those who understood the language, to the particular word or words which are wanting to complete the sense. Wherefore, no translation of St Paul's Epistles, into a language which does not mark the genders, by the termination of the words, will be understood by the unlearned, unless the elliptical sentences are completed. In this translation, therefore, the author hath completed the defective passages; and the words which he hath added for that purpose, he hath printed in a different character *, that, from the sense of the passages,

of a controverted doctrine, such as Rom. ix. 18. *Whom he will, he hardeneth*; what the translator supposes to be the meaning of the expression, should by no means be substituted in the translation. For candour requires, that in such cases, the translator should keep close to the words of the original, if they can be literally translated in an intelligible manner, and should leave it to theologians to settle the meaning of the Hebraism, by fair reasoning from the context, and from other passages relative to the same subject; because, in this method, its meaning will at length be successfully established.

* Concerning the manner of printing the words that are supplied, to complete the sentences, the reader is desired to take notice, that the words supplied by our translators are, in this, printed in *Roman capitals*, to shew that they belong to the version in common use. But if the words supplied belong to the new translation, they are printed in *capitals of the Italic form*.—Farther, it is to be observed, that all the words and clauses of the new translation, which are dif-

passages, the reader may judge whether they are rightly supplied.—On this head, it is proper to mention, that by a close attention to St Paul's style, the author hath discovered that the words wanting to complete his sentences are commonly found, either in the clause which precedes, or which follows the elliptical expression. He hath, therefore, in his translation, for the most part, supplied the words that are wanting, from the context itself *.

In translating the apostolical epistles, the author having carefully observed the four rules above mentioned, he hopes his translation hath thereby become, not only more accurate, but more intelligible, than the common version, and that the unlearned, who read the epistles in his translation, will understand them better, than by reading them in their ordinary Bible. Farther, though he hath often deviated from the beaten road, the diversity of his translation will not be offensive; because, throughout the whole, he hath endeavoured to preserve that beautiful simplicity of style for which the scriptures are so justly admired, together with those allusions to ancient manners and historical facts, implied in the phraseology, by which the age and nation of the authors of these writings are known. In short, by observing the rules mentioned, the author hath endeavoured to make his translation as exact an image of the original as he could; not only because, in that method, it acquires the authority which a translation of writings divinely inspired ought to have, but because, by a faithful exhibition of the scriptures in their original dress, there arises such a strong internal proof of their antiquity and authenticity, as far overbalances any inconveniences resulting from a few pleonasms, uncouth expressions, and grammatical anomalies, all common in ancient writings, and retained in this translation of the apostolical epistles, for the purpose of shewing the scriptures in their unadorned simplicity. Yet many modern translators, disregarding that advantage, and aiming at an imaginary elegance of style, have departed from the words and phrases of the ori-

ferent from the common English version, are printed in *Italic* characters, that the reader may at once see in what particulars the two translations agree, and in what they differ.

* Of the author's method of supplying the elliptical sentences in St Paul's Epistles, the following are a few examples, by which the reader may judge of the rest.—Rom. ii. 27. By supplying the words, *though a Jew*, from the beginning of ver. 28. the translation will run thus, *Judge thee a transgressor of the law*, though a Jew, *by the literal circumcision*. 28. *For he is not a Jew, who*, &c.—Rom. iv. 13. By supplying the word *righteousness*, from the end of the verse, the translation would be, *Now not through* a righteousness *of law, was the promise to Abraham and to his seed*.—Rom. v. 16. By supplying the word *sentence*, from the second clause of the verse, the translation of the first clause will be, *Also, not as* the sentence, *through the one who sinned, is the free gift: for verily the sentence*, &c. —Rom. vii. 24. *O wretched man that I am, who shall deliver me from the body of this death? 25. I thank God*, who delivers me, *through Jesus Christ our Lord*.—James ii. 13. *Judgment, without mercy, will be to him who shewed no mercy: but*

ginal, in such a manner, as to convert their translations of particular passages into paraphrases, which exhibit a meaning often different from that of the inspired writers; a fault from which our translators of the Bible are not altogether free.—It must be acknowledged, however, that there are some sentences in these invaluable writings which cannot be literally translated; and therefore, to represent their true meaning, recourse must be had to their paraphrastic method. But these are the only passages, in books divinely inspired, which should be paraphrased in the translation.

Among the free translators of the Scripture, Sebastian Castalio, some time professor of the Greek language at Basil, is the most eminent. But whatever praise he may deserve for the general propriety and conciseness of his translation of the New Testament, and for the purity of his Latin, it is certain that, by aiming at a classical and polished style, he hath often lost sight of the original, and hath given what he imagined to be its meaning, in words not at all corresponding to the Greek text; so that his translation of a number of passages hath little relation to the original, consequently is often erroneous*. Wherefore, neither his nor Erasmus's, nor any other free translation of the Scriptures, can be relied on: because, if a material word in the original is omitted in the translation, or if a word not in the original is added, without marking it as added, or if words not corresponding to the original are used†, much more if a whole

mercy will exult over judgment. This latter clause is evidently incomplete, and must be supplied from the former, thus: *But mercy will exult over judgment*, to him who shewed mercy. In completing inconsequent sentences, the sense likewise directs a translator. See examples, Rom. v. 12. 2 Pet. ii. 4—6.

* Of Castalio's free translation of the scriptures, wherein he hath misrepresented their meaning, all those passages are examples, in which he hath translated the word αγγελοι by *genii*, and the word βαπτιζω by *lavo*, and βαπτισμα by *lotio*, and εκκλησια by *respublica*, and συναγωγαι by *collegia*, and θεος, Heb. i. 8. applied to the Son, by *Divus*, and προφητεια, Rom. xii. 6. by *Divinatio*, and ειδωλα by *Deastros*.—Other examples of more importance are, Luke vii. 35. Και εδικαιωθη ἡ σοφια απο των τεκνων αυτης; *Ita suis omnibus aliena est sapientia.*—Rom. i. 17. Δικαιοσυνη γαρ θεου εν αυτῳ αποκαλυπτεται εκ πιστεως εις πιστιν. *Nam per id divina justitia exeritur perpetuanda fide.*—Rom. vii. 5. Τα παθηματα των ἁμαρτιων, τα δια του νομου· *Peccatorum perturbationes a lege orientes.*—Rom. xiv. 1. τον δε ασθενουντα τῃ πιστει προσλαμβανεσθε, μη εις διακρισεις διαλογισμων. *Si quis autem imbecilla fide est, huic, nulla cum animi dubitatione, opitulemini.*—2 Cor. i. 24. ουχ οτι κυριευομεν ὑμων της πιστεως, αλλα συνεργοι εσμεν της χαρας ὑμων. *Non quod vobis fiduciam derogemus, sed consulimus vestro gaudio.*—2 Cor. vi. 12. ου στενοχωρεισθε εν ἡμιν, στενοχωρεισθε δε εν τοις σπλαγχνοις ὑμων. *Si vos estis angusti, non erga nos estis angusti, sed erga hominem cui estis intimi.*—2 Thes. i 11. και πληρωση πασαν ευδοκιαν αγαθωσυνης, και εργον πιστεως εν δυναμει. *Perficiatque ut bonitatem, et fidei opus, et libentissime, et fortiter persequamini, atque absolvatis.*—Acts v. 12. Δια δε των χειρων των αποστολων, εγινετο σημεια, και τερατα εν τῳ λαῳ πολλα. *Apostolorum autem operâ, multa vulgo monstrosè, prodigiosèque fiebant.* This strange translation conveys a most improper idea of the apostle's miracles.

† The following is an example from Erasmus's version, where the meaning of a passage is perverted by translating a single word freely. Rom. ii. 19.

whole sentence, or even a part of a sentence is paraphrased, the meaning of the text very probably will be altered, if not entirely lost; consequently the version, in these passages, can have no authority.

It is time now to inform the reader, that this translation of the apostolical epistles differs not a little from the former versions, because therein meanings are affixed to a number of Greek words and phrases, diverse from those given to them in the same passages by other translators. Yet the translation of these passages is not the less literal on that account. Persons conversant in the language know, that many Greek words have more meanings than one, all of them equally literal, though not equally common; and that the skill of a translator is shewn, in his choosing from among these different literal significations, the one that best suits the scope of the passage where it is found. And if he chooses judiciously, his translation will be more truly literal than those in which the more ordinary significations of the Greek words have been adopted, if these significations do not accord so well with the writer's design. The truth of this remark will appear, especially in those passages of the new translation, where the Greek particles have meanings affixed to them different from those given them in other versions, but agreeably to their acknowledged use elsewhere in Scripture. For, however much it hath been overlooked hitherto, it is certain that, in a version of St Paul's epistles, the connection and propriety of his reasonings will either appear, or be lost, according to the manner in which the particles *, which

Διδασκαλος νηπιων: *Doctorem imperitorum: A teacher of the unskilful.* This translation of the clause Erasmus gave, on the pretence that no one teaches babes. But he had forgotten that the Jews gave to the Gentiles that appellation, with the others mentioned by the apostle, to shew their contempt of them; and did not know, I suppose, that the apostle, by introducing these contemptuous names in this passage, intended to paint the intolerable arrogance of the Jews in a lively manner. This example shews, that every translation of the scriptures ought to be as literal as possible, because those who afterwards study them with care may find proprieties in the original expressions, altogether overlooked by the free translator.

* Of the influence which the right translation of the Greek particles hath to render the apostle's reasonings clear and conclusive, take Γαρ for an example. This particle sometimes signifies *for*, sometimes *wherefore*. Now, if it is translated in the former sense, where it hath the latter, the scheme of the apostle's discourse will be reversed; because that will be *a reason*, which was meant as an *inference*. (Compare the common English version of Rom. iv. 2, 3. Heb. vi. 1, 11, 18. with the new translation of these passages.) In like manner, the other Greek particles having different significations, if, in a translation of the Epistles, the same sense is uniformly given to the same particle, or if one of its senses is substituted for another, it will render the translation erroneous. Of this, Rom. viii. 4. *That the righteousness of the law may be fulfilled* (εν) *in us*, is a remarkable example. For this translation represents men as absolutely passive in fulfilling the righteousness of the law. Whereas the true literal translation is, *That the righteousness of the law may be fulfilled* (εν) *by us, who walk not according to the flesh.* Many other examples might be given, but these may suffice.

which connect the different parts of his discourse, are translated.—The author, therefore, to lay a firm foundation for the just translation of the Scriptures, hath been at great pains, in Prelim. Ess. iv. to establish the uncommon significations which, in some passages, he hath affixed to the Greek words and phrases, by examples brought from the Scriptures themselves, or from approved Greek writers. In the same essay he hath offered some grammatical remarks, by which the peculiarities of style observable in the writings of the Jews are illustrated. But what hath been one of the chief objects of his attention in that essay, was, by examples taken from the Scriptures themselves, to explain the meaning and powers of the Greek particles, as used by the sacred writers. Some of these examples, at first sight, may, perhaps, appear inconclusive; because the word, for the sake of which the example is produced, may, in that passage, be taken in its ordinary acceptation. Yet the other examples, in which it can have no meaning but that which the author hath given it, and which is acknowledged by our translators to be its meaning in these passages, make it probable, that, in the first-mentioned examples likewise, it hath the uncommon signification contended for, especially, if so understood, it agrees better with the context.—There are, however, two or three instances of uncommon significations given to words, for which the author can produce no authority. But he contends that the context leads to these significations of the words; and that, in giving them such significations, he is supported by critics and dictionary writers, who prove the uncommon significations which they affix to some words, only by producing a single passage from an approved author, in which it cannot be otherwise understood. See examples, 2 Pet. i. 20. note.

Many of the alterations introduced into this new translation of the epistles, may, perhaps, be thought needless, as making but little difference in the sense of the passages. Yet it is a sufficient justification of these alterations, that they render the language of the translation more grammatical and modern, and that they approach nearer to the words of the original than the translation in our English bible. A number of them, however, on a nearer inspection, will be found to preserve the emphasis of the original expressions, and to shew the propriety of the reasoning, and even to convey important meanings, which are lost in the common version *.

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* The following are examples of small alterations made in the new translation, which greatly improve the sense of the passages where they are introduced, and which, at the same time, are perfectly literal —1 Cor. iii. 2. *Other foundation can no man lay, than that is laid, which is Jesus Christ.* In the original, it is ὃς ἐστιν Ἰησοῦς ὁ Χριστός, *which is Jesus the Christ.* For the doctrine *that Jesus is the*

By bringing the translation of the Scriptures as close to the original as the idiom of the language will allow, many advantages will be obtained, of which the following are the chief: 1. A translation which exhibits, not the glosses of commentators, but the very words of the original, as nearly as can be done in a different language, will afford the unlearned the greatest satisfaction, by making them see with their own eyes the heavenly light of truth, and will give the translation that authority which a translation of the word of God ought to have with all who read it.—2. By a just literal translation, which expresses the true meaning of the sacred writings, those controversies concerning the articles of our faith which have arisen from a wrong translation and application of particular texts, will be cut up by the roots. And the disciples of Christ, discerning the truth, will be led into a more liberal way of thinking in religious matters than formerly; and, of course, will entertain charity towards those who differ from them, the want of which hath occasioned numberless evils in the church.—3. An accurate, perspicuous, unambiguous translation of the Scriptures will be of great use in guarding the unlearned against errors, which have a tendency to perplex their minds, and make them careless of the duties of morality. (See Rom. vii. 12. to the end; and 2 Cor. iii. 5. new translation.)—4. A just translation of the Scriptures, by exhibiting the doctrines of the gospel in their genuine simplicity, will effectually shew the futility of the cavils of infidels, which, for the most part, are founded on wrong

Chriſt, promiſed in the law and the prophets, is the great foundation on which the Chriſtian church, the temple of God, is built.—Rom. ix. 5. *from whom, ὁ Χριστος, the Chriſt deſcended.*—Epheſ. iii. 6. *That the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his promiſe in Chriſt.* In the original, it is εἰναι τα ἐθνη συγκληρονομα, και συσσωμα, και συμμετοχα της ἐπαγγελιας; *That the Gentiles ſhould be joint heirs, and a joint body, and joint partakers of his promiſe in Chriſt;* namely, with the Jews. For the apoſtle's meaning is, that, under the goſpel, the Gentiles are equally entitled with the Jews to all its privileges, and to all the promiſes of God.—1 Theſſ. iv. 16. *With the voice of the archangel.* This tranſlation implies, that there is but one archangel; whereas, in the original, it is ἐν φωνῃ ἀρχαγγελου; *With the voice of an archangel.*—Rom. iv. 3. *For the promiſe that he ſhould be the heir of the world was not to Abraham—through the law.* This tranſlation leads the reader to think that Abraham was under the law of Moſes; whereas the expreſſion, in the original, is διὰ νομου, *through law;* that is, through the works of any law whatever.—1 Cor. xv. 26. *The laſt enemy that ſhall be deſtroyed is death.* This implies, that there are ſome enemies who ſhall not be deſtroyed; whereas, in the Greek it is ἐσχατος ἐχθρος καταργηθησεται ὁ θανατος; *Death, the laſt enemy, ſhall be deſtroyed.*—James iii. 8. *But the tongue no man can tame;* as if it were impoſſible for men to govern their own tongues; whereas, in the Greek, it is την δε γλωσσαν οὐδεις δυναται ἀνθρωπων δαμασαι; *but the tongue of men no one can ſubdue.*—1 Pet. iv. 15. *To him that is ready to judge the quick and the dead.* This tranſlation repreſents the judgment of the world as at hand when St Peter wrote; but, in the original, it is ἑτοιμως ἐχοντι, *who is prepared to judge,* &c. namely, by the commiſſion and power which the Father hath beſtowed on him for that purpoſe.

wrong views of the doctrines of revelation.—These certainly are objects, which all who have the interests of Christianity at heart must wish to see obtained; objects of far greater importance to the welfare of the world than those which ingross the attention of a frivolous age.

The *text* of the Greek New Testament followed in this translation, is the one in common use; which, because it was settled according to the opinion of learned men in different countries, who compared a great number of MSS, and fixed on the readings which appeared to them best supported, the author hath not attempted to alter. Only because the oldest MSS are written without any distinction of the words by intervening *spaces*, and of the sentences by *commas* and *colons*, and without the *spirits* and *accents* *, the author hath altered the accenting and pointing of the common edition in a few instances, in order to obtain a better and more perspicuous sense of the passages, than that which arises from the common pointing.—Farther, although by the care with which other MSS and versions have been collated, since the text of the New Testament was settled, more various readings have been procured, none of these readings are followed in this translation, except the few which our English Bible hath adopted, and which shall be mentioned in the notes. The author's attachment to the common text hath not proceeded from an implicit acquiescence in the opinion of the learned men who settled it, but from a persuasion that the readings which they adopted are, for the most part, better supported by MSS, and agree better with the context, than either the readings which they rejected, or than those which have been obtained since their time †. Some of the rejected

* Although the distinction of words in MSS by spaces, and of sentences by points, was known in Cicero's time, it was not much used, except by the Roman lawyers in public instruments. (Clerici Ar. Crit p. iii. sect. 1. c. x. 7, 9.) In MS copies of the Scriptures, these distinctions were not used at all, till Jerome first attempted them in his translations of the books of the Old Testament. (Ibid. No. 5, 7.) The MSS of the Scriptures now remaining, the oldest of which are more than 800 years later than Jerome's time, shew, that even then the separation of the words by spaces, and the distinction of the sentences by points, were not commonly used. It is evident, therefore, that the transcribers, who first attempted to accent and point the Greek New Testament, having no ancient MSS. to guide them, must have been directed merely by their own opinion of the meaning of the passages. The editors also who published the first printed copies, must have followed the same rule in accenting and pointing their editions. Wherefore, to alter the accents and points of the commonly received text, is not to alter the text of the Greek Testament, but rather to restore it to its primitive truth, and ought to be admitted, if thereby a better and more perspicuous sense of the passages is obtained. See examples, Rom. ii. 8, 9. vii. 25. viii. 20, 21. 2 Cor. ix. 10. xii. 11. xiii. 2, 3. new translation.

† On the revival of learning in Europe, some of the most eminent men of the age employed themselves in collating all the MSS of the Greek New Testament which they could find, for the purpose of obtaining a correct text of these invaluable writings.

jected readings, indeed, stand on an equal, or, perhaps, on a better authority than those in the received text: But as they make no

Among those who applied themselves to that important work, *Cardinal Francis Ximenes*, Archbishop of Toledo, and his three learned assistants, whom he had made professors in the university of Alcala, for that very purpose, were most eminent, and deserve to be first mentioned; because they set about the work early, though the fruit of their labours was not communicated to the public till a number of years after their edition was finished. The copy which they made their text was a MS. sent to them from the Vatican library, by Pope Leo X. with orders not to depart from it in the least. Accordingly, excepting a few alterations, they transcribed the whole faithfully; namely, the Septuagint version of the Old Testament, and the Greek New Testament, to the Revelation, which is wanting in the Vatican copy. This transcript they compared with a number of MSS some of them furnished by the Pope, and others by the cardinal himself; particularly a very ancient MS of the Epistles, sent to Ximenes from Rhodes; and at the same time they marked the readings of all these MSS which were different from the Vatican copy. The New Testament being finished, was printed in the year 1515. But Ximenes did not choose to publish it separately from the rest of the Bible, which was not completed till the year 1517; and he dying, his Bible was not given to the public till about the year 1524.

The next person of note who attempted to restore the true readings of the Greek New Testament, was *Erasmus*, of Rotterdam. He, by collating five Greek MSS and some Latin copies, amended both the Greek text and the Vulgate version, and published both, with large notes, at Basil, in the year 1516. This was the first copy of the Greek New Testament that was published from the press. Mill tells us, that, exclusive of typographical errors, it contains above 500 wrong readings, and about 100 genuine ones.

In the year 1518, a Greek Testament was published at Venice, by Andreas Asulanus, Aldus's son-in-law; Aldus himself having died about two years before. Certain learned men corrected this edition, by collating it with some very ancient MSS. But its text is similar to that of Erasmus, which was published a little before. Both editions have the same apparatus, and, with a few exceptions, the same errors. Yet on the authority of the above-mentioned MSS, the Aldin edition differs from the Erasmean in not a few places.

In the year 1519, *Erasmus* published his second edition, with a translation from the Greek, and the notes greatly enlarged; printed by Froben. It has also an index of the solecisms, and other faults of the Vulgate version, which exposed Erasmus to much censure, and created him many enemies. Mill says, the text of this edition is much more correct than that of the former.

In the year 1521, a Greek New Testament was published at *Hagenou*, in which the editor professes to have followed the editions of Aldus and Froben. But Mill tells us, that, on examining it, he found the editor had followed Erasmus's first Greek Testament, even in those readings which were corrected in the second publication.

In the year 1522, *Erasmus's third* edition came out, printed at Basil, by Froben, in which he followed the text of his second Greek Testament, except in 118 readings, which he took from the Aldin edition, and some new MSS, which he had collated or examined. And on the margin he marked about 19 readings, taken from Aldus. The text in this is somewhat more correct than that in his second edition. And the famous text, 1 John v. 7. concerning the testimony of *the Father, the Word, and the Spirit*, is inserted in it in Greek. Erasmus says, he took it from a copy which he calls the *British*, and that he inserted it that there might be no handle for calumniating him.

At length, in the year 1524, the *Complutensian*, or *Ximenes's Bible*, was published in six volumes folio: a noble work, every way worthy of the cardinal, at whose expence it was executed, and of Pope Leo X. who patronised it. The *Old Testament* consists of four volumes, having three columns in each page. In the first is the *LXX translation*, according to the Vatican copy, with an interlined *Latin version*. In the second column, is the *Vulgate*, or Jerome's *translation*, corrected by

no material alteration in the sense of the passages where they are found, to have adopted them, would have been to change the

the beſt MSS. In the third column, is the *Hebrew text;* and below, are placed, in two columns, a *Chaldaic tranſlation*, and a *Latin verſion* of that tranſlation.—The *New Teſtament* is in one volume; the *Greek text*, according to the Vatican copy, in one column; and the *Vulgate*, or Jerome's *tranſlation*, in another. The ſixth and laſt volume contains a *Dictionary of the Hebrew language*.—There are alſo a variety of *prologues* interſperſed through the whole, of which it is needleſs to give an account.

After the publication of the Complutenſian Bible, Eraſmus, in the year 1527, ſet forth his *fourth Greek New Teſtament*, in forming which, he ſays, he made uſe of the Complutenſian Bible. It has three columns in each page. In the firſt is the *Greek text;* in the ſecond is *Eraſmus's own tranſlation;* and, in the third, is the *Vulgate verſion*. With reſpect to the *Greek text* of this edition, Eraſmus profeſſes to have followed that of the Complutenſian Bible. Accordingly, although the text is, in general, agreeable to that of his third edition, Eraſmus thought proper to depart from it in 106 inſtances; and, inſtead of its readings, to ſubſtitute thoſe of the Complutenſian Bible.

In the year 1534, *Simon Colinæus*, a Pariſian printer, publiſhed his *Greek Teſtament*, without any preface, informing the reader in what manner he had formed his text. So that it is uncertain whether he followed the text of any of the former printed editions, or any particular MS. or whether he choſe what he judged the beſt readings of all the manuſcript and printed copies he had examined. Mill tells us, that he found in it more than 150 readings, in which it differs from all the former editions; and that moſt of them are authoriſed by MSS. At the ſame time he obſerves, that, from the love of novelty, or, to make the text more clear, Colinæus, upon the authority of one or two MSS. only, had ſometimes departed from the common readings, notwithſtanding they are much better ſupported than thoſe he hath adopted. Of this Mill gives many examples; and adds, that this New Teſtament abounds in various readings; and that, although a conſiderable number of them are unſupported, yet he found 180, which, in his opinion, exhibit the genuine Greek text.

In the year 1535, Eraſmus publiſhed his *fifth* and *laſt Greek Teſtament;* the text of which is the ſame with that in the former, except in four places, where Mill thinks it exhibits the genuine readings. In this, Eraſmus apologiſes for the errors of his former editions.

In the year 1546, *Robert Stephen*, printer to the king of France, publiſhed his *firſt Greek Teſtament* in decimo ſexto, with a preface, in which he tells us he had procured from the king's library ſome MSS of admirable antiquity; that from them he had formed his text, in ſuch a manner as not to have admitted a letter which was not ſupported by the beſt MSS; that, among other helps, he had uſed the Complutenſian Bible, whoſe readings he found to agree wonderfully with the king's MSS; in ſhort, that having collated the text with the king's MSS, and with the Complutenſian Bible, he had admitted thoſe readings only which were ſupported by the greateſt number of the beſt copies. But Mill thinks he eſteemed thoſe the beſt which agreed beſt with the Complutenſian Bible.—The MSS which Stephen collated were 15 in number. Theſe he marked by the letters of the Greek alphabet. Mill hath given a full account of them all, in his Proleg. No. 1159, &c.

In the year 1549, *R. Stephen* publiſhed his *ſecond Greek Teſtament*, in the ſame volume with the former, and with the ſame types and preface. In this, the number of the pages, and even the lines in every page, are exactly the ſame with thoſe in his firſt edition. The text alſo is the ſame, except 67 readings, of which Mill thinks four are dubious, and of the reſt he ſuppoſes 26 to be genuine, which are taken, partly from the laſt editions, partly from MSS, and partly from the Complutenſian Bible.

In the year 1550, *Stephen* publiſhed his *third Greek Teſtament*, printed in a large volume with great types. When he undertook this edition, he had 16 MSS.

the received text for no purpose.—The rejected readings, which alter the sense of the passages, especially those which relate to controverted

which, some time before, he had collated with the Greek text twice, and did the same now a third time. To the Gospels he prefixed that account of the lives of the evangelists, which Erasmus had inserted in his Latin translations, and to the Acts of the Apostles, some excerpts from Euthalius's prologues to the Epistles, concerning St Paul's preaching and martyrdom. He also inserted the contents of each Epistle; and, on the margin, marked the principal various readings of the 16 MSS which he had so carefully collated.—Morinus tells us, that Beza, when forming his copy of the New Testament, borrowed these 16 MSS, and marked some readings omitted in Stephen's edition as too minute, though in reality they are of use in ascertaining the text.—In this copy, Stephen hath departed from the text of both his former editions in 284 instances; of which Mill thinks 71 are genuine. The rest are of doubtful authority, or consist of minutiæ, concerning which nothing certain can be determined.—Mill adds, that Stephen's regard for the Complutensian Bible had now become so great, that he resumed in this edition 31 of its readings, which formerly he had rejected; and that he adopted 27 of them on its single authority, contrary to other MSS. Dr Symonds, in his useful observations on the expediency of reviving our present English Bible, page 136. tells us, that this is the text which King James's translators chiefly used.

In the year 1551, *Stephen* published his *fourth Greek Testament* in a smaller volume, with the *Vulgate version* on the inward side of the page, and Erasmus's translation on the outward. The text does not differ from that of his third copy, except in one word; but it is, for the first time, divided into those verses which are now commonly used. On the outward margin, the parallel places are marked, together with Osiander's harmony. From this edition, or rather from the preceding one, the Greek text of the New Testament now in common use seems to have been taken, and therefore Mill calls it, *Stephanica nostra*.

In the year 1564, *Theodore Beza* published his *Greek Testament*, with a Latin translation and notes. He tells us, that he compared the text, not only with the ancient Greek MSS, but with the Syriac version, and with the writings of the Greek and Latin fathers. In his dedication to Queen Elizabeth, he says, that while he was employed in this work, Henry Stephen, Robert's son, gave him a copy of his father's noble edition, published in 1550, on which were marked the readings of about 25 MSS, and of almost all the printed copies. But Mill affirms, that the use which Beza made of these readings was not to ascertain the text, but chiefly to give such a turn to the Scriptures, as established his own tenets: and of this he gives various examples, (No. 1258.) He adds, that Beza, in his notes, adopts the expositions of the Latin, preferably to those of the Greek fathers, because they accorded better with his system of theology.

In the year 1569, *Robert, the son of Robert Stephen*, published a *Greek New Testament*, in the same volume, and with the same kind of types wherewith his father's first and second editions were printed, and added such of the readings of his father's third publication as seemed to the learned of greatest importance. The text is the same with that in his father's first and second copies, except that he hath adopted seven readings of the third.

In the year 1581, *Beza* published *another* edition of his *Greek Testament*, in which he altered one or two of the erroneous readings which he had formerly adopted, and added some readings from two MSS of great antiquity; namely, a MS of the *four Gospels* and of the *Acts*, with the *Italic translation*, before it was corrected by Jerome. The other is the *Clermont* MS of *St Paul's Epistles*, in Greek and Latin. Of these MSS Mill hath given a full account, in his Prolegomena. Le Clerc, in his Ars Crit. part iii. sect. 1. c. 16. tells us, that in the place where Beza's MS of the Gospels differs from others, the alterations are evidently made to render the style more agreeable to the Greek idiom; on which account its authority is the less. His MS of the gospels, Beza gifted to the university of Cambridge, where it now remains.

In

controverted doctrines, the author hath mentioned in his notes; but without examining their authenticity, because of these matters the unlearned are no judges; and, with respect to the learned, they may consult Mill, Wetstein, and others, who have made large collections of the various readings, and may judge for themselves.

In

In the year 1622, *Elzevir* at Leyden, publiſhed a *Greek New Teſtament* in a ſmall volume, in which the text is printed with great care, agreeably to the readings of the king's MSS, and of the MSS of the beſt authority.—Two years after this, Elzevir publiſhed *another Greek Teſtament*, corrected, as Beza informs us, by not a few perſons, eminent for learning and piety. Mill ſays it is elegantly printed, and very correct; and that, except in twelve inſtances, the text is entirely formed on Stephen's edition of 1550. From this it appears, that the learned pious men above mentioned approved of the Stephanic text.

In the year 1658, *Stephen Curcellæus*, a learned Unitarian, publiſhed his *Greek New Teſtament*. This induſtrious perſon, obſerving that moſt of the various readings found in the ancient MSS, were wanting in the printed editions, enriched his copy with Wechelius's readings, and thoſe of the Clermont MS, and of that of Thuanus, which contains the whole New Teſtament, except Matthew's Goſpel, and of cardinal Mazarin's MS, which is more than 800 years old, and of a MS of his own, ſtill more ancient. All theſe readings he placed at the foot of the pages of his own edition. But when he had proceeded half-way, having received, from a learned friend, readings excerpted from Froben's, the Complutenſian, and other approved copies, he placed them at the end of his Greek Teſtament, together with ſome from Iſaac Caſaubon's notes on the Goſpels, and from the Hervagean edition. Mill tells us, that he propoſed afterwards to add the readings of the Alexandrian MS, and of the MS of the Goſpels and Acts, which was Beza's; but he died in the year his New Teſtament came abroad. About ſeventeen years after his death, it was reprinted, but without the readings which he intended to have added.

Beſides the above-mentioned, there were ſeveral other *Greek Teſtaments*, with various readings, publiſhed, of which Mill hath given an account; but being of leſs importance, it is needleſs to mention them here. Farther, as the text of the New Teſtament was ſettled before the Alexandrian MS was brought into Europe, and before Walton publiſhed his Polyglot, it was not neceſſary here to diſcribe either the one or the other. Mill hath given a full account of both in his Prolegomena, from whence moſt of the above mentioned particulars concerning the editions of the Greek Bible are taken.

Mill, in his own noble edition of the *Greek New Teſtament*, beſides a prodigious collection of readings from MSS hath noted all the varieties which he found in the quotations from the New Teſtament, made by the ancient Chriſtian writers. The text in his edition differs, in a few inſtances, from that which is commonly uſed; and, in his notes, he hath propoſed more alterations, chiefly on the authority of the Vulgate verſion. Concerning theſe, the reader may conſult Whitby's Examen, where it is ſhewn that they are neither ſo well ſupported by MSS as the common readings, nor give ſo good a ſenſe of the paſſages. For which reaſons they are by no means to be admitted.

From the manner in which the text of the *Greek New Teſtament* in common uſe, was aſcertained, every attentive reader muſt be ſenſible, that the learned men who employed themſelves in that important work uſed the greateſt diligence, fidelity, and critical ſkill. And as they were many in number, and of different ſentiments with reſpect to the controverted doctrines of Chriſtianity, no reading could be admitted from prejudice, or any particular bias, but every thing was determined agreeably to the authority of the greateſt number of the moſt ancient and beſt MSS. Therefore, if the preſent text is not preciſely the ſame with that which was written by the inſpired penmen, it approaches ſo very near to it, that it well deſerves to be regarded as the infallible rule of our faith and manners. See Pr. Eſſ. 2. at the end.

In the larger edition of this work, the author, following Origen's plan, hath set the common English version opposite to his new translation, that the reader may see in what particulars they differ. And having placed the Greek text in a column between the two translations, the learned, by comparing them with the original, can easily judge to which version the preference is due.

Sect. IV. *Of the Prefaces, the Illustrations, prefixed to the Chapters and the Notes.*

It is well known that the Epistles to particular churches were written, either to correct certain irregularities into which they had fallen, or to confute the errors of false teachers, who endeavoured to seduce them. It is equally well known, that the Epistles to particular persons were written to direct them in the discharge of the offices assigned to them, and to support them under the evils to which they were exposed, while faithfully executing these offices. Wherefore the knowledge of the state of the churches, and of the characters of the persons to whom the Epistles were addressed, and of the erroneous doctrines which prevailed in the first age, must be of great use in studying the Epistles. To give the reader some idea of these matters, the author has prefixed a *preface* to each Epistle, in which, from the hints given in the Epistle itself, and from particulars mentioned in the Acts of the Apostles, and in the writings of the fathers, he hath endeavoured to settle the date of the Epistle, and to explain the state of the churches, and the character of the persons to whom it was sent, together with the errors which it was written to correct.

In the new translation, the common division of the text into chapters and verses, is retained, because the Scriptures have long been quoted according to that division. But, to remedy the inconveniences which that division hath occasioned, by breaking the text, sometimes even in the middle of a sentence, the author hath prefixed to each chapter what he hath termed *a view and illustration*. In these, the principal matters contained in the chapters are set forth at greater length than could be done in the commentary; the arguments used by the inspired writers for proving their positions, are distinguished, their relation to these positions is pointed out, and the conclusion drawn from them is shewn to be just. Also because St Paul, in particular, hath omitted sometimes the major proposition of his argument, sometimes the minor, and often the conclusion itself, (See Gal. iii. 20.) the author, in his *illustrations* hath endeavoured to complete these unfinished reasonings. He hath also marked the apostle's digressions, mentioned the purposes

purposes for which they are introduced, and apprized the reader when he returns to his main subject. *Lastly*, In these views, care hath been taken to shew how the apostle's reasonings may be applied, for defending the Jewish and Christian revelations against the cavils of infidels.

Opposite to the new translation, the author hath placed an *interpretation*, in which the translated words of the text are inserted, for the most part, without any alteration; because, in general, they express the inspired writers' meaning with more energy than it is possible to do by any words of human invention. This interpretation the author has called a *commentary*, rather than a *paraphrase*, because it is commonly made, not by expressing the meaning of the text in other words, but by supplying the things that are necessary, for shewing the scope and connection of the reasoning, or by mentioning particulars which the apostles have omitted, because they were well known to the persons to whom they wrote; but which, at this distance of time, being unknown to ordinary readers, must be suggested to them. These additions, being properly short notes intermixed with the text, for the purpose of explanation, are all printed in *Roman* characters, that the reader may distinguish them from the text, which is printed in *Italics*.

As a translator of the Scriptures, the author thought himself bound to give the true literal version of every passage, according to the best of his judgment, without regarding whether it favoured or opposed his own particular opinions, or any of the schemes of doctrine which have divided the Christian world. Yet, as an interpreter, he hath taken the liberty, in his commentary, to submit to his readers, though not always with the same assurance, what in his opinion is the meaning of the passage. There are, indeed, some texts which he hath not ventured to explain, because, though all agree in the translation of them, their meaning hath been much disputed. But in the notes he hath shewn how the contending parties explain them, for supporting their particular tenets; and hath fairly represented the arguments by which they justify their own interpretations, without concealing any thing that seemed to be of importance on either side. And if, on some occasions, he hath leaned towards the interpretation of a disputed text, given by one of the parties, the reader must not conclude that he holds the opinion which that interpretation is advanced to support. For he will find that, in explaining other texts, he hath given interpretations which favour the contrary doctrine. In both cases, his only motive for approving these interpretations was, that he judged them the true meaning of the passages. The balancing of these seemingly opposite passages against each other, and the application of them, for the purpose of supporting

ing a particular doctrine, or scheme of doctrine, not falling within the author's plan, he hath left it, for the most part, to theologians, with this opinion, that the only foundation on which the doctrines of revelation can be securely built, is the Scriptures, understood in their plain grammatical meaning. And therefore, in all cases where opposite doctrines have been founded, not on one or two, but on a number of texts, according to their unconstrained meaning, the one class of texts ought not, by forced criticism, to be turned from their plain grammatical meaning, to make them accord with the scheme of doctrine built on the other class. For it will be found that these seemingly inconsistent texts speak of persons and things of whose existence we are not able to judge. So that the things said concerning them in the Scriptures, which appear inconsistent, may all be true, though we are not able to reconcile them with each other. And as, in natural religion, there are facts discovered to us, by reason and experience, from which seemingly contradictory conclusions may be drawn, both of which we must believe, though we are not able to reconcile them, why may not the seemingly inconsistent facts made known in the Scriptures be received as true, upon the testimony of God, though we cannot reconcile them with each other? Wherefore it is no objection to the plain grammatical interpretation of the Scriptures that it gives them the appearance of inconsistency. If that appearance is in the Scriptures themselves, why should it be concealed, either in the translation or in the interpretation? A translator or an interpreter of the sacred oracles will certainly shew not only greater honesty and candour, but will even come nearer to the truth when he suffers their real aspect to remain, than if, for the purpose of establishing particular doctrines, or for reducing every thing in revelation to the measure of human conceptions, he attends only to one class of texts, and, by forced criticisms, turns all the opposite texts from their plain grammatical meaning to artificial senses, which they do not admit, without much straining; a practice which hath been too much followed in interpreting the Scriptures, not by one sect only, but by all the different sects of Christians in their turn *.

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* Strained criticisms, for the purpose of establishing particular doctrines, the reader will find in Beza's notes on Rom. i. 4. *spiritum sanctitatis*,—and on ver. 17.—and on Rom. iii. 31.—But particularly on Rom. iv. 3. where, to prevent us from thinking that faith is counted to believers for righteousness, Beza affirms, that the phrase, *Abraham believed God, and it was counted to him for righteousness*, is an hypallage, for *righteousness was counted to Abraham by faith*; and strongly contends, that that righteousness was *the righteousness of Christ*; contrary to all the rules of grammar, and to the plain sense, both of Moses and Paul's words, which declare, as expressly as it is possible for words to declare, that the thing counted to Abraham was *his believing God*. See also his notes on Rom. ix. throughout.

It remains, that some account be now given of the matters contained in the *notes*. In the *first* place, then, when the author introduces the interpretations of former commentators, he commonly mentions in the notes the proofs by which they support their interpretations; hoping they may be of use, even to the learned, by bringing things to their remembrance which otherwise,

The following paſſages Beza hath mis-tranſlated, from his too great attachment to his own opinions. Acts xiv. 23. (χειροτονησαντες δε αυτοις κατ' εκκλησιαν) *cumque ipſi per ſuffragia creaſſent per ſingulas eccleſias preſbyteros.* According to this tranſlation, Paul and Barnabas ordained perſons elders, whom the churches choſe by their ſuffrages. But as the word χειροτονησαντες muſt be conſtrued, not with *the churches*, but with Paul and Barnabas, if it be tranſlated, *per ſuffragia creaſſent*, it will imply, that the elders were made by the ſuffrages, not of the churches, but of Paul and Barnabas; which is abſurd. The common tranſlation of the paſſage is more juſt; for χειροτονειν ſignifies, *to nominate* or *appoint* ſimply: ſee Acts x. 41.—Rom. ii. 7. τοις μεν, καθ' υπομονην εργου αγαθου, δοξαν και τιμην και αφθαρσιαν ζητουσιν: *Iis quidem qui ſecundum patientem expectationem, quærunt boni operis gloriam*, &c. Here, by tranſlating υπομονην, *patientem expectationem*, and by ſeparating it from εργου αγαθου, and joining εργου αγαθου with δοξαν, contrary to all rules, Beza has repreſented believers as ſeeking *the glory, honour, and immortality of a good work.* This forced conſtruction and abſurd tranſlation, he has adopted, not to remove any difficulty, but to prevent, as it would ſeem, his readers from ſuppoſing that *perſeverance in good works*, is neceſſary to the obtaining of glory, honour, and immortality.—Rom. v. 16. το μεν γαρ κριμα εξ ενος; *Nam reatus quidem eſt ex una offenſa: For the guilt indeed is of one offence, to condemnation.* By this tranſlation, Beza makes the apoſtle affirm, that all Adam's poſterity are actually guilty of his firſt tranſgreſſion; and, on that account, are liable to eternal death. But that doctrine is not taught in this paſſage; for I know no text in which κριμα ſignifies (*reatus*) *guilt.*—Rom. viii. 4. (ινα το δικαιωμα του νομου: *ut jus illud legis compleatur in nobis.*) *That that right of the law*, namely, to perfect obedience, *might be fulfilled in us.* By this tranſlation Beza meant to eſtabliſh his favourite doctrine, that the righteouſneſs of Chriſt is imputed to believers in ſuch a manner, that all which the law required from them, is fulfilled in them; ſo that they become thereby perfectly righteous.—Rom. xi. 32. τους παντας, *omnes illos*; and in his note he ſays, *electos* videlicet, de quibus differuit.—Titus ii. 11. *Illuxit autem gratia Dei ſalutifera* (πασι) *quibuſvis hominibus.* Here *all men*, are converted into *ſome men*, leſt, from the juſt grammatical tranſlation, any argument ſhould be drawn in favour of univerſal redemption. See alſo his tranſlation of 1 Tim. ii. 1, 2, 4. 2 Pet. iii. 3.—Heb. x. 38. *Juſtus autem ex fide vivit. Sed ſi* quis *ſe ſubduxerit, non eſt gratum animæ meæ.* In this paſſage, by adding the word *quis*, *any one*, which is not in the text, and by mis-tranſlating the clauſe, εαν υποστειληται η ψυχη μου εν αυτω, Beza hath hidden from his readers that God ſuppoſes a juſt man may draw back, and thereby loſe his favour, leſt, from that ſuppoſition, an argument might be drawn againſt the perſeverance of the ſaints.

Examples of ſtrained criticiſm might be produced from Calvin, Grotius, Hammond, Limborch, Locke, Taylor, and other famed commentators. But the above are all quoted from Beza, becauſe moſt of the Calviniſt divines, ſince his time, who have tranſlated and interpreted the apoſtolical Epiſtles, and among the reſt our Engliſh tranſlators, have followed him too implicitly. For example, by copying Beza, as he copied the Vulgate, our tranſlators have rendered their verſion in the following paſſages unintelligible: 2 Cor. iv. 3. *It is hid to them that are loſt.* 4. *In whom the god of this world hath blinded the minds of them which believe not.* But what idea can any reader form of Satan's blinding the minds of them who believe not, in other perſons who are loſt?—2 Cor. v. 2. *Deſiring to be clothed upon with our houſe which is from heaven.*—4. *Not for that we would be unclothed, but clothed upon.* But *to be clothed upon with a houſe*, is a jumble of metaphors, which no ordinary reader can underſtand. See alſo Rom. i. 17. 1 Cor. vii. 36. Heb. ix. 15.

wise, perhaps, they might not have recollected.—In the *second* place, as the Christian revelation is founded on the Jewish, and is the completion of it, the apostles, in explaining the doctrines of the gospel have not only used the language of the Jewish scriptures, but have frequently quoted or alluded to particular passages in them. Wherefore, that ordinary readers may understand the scripture phraseology, which, in many particulars, is very different from the language of the European nations, and discern the propriety of the apostle's reasoning, the author, in his notes, hath explained the peculiarities of that phraseology, and hath transcribed the passages of the Old Testament at full length, of which a few words only are quoted, or which are alluded to indirectly, that the reader, who is supposed, by the apostles, to be well acquainted with the scriptures, having the whole passage under his eye, may be sensible of the justness of the reasoning.—In the *third* place, As the manners, opinions, proverbs, and remarkable sayings, not only of the Jewish prophets and wise men, but of the sages of other ancient nations, are mentioned or alluded to by the sacred writers, these also are explained in the notes; that what is only a proverb, or an allusion to some known fact, or saying, may not be interpreted as a doctrine, or prediction, contrary to the intention of the sacred writers. Examples of this kind of allusion are, Mat. ii. 45. x. 39.; Luke xxiii. 31.—In the *fourth* place, as often as an uncommon interpretation is given of any passage, the author, in the notes, hath endeavoured to support it, by its agreement with the context, and with the apostles design in writing; by parallel passages; by criticisms on the language, especially those contained in Essay IV.; by the established rules of interpretation; by arguments drawn from common sense; and sometimes by the opinion of former commentators, both ancient and modern, whose judgment is justly respected by the learned. In many instances, however, for the sake of brevity, neither the translation, nor the interpretation, though uncommon, is supported by any particular proof: because it was supposed, that, to the learned, both would clearly appear from the original itself; and to the unlearned, from their giving a better sense of the passages than that found in the common versions and paraphrases.—In the *fifth* place, instead of entering into theological controversies, the author judging it more for the reader's profit, hath in the notes, shewn how the important sentiments contained in the word of God may be improved for forming men's tempers and manners. *Lastly*, In the notes, the author hath displayed the beauties of some of the finest passages, by remarks on the sentiments and language.

All the different parts of the author's plan, above described, being necessary to the right explanation of the apostolical epistles, the due execution of them hath swelled this work to a great

great bulk. Yet no one who knows how many volumes have been written by critics and commentators, for elucidating a single Greek and Latin classic, can be offended with the size of this performance. For however profitable the right interpretation of the writings of the celebrated authors of Greece and Rome may be to those who take a delight in polite literature, it is a matter of small importance, in comparison with the right interpretation of the oracles of God, by which the faith and morals of mankind are to be regulated. However, that this publication might not be needlessly swelled, the author hath, to the best of his judgment, shunned every thing trifling. And that the same remarks might not be repeated, he hath, as often as it was necessary, referred the reader to the places of the work where they are to be found. When the interpretations and remarks of other commentators are introduced, such only are mentioned as are accompanied with some degree of probability. And both in giving his own interpretations and the interpretations of others, the author hath studied brevity. With the same view, he hath endeavoured, in general, to exclude from his style, *tautology*, *synonymous epithets*, *and circumlocution*. And, that what he hath written may be understood at the first reading, he hath all along aimed at simplicity, perspicuity, and precision in his style.—Many Greek words, it is true, and phrases are introduced, especially in the notes. But these being placed as parentheses, to shew that the sense of the sentences where they occur is complete without them, they can occasion no difficulty to any reader. They are inserted for the sake of persons skilled in the Greek, to whom the author appeals for the justness of his critical remarks. And although the unlearned cannot judge of such matters, he hopes it will be some proof, even to them, that his remarks are well founded, if the alterations in the translation, and in the interpretation which they are designed to support, make the scriptures more plain to them than they were before; and if they afford a clearer view of the sentiments and reasonings of the inspired writers.

To conclude; as it is ultimately from the Scriptures, and not from creeds and systems, by whomsoever composed, nor even from the decrees of councils, whether general or particular, that the genuine doctrines of the gospel are to be learned, the study of these writings is the most profitable work, in which any man can be employed, especially if he be a teacher of religion; and the right understanding of them is the best of all acquisitions. The person, therefore, who puts it in the power of others to attain their true meaning, whether it be by faithfully translating them into a known language, or by rightly interpreting them, where they have been misunderstood, performs a work most acceptable to God, and does the greatest possible ser-

vice to the world. In this persuasion, the author having spent the greatest part of his life in the study of the Scriptures, now offers to the public his translation and interpretation of the Apostolical Epistles; because, notwithstanding all the light which hath been thrown on that part of the word of God by modern critics and commentators, many obscurities and errors, both in the translation and interpretation of these invaluable compositions still remain, which the friends of revelation, who are qualified for the undertaking, should endeavour to correct. The author flatters himself, that, by rectifying the translation in many places, and by offering interpretations different from those commonly given, he hath successfully removed some of the former difficulties; and makes no doubt, but, by the diligence and skill of those who shall succeed him, the difficulties which remain will, in time, receive a satisfactory solution. (See Essay I. at the end.) The prejudice, therefore, which is taken up by many, in the present age, that such writings on the Scriptures as may yet be published, can contain nothing of moment, but what hath been advanced before, is groundless, and of most pernicious consequence, as it puts a stop to all farther enquiry. The Scriptures being not yet fully understood, they ought to be diligently searched, that the treasures of divine knowledge which lie hid in them, may be brought to light. What the author hath said or insinuated in this preface, concerning the things he hath done for the explanation of the Apostolical Epistles, hath been said, perhaps, with too much confidence. But as he is perfectly sensible that his opinion of his own work will have no influence on the judgment of the public, the things which he hath said can only be meant to draw the attention of the learned, to whom it belongs to determine, whether he hath executed the several parts of his plan in the manner proposed by him; and whether his discoveries, if he hath made any, ought to be approved and received, or disapproved and rejected. To their examination, therefore, he submits the whole, and waits for their decision with respect. In the mean time, he commits his performance to God, in whose hand all things are; with fervent prayers, that he would be pleased to make it subservient to his own glory, and to the good of his church. And if, in any degree, it contributes to promote these great ends, he will rest contented, as having received an ample reward.

PRELIMINARY

PRELIMINARY ESSAYS.

ESSAY I.

Of the Commission given by Christ to his Apostles; and of the power by which he fitted them for executing that Commission: And of the nature and authority of their writings.

THE Lord Jesus before his death spake in this manner to his apostles, John xvi. 12. *I have yet many things to say to you, but ye cannot bear them now.* 13. *Howbeit, when the Spirit of truth is come, he will guide you into all truth.* From this it is evident, that while on earth, Jesus did not declare the whole doctrines of the gospel, but left them to be revealed by the Holy Ghost, to the persons who, after his departure, were to make them known to the world. In this method of revealing the gospel, there was both dignity and propriety. For the Son of God came from heaven, not to make the gospel revelation, but to be *the subject* of it, by doing and suffering all that was necessary to procure the salvation of mankind.

But, although it was not our Lord's intention to make a complete revelation of the gospel in person, he occasionally delivered many of its doctrines and precepts in the hearing of his followers, that, when the persons commissioned by him to preach the gospel in its full extent, executed their commission, the world, by observing the perfect conformity of their doctrine with his, might entertain no doubt of their authority and inspiration, in those farther discoveries which they made, concerning the matters of which Christ himself had spoken nothing.

The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin, but as it prefigured his dying and rising again from the dead, and because he was, on that occasion, to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled to John's baptism.

Having received these miraculous attestations, Jesus began his ministry; and from that time forth shewed himself to Israel as their long-expected deliverer, and, in the hearing of the people, spake many discourses, in which he corrected the errors of

of the Jewish teachers, and explained many of the doctrines and precepts of true religion. And while he thus employed himself, he confirmed his doctrine, and proved himself to be the Son of God, by working great miracles in all parts of Judea, and even in Jerusalem itself. But the chiefs of the Jews, envying his reputation with the people, laid hold on him, and condemning him for calling himself *the Son of God*, constrained Pontius Pilate, the governor of Judea, to put him to death. But whilst the Jews, with wicked hands, crucified Jesus, his death, by the sovereign appointment of God, became an atonement for the sin of the world. And, to wipe away the stain which the Jews endeavoured to fix on Jesus as a deceiver, by putting him to death, God raised him from the dead on the third day, according to Christ's own prediction, and thereby declared him, in the most illustrious manner, his *Son*. After his resurrection, Jesus shewed himself alive to many witnesses: and, having remained on earth forty days, a sufficient time to prove the truth of his resurrection, he ascended into heaven, in the presence of his disciples, who were assured by the attending angels, that he would return from heaven in like manner as they had seen him go away; namely, at the end of the world.

I. The illustrious display, just now described, which Jesus made on earth of his glory, as the *Son of God* by his virtues, his miracles, his sufferings, his resurrection, and his ascension, was intended, not solely for the people before whom it was exhibited, but for all mankind. And, therefore, that the knowledge of it might not be confined to the Jews, but spread through the whole world, and continued in it to the end, Jesus, in the beginning of his ministry, chose twelve of his disciples, and *ordained them to be with him*, that they might hear all that he should speak, and see all that he should do for the salvation of mankind; and that, as eye-witnesses of these things, they might report them to the world, with every circumstance of credibility. These witnesses, Jesus named *apostles*, or *persons sent forth* by him, and appointed them to bear that *name* always, that when they published his history, bare witness to his resurrection, and preached salvation to them who believed, all might be sensible that they acted by commission and authority from him. And, to prevent any error that might arise in the execution of this office, from the failure of their memory, he made them the following promises: John xiv. 16. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* 17. *Even the Spirit of truth: for he dwelleth with you, and shall be in you.* 26. *The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance,*

brance, whatsoever I have said unto you: And John xvi. 13. *Will guide you into all truth:* Besides bringing to your remembrance the things I have said to you, he will give you the knowledge of the whole gospel-scheme. And, because many of the doctrines of the gospel were darkly revealed, and many of the particulars of Christ's life were in diverse manners foretold in the writings of Moses and the prophets, Jesus *opened the understanding* of his apostles, *that they might understand the Scriptures;* Luke xxiv. 15.

Having in this manner educated and prepared the *twelve*, Jesus, before his ascension, declared to them the purpose for which he had called them to attend him during his ministry, and explained to them their duty as apostles. Acts i. 8. *Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.* Then gave them their commission in the following words: Mark xvi. 15. *Go ye, therefore, and teach all nations. He that believeth and is baptized shall be saved. But he that believeth not shall be damned.* And that the things which they should teach might gain entire credit, in addition to what he had promised formerly, (Luke xxi. 15. *Behold I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay nor resist;*) he now told them, Luke xxiv. 29. *Behold I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endowed with power from on high.* And added, Mark xvi. 17. *These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues.* 18. *They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.* 19. *So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.* Such was the commission which Christ gave to his apostles, and such the supernatural powers which he promised to bestow on them, to fit them for executing it with success.

But one of the apostles, *Judas* by name, having fallen from his office by transgression, the *eleven* judged it necessary to supply his place; and for that purpose chose *Matthias* by lot. In this, however, they acted, not by the direction of the Holy Ghost, for he was not yet given to them, but merely by the dictates of human prudence, which, on that occasion, seems to have carried them too far. No man, nor body of men whatever, could, by *their designation*, confer an office, whose authority bound the consciences of all men, and whose duties could not be performed without the gifts of inspiration and miracles. To *ordain an apostle* belonged to Christ alone, who, with the appointment, could also give the supernatural powers necessary to the function. Some time, therefore, after the election of Matthias,

Matthias, Jesus himself seems to have superseded it, by appointing another to be his apostle and witness in the place of Judas. In the choice of this new apostle, Jesus had a view to the conversion of the Gentiles; which, of all the services allotted to the apostles, was the most dangerous and difficult. For the person engaged in that work had to contend with the heathen priests, whose office and gains being annihilated by the spreading of the gospel, it was to be expected that they would oppose its preachers with an extreme rage. He had to contend, likewise, with the unbelieving Jews living in the heathen countries, who would not fail to inflame the idolatrous multitude against any one who should preach salvation to the Gentiles, without requiring them to obey the law of Moses. The philosophers too were to be encountered, who, no doubt, after their manner, would endeavour to overthrow the gospel by argument; whilst the magistrates and priests laboured to destroy it, by persecuting its preachers and abettors. The difficulty and danger of preaching to the Gentiles being so great, the person who engaged in it certainly needed an uncommon strength of mind, a great degree of religious zeal, a courage superior to every danger, and a patience of labour and suffering not to be exhausted, together with much prudence, to enable him to avoid giving just offence to unbelievers. Besides these natural talents, education and literature were necessary in the person who attempted to convert the Gentiles, that he might acquit himself with propriety, when called before kings and magistrates, and men of learning. All these talents and advantages *Saul of Tarsus* possessed in an eminent degree: and being a violent persecutor of the Christians, his testimony to the resurrection of Jesus would have the greater weight when he became a preacher of the gospel. Him, therefore, the Lord Jesus determined to make his apostle in the room of Judas: and, for that purpose, he appeared to him from heaven, as he journeyed to Damascus, to persecute his disciples. And having convinced him of the truth of his resurrection, by thus appearing to him in person, he commissioned him to preach his resurrection to the Gentiles, together with the doctrines of the gospel, which were to be made known to him afterwards by revelation: saying to him, Acts xxvi. 16. *I have appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee;* 17. *Delivering thee from the people, and from the Gentiles, unto whom now I send thee;* 18. *To open their eyes, and to turn them from darkness,* &c. Such was the commission which Jesus in person gave to *Saul of Tarsus*, who afterwards was called *Paul*; so that, although he had not attended Jesus during his ministry, he was, in respect both of his

his election to the office and of his fitness for it, rightly numbered with the apostles.

II. The apostles being ordered to tarry in Jerusalem till they were endowed with power from on high, they obeyed their master's command: and, on the tenth day after his ascension, which was the day of Pentecost, happening to be assembled in one place, with other disciples, to the number of about an hundred and twenty; Acts, ii. 2. *Suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting.* 3. *And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:* 4. *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* The Spirit manifested his presence with the disciples, by enabling them to speak fluently a variety of foreign languages, of which, till then, they were utterly ignorant. By this, his first gift, the Holy Ghost prepared our Lord's witnesses to preach his sufferings and resurrection to all nations, agreeably to their commission, without being obliged to wait till they learnt to speak the languages of the nations to whom they were sent. By this gift, likewise, the disciples were enabled immediately to publish those farther revelations of the gospel doctrine which the Spirit was afterwards to make to them, according to Christ's promise.

Although on the memorable occasion above mentioned, all the hundred and twenty disciples were filled with the Holy Ghost, his gifts were bestowed more abundantly on the apostles, who had accompanied Jesus during his ministry on earth, and who were made his witnesses, for the purpose of testifying his sufferings and resurrection, and of preaching the gospel to all nations. These, by their commission and illumination, being authorised to direct the religious faith and practice of mankind, it was of great importance to the world to know, with certainty, who they were to whom that high honour belonged. To give us, therefore, full assurance in this matter, three of the writers of our Lord's history, by the direction of the Spirit, have not only recorded his election of the twelve to the apostolic office, but each hath given a separate catalogue of their names and designations.

It is to be remarked, however, that, notwithstanding the highest measures of inspiration and miraculous powers were bestowed on the apostles, they did not all possess these gifts in an equal degree. This we learn from Peter, one of the number, who tells us, 2 Peter iii. 15. that Paul *wrote his epistles according to the wisdom given to him.* This Paul likewise has insinuated, by calling Peter, James and John, *pillars*, Gal. ii. 9. and *chief apostles*, 2 Cor. xi. 5. xii. 11. Add, that if all the apostles pos-

sessed the gifts of inspiration and miracles in an equal degree, it will be difficult to understand how it has happened that only six of the twelve have written the revelations which were made to them, and that, while the preaching and miracles of those who are called *chief apostles*, are recorded by Luke, in his history of the *Acts*, nothing is said of the preaching and miracles of the rest; which is the more remarkable, as the miracles and preaching of some of the inferior ministers of the word, such as *Stephen* and *Philip*, are there particularly related. The apostles, it would seem, had different parts assigned to them by Christ, and were qualified, each for his own work, by such a measure of illumination and miraculous power as was requisite to it. May we not therefore suppose that the work allotted to the apostles, who have left nothing in writing concerning our religion, was to bear witness to that display which their master made of his own character as the Son of God, by his miracles and resurrection; and to publish to the world those revelations of the gospel doctrine which were made to them in common with the other apostles? So that, being favoured with no peculiar revelation, which merited to be committed to writing, they discharged the apostolical office both honourably and usefully, when they employed themselves in testifying to the world Christ's resurrection, together with the things they had heard him speak, and seen him do, while they attended on him: especially if, as tradition informs us, they sealed their testimony concerning these matters with their blood.

The apostles having received their commission to preach the gospel to all nations, and, being furnished with inspiration and miraculous powers for that purpose, went forth and published the things which concern the Lord Jesus, first in Judea, and afterwards among the Gentiles: and, by the miracles which they wrought, persuaded great multitudes, both of the Jews and of the Gentiles, to believe the gospel, and openly to profess themselves Christ's disciples, notwithstanding by so doing they exposed themselves to sufferings and to death. It is evident, therefore, that the world is indebted to the apostles for the complete knowledge of the gospel scheme. Yet that praise is due to them only in a subordinate degree; for the Spirit, who revealed the gospel to the apostles, and enabled them to confirm it by miracles, received the whole from Christ. He therefore is the light of the world, and the Spirit who inspired the apostles shone on them with a light borrowed from him. So Christ himself hath told us, John xvi. 13. *When the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear*, that *he shall speak, and he will shew you things to come.* 14. *He shall glorify me; for he shall receive of mine, and shall shew it unto you.* 15. *All things that the Father hath*

hath are mine; therefore, said I, that he shall take of mine, and shall shew it unto you.

But here it must be remembered, to the honour of the apostle Paul, that being made an *apostle* for the purpose of converting the idolatrous Gentiles, he laboured in that department more abundantly than all the other apostles. After having the gospel revealed to him by Christ, (Gal. i. 12.) and after receiving the power of working miracles, and of conferring miraculous gifts on them who should believe, (2 Cor. xii. 12, 13.) he first preached in Damascus, then went to Jerusalem, where he was introduced to Peter and James. But the Jews in that city, who were enraged against him for deserting their party, endeavoured to kill him, the brethren sent him away to Cilicia, his native country. From that time forth, St Paul spent the greatest part of his life among the Gentiles, visiting one country after another with such unremitting diligence, that, at the time he wrote his Epistle to the Romans, (ch. xv. 19.) *from Jerusalem, and round about as far as Illyricum, he had fully preached the gospel of Christ.* But, in the course of his labours, having met with great opposition, the Lord Jesus appeared to him on different occasions, to encourage him in his work; and in particular caught him up into the third heaven. So that, not only in respect of his election to the apostolic office, but in respect of the gifts and endowments bestowed on him, to fit him for that office, and of the success of his labours in it, St Paul was not inferior to the very chiefest apostles, as he himself affirms. I may add, that, by the abundance of the revelations that were given him, he excelled the other apostles as much as he exceeded them in genius and learning. He did not, it is true, attend our Lord during his ministry; yet he had so complete a knowledge of all his transactions given him by revelation, that, in his Epistles, most of which were written before the Evangelists published their histories, he has alluded to many of the particulars which they have mentioned. Nay, in his discourse to the elders of Ephesus, he has preserved a remarkable saying of our Lord's, which none of the Evangelists have recorded. Upon the whole, no reasonable person can entertain the least doubt of St Paul's title to the apostleship. As little can there be any doubt concerning that high degree of illumination and miraculous power which was bestowed on him to render his ministry successful.

III. Because the author of the Christian religion left nothing in writing for the instruction of the world, the apostles and others, who were eye-witnesses of his virtues, his miracles, his sufferings, his resurrection and ascension, and who heard his divine discourses, besides preaching these things to all nations, have taken care that the knowledge of them should not be lefa-

to the uncertainty of a vague tradition, handed down from age to age. Four of these witnesses (who, I doubt not, were of the number of the hundred and twenty on whom the Holy Ghost fell at the first) wrote, under the direction of the Spirit, histories of Christ's ministry, to which the name of *gospels* hath been given; being the same which are in our possession at this day. In these excellent writings, every thing relating to the Lord Jesus is set forth in a plain, unadorned narration, which bears the clearest marks of authenticity. And because their master's character as *the Son of God* was most illustriously displayed in the conclusion of his ministry, when he was arraigned before the highest court of Judicature in Judea, for calling himself the Son of God, and was put to death as a blasphemer for so doing, these historians are far more full in their accounts of that period than of any other part of his history. In like manner, that the revelation of the gospel doctrines which was made to the apostles by the Spirit, and which they delivered to the world in their discourses and conversations, might not be left to the uncertainty of tradition, but be preserved uncorrupted to the end of time, the Holy Ghost moved certain of these divinely inspired teachers to commit their doctrines to writing, in epistles, some of which they addressed to particular churches, others to particular persons, and others to believers in general; all which are still in our possession. And that nothing might be wanting to the edification of the faithful, and to the conversion of unbelievers, Luke, the writer of one of the gospels, hath also written an history of the apostles, which he hath entitled their *Acts*: in which the discourses they delivered, and the great miracles they wrought for the confirmation of the gospel, not only in Judea, but in the different provinces of the Roman empire where they travelled, are faithfully narrated. In the same history we have an account of the opposition which the apostles met with, especially from the Jews, and of the evils which the preaching of the gospel brought on them, and of their founding numerous churches in the chief cities of the most civilized provinces of the Roman empire. And as, in the course of his narration, Luke hath mentioned many particulars relating to the natural and political state of the countries, which are the scene of his history, and to the persons who governed them at that time, the accuracy of his narration, even in the minutest circumstances, is a striking proof of the truth of his history, and of the author's being, what he calls himself, an eye-witness of many of the transactions which he hath recorded. So that, in my opinion, all antiquity cannot furnish a narrative, of the same length, in which there are as many internal marks of authenticity, as in Luke's history of the Acts of the apostles.

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Seeing then, in the four *Gospels*, and in the *Acts*, we have the history of our Lord's ministry, and of the spreading of the gospel in the first age, written by inspiration; and seeing, in the apostolical epistles, the doctrines and precepts of our religion are set forth by the like inspirations; these writings ought to be highly esteemed by all Christians, as the rule of their faith and manners; and no doctrine ought to be received as an article of faith, nor any precept acknowledged as obligatory, but what is contained in these writings. With respect, however, to the *Gospels*, and the *Acts of the Apostles*, let it be remarked, that, while the greatest regard is due to them, especially to the Gospels, because they contain the words of Christ himself, we are not in them to look for a full account of the gospel scheme. Their professed design is to give, not a complete delineation of our religion, but the history of its *founder*, and of that illustrious display which he made of his glory as the *Son of God and Saviour* of the world, together with an account of the spreading of the gospel after our Lord's ascension. The gospel doctrine is to be found complete only in the Epistles, where it is exhibited with great accuracy by the apostles, to whom the Holy Ghost revealed it, as Christ had promised.

I have said that Paul excelled his brethren apostles, by reason of the abundance of the revelations that were given to him. By this, however, I do not mean, that his discourses and writings are superior to theirs in point of authority. The other apostles, indeed, have not entered so deep into the Christian scheme as he hath done; yet, in what they have written, being guided by the same Spirit which inspired him, their declarations and decisions, so far as they go, are of equal authority with his. Nevertheless it must be remembered, that it is St Paul chiefly, who, in his Epistles, as shall be shewn immediately, hath explained the gospel œconomy in its full extent, hath shewn its connection with the former dispensations, and hath defended it against the objections by which infidels, both in ancient and modern times, have endeavoured to overthrow it.

In confirmation of this account of the superior illumination of the apostle Paul, I now observe, that the greatness of the mercy of God, as extending to all mankind, was made known to him before it was discovered to the other apostles; namely, in the commission which he received at his conversion, to preach to the Gentiles the good news of salvation through faith, *that they might receive forgiveness of sin, and inheritance among them that are sanctified by faith*, Acts xxvi. 18. So that he was the first of the apostles, who, by Christ's command, declared that faith, and not circumcision, was necessary to the salvation

salvation of the idolatrous Gentiles. And as St Paul early communicated to his brethren apostles the gospel which he preached among the Gentiles, (Gal. ii. 2.) it seems to have been by him that Christ first made known to the other apostles the extent of the divine mercy to mankind. For that the apostles, besides discovering to each other the revelations which they received, read each others writings, is plain from the character which Peter hath given of Paul's Epistles, 2 Pet. iii. 15, 16.

It is St Paul who hath informed us, that sin and death were permitted to enter into the world, and pass through to all men, by the disobedience of one man; because God determined, by the obedience of a greater man, to bestow resurrection from the dead on all men, and to give all an opportunity of obtaining righteousness and life under a more gracious covenant than the former, procured for them by the merit of that obedience.

It is St Paul who, in his learned Epistle to the Hebrews, hath largely explained and proved the *priesthood* and *intercession* of Christ, and hath shewn that his death is considered by God as a *sacrifice for sin*; not in a metaphorical sense, and in accommodation to the prejudices of mankind, but on account of its real efficacy in procuring pardon for penitents: that Christ was constituted a priest by the oath of God; that all the priests and sacrifices that have been in the world, but especially the Levitical priests and sacrifices, were emblems of the priesthood, sacrifice, and intercession of Christ: and, that sacrifice was instituted originally to preserve the memory of the revelation which God made at the fall, concerning the salvation of mankind through the death of his *Son*, after he should become the seed of the woman.

It is this great apostle who hath most fully explained the doctrine of *justification*; and shewn, that it consists in our being delivered from death, and in our obtaining eternal life, through the obedience of Christ: that no sinner can obtain this justification meritoriously through works of law: that though faith is required as the condition thereof, justification is still the free gift of God, through Jesus Christ; because no works which men can perform, not even the work of faith itself, hath any merit with God to procure pardon for those who have sinned: that this method of justification having been established at the fall, is the way in which mankind, from the beginning to the end of time, are justified: and that, as such, it is attested both by the law and by the prophets.

It is St Paul who, by often discoursing of the justification of Abraham, hath shewn the true nature of the faith which justifies sinners: that it consists in a strong desire to know, and

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in a sincere disposition to do, the will of God: that it leads the believer implicitly to obey the will of God when made known: and that even the heathens are capable of attaining this kind of faith, and of being saved through Christ. Also, it is this Apostle, who, by penetrating into the depth of the meaning of the covenant with Abraham, hath discovered the nature and greatness of those rewards, which God taught mankind, even in the first ages, to expect from his goodness; and who hath shewn that the Gospel, in its chief articles, was preached to Abraham and to the Jews; nay, preached to the antediluvians, in the promise that the seed of the woman should bruise the head of the serpent. So that the gospel is not a revelation of a new method of justification, but a more full publication of the method of justification mercifully established by God for all mankind from the very beginning.

It is the Apostle Paul chiefly, who, by proving the principal doctrines of the Gospel from the writings of Moses and the prophets, hath shewn, that the same God who spake to the fathers by the prophets, did, in the last days of the Mosaic dispensation, speak to all mankind by his Son: that the various dispensations of religion, under which mankind have been placed, are all parts of one great scheme, formed by God for saving penitent sinners: and, in particular, that there is an intimate connection between the Jewish and the Christian revelations; that the former was a preparation for the latter; consequently, those writers shew great ignorance of the divine dispensations, who, on account of the objections to which the law of Moses, as a rule of justification, is liable, and on account of the obscurity of the ancient prophecies, wish to disjoin the Jewish and Christian revelations. But all who make this attempt, do it in opposition to the testimony of Jesus himself, who commanded the Jews to search their own Scriptures, because *they are they which testify of him*, (John v. 39.) who, in his conversation with the disciples on the road to Emmaus, *beginning at Moses and all the prophets, expounded unto them, from all the Scriptures, the things concerning himself*, (Luke xxiv. 27.) and who told them ver. 44. *That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him.* The attempt is made in opposition also to the testimony of the apostle Peter, who, speaking to Cornelius of Christ, said, *To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins;* Acts x. 43. The Jewish and Christian revelations, therefore are so closely connected, that if the former is removed as false, the latter must, of necessity fall to the ground.

It is the apostle of the Gentiles, who hath set the *Sinaitic covenant*, or *law of Moses*, in a proper light, by shewing, that it was

was no method of justification, even to the Jews, but merely their national law, delivered to them by God, not as governor of the universe, but as king in Israel, who had separated them from the rest of mankind, and placed them in Canaan under his own immediate government, as a nation, for the purpose of preserving his oracles and worship, amidst that universal corruption which had overspread the earth. Accordingly, this apostle hath proved, that, seeing the law of Moses contained a more perfect account of the duties of morality, and of the demerit of sin, than is to be found in any other national law, instead of justifying, it condemned the Jews by its curse; especially as it prescribed no sacrifice of any real efficacy to cleanse the consciences of sinners, nor promised them pardon in any method whatsoever: and that, by the rigour of its curse, the law of Moses laid the Jews under the necessity of seeking justification from the mercy of God through faith, according to the tenor of the covenant with Abraham, which was the gospel and religion of the Jews. Thus, by the lights which St Paul hath held up to us, the impious railings of the Manicheans against the law of Moses, and against the God of the Jews, the author of that law, on the supposition that it was a rule of justification are seen to be without foundation; as are the objections likewise which modern deists have urged against the Mosaic revelation, on account of God's dealings with the Israelites.

It is St Paul who hath most largely discoursed concerning the transcendant greatness of the Son of God, above angels and all created beings whatever; and who hath shewn, that, as the reward of his humiliation and death in the human nature, he hath, in that nature, obtained the government of the world, for the good of his church, and will hold that government till he hath put down the usurped dominion which the apostate angels have so long endeavoured to maintain, in opposition to the righteous government of God: that, as the last exercise of his kingly power, Christ will raise the dead, and judge the world, and render to every one according to his deeds; and that, when all the enemies of God and goodness are thus utterly subdued, the Son will deliver up the kingdom to the Father, that God may be over all in all places.

It is this great apostle who hath made known to us many of the circumstances and consequences of the general judgment not mentioned by the other apostles. For, besides repeating what Christ himself declared, That he will return a second time to this earth, surrounded with the glory of his Father, and attended by a great host of angels; that he will call all the dead forth from their graves; and that, by his sentence as judge, he will fix the doom of all mankind irreversibly, this apostle hath taught us the following interesting particulars. That the last generation

generation of men shall not die, but that, in a moment, in the twinkling of an eye, Christ will change such of the righteous as are alive upon the earth at his coming. And having said nothing of Christ's changing the wicked, the apostle hath led us to believe that no change shall pass on them; consequently that the discrimination of the righteous from the wicked will be made by the difference of the body in which the one and the other shall appear before the tribunal; and that no particular inquiry into the actions of individuals will be needed to determine their different characters. The character of each will be shewn to all, by the nature of the body in which he appears to receive his sentence. The same apostle hath taught us, that, after sentence is pronounced upon all men, according to their true characters, thus visibly manifested, the righteous shall be caught up in clouds, to join the Lord in the air; so that the wicked, being left behind on the earth, it follows, that they are to perish in the flames of the general conflagration. He farther informs us, that the righteous, having joined the Lord in the air, shall accompany him in his return to heaven, and there live in an embodied state, with God, and Christ, and the angels, to all eternity.

It is St Paul who hath given us the completest account of the spiritual gifts, which were bestowed in such plenty and variety on the first Christians, for the confirmation of the gospel. Nay, the form which the Christian visible church has taken under the government of Christ, is owing, in a great measure, to the directions contained in his writings. Not to mention the different offices of the gospel-ministry, together with the duties and privileges belonging to these offices, have all been established in consequence of his appointment.

Finally, it is St Paul who, in his first Epistle to the Thessalonians, hath given us a formal proof of the divine original of the gospel; which, though it was originally designed for the learned Greeks of that age, hath been of the greatest use ever since, in confirming believers in their most holy faith, and stopping the mouths of adversaries.

The foregoing account of the matters contained in the writings of the apostle Paul, shews, that whilst the inspired Epistles of the other apostles deserve to be read with the utmost attention, on account of the explications of particular doctrines and facts which they contain, and of the excellent precepts of piety and morality with which they abound, the Epistles of Paul must be regarded as the grand repository, in which the whole of the gospel-doctrine is lodged, and from which the knowledge of it can be drawn with the greatest advantage. And, therefore, all who wish to understand true Christianity, ought to study the Epistles of this great apostle with the utmost care. In them, indeed, they will meet with things hard to be

understood. But that circumstance, instead of discouraging, ought rather to make them more diligent in their endeavours to understand his writings; as they contain information from God himself concerning matters which are of the utmost importance to their temporal and eternal welfare. It is true, the ministers of religion, whose office it is to instruct others, are under more peculiar obligations to study the Scriptures with unremitting assiduity; nevertheless, others, whose leisure, learning, and genius, qualify them for the work, are not exempted from that obligation.—In former times, by the cruel persecution and obloquy which followed those who, in matters of religion, happened to go out of the beaten track, men of liberal minds were hindered from searching the Scriptures, or, at least, from publishing what they found in them contrary to the received opinions. But the darkness of bigotry is passing away, and the light of truth is beginning to shine. Men have acquired more just notions of the rights of conscience; and the fetters in which the understandings of Christians, for so many ages, have been held bound, by the decrees of councils, and the establishment of creeds, are begun to be broken; so that the candid may now modestly propose the result of their inquiries into the word of God, without incurring either danger or blame. If, therefore, proper attention is paid to such publications as are designed for the illustration of the Scriptures, it is to be hoped that, in the progress of ages, the united efforts of many will dispel the obscurity which hath so long rendered some passages of Scripture hard to be understood; and the matters of fact above human comprehension really made known in the word of God, being separated from those which have been obtruded on it by ignorant or by worldly men, genuine Christianity will, at last, shine forth in its native splendor. And thus the objections raised against the gospel vanishing, it will, at length, be generally received, and acquire its proper influence on the minds and manners of mankind.

By attending to the various undoubted facts set forth in the foregoing Essay, every Christian must be sensible of the divine authority of all the books of the New Testament; and, by forming a proper judgment of the purpose for which each of these books was written, he may easily learn the use he is to make of these divinely inspired writings.

ESSAY II.

Of the Use which the Churches were to make of the Apostle's Epistles; and of the Method in which these Writings were published and preserved.

FORMERLY, books being of such value that none but the rich were able to purchase them, the common people were seldom

seldom taught to read in any country; and having no teachers given them by the public, they were generally grossly ignorant of moral and religious truths. The vulgar, however, of the Jewish nation were better instructed. For Moses, having ordered his law to be read to the people, at the end of every seven years, during the feast of tabernacles, in the year of release, (*Deut.* xxxi. 10, 11.), the knowledge of the doctrines contained in his writings was, by that institution, universally diffused among the Jews. Besides, it gave rise to the reading of the law and the prophets in their synagogues. For, in whatever part of the world the Jews resided, they assembled themselves every Sabbath for the worshipping of God, and for the reading of their sacred writings. Now, the Christian churches being destined for the same purposes of worshipping God, and diffusing the knowledge of religion among the people, it was natural, in forming them, to imitate the model, and follow the rules of the synagogue. And therefore, seeing the reading of the Jewish Scriptures always made a part of the synagogue service, it cannot be doubted that the same was practised in the church from the very beginning, especially as the disciples of Christ, equally with the disciples of Moses, acknowledged the divine inspiration of these Scriptures, and had been ordered, by their master, to search them, as testifying of him. Besides, till the apostles and evangelists published their writings, the Jewish Scriptures were the only guide to which the disciples of Christ could have recourse for their instruction. But, after the Spirit of God had inspired the evangelists to write their histories of Christ's ministry, and the apostles to commit their doctrines and precepts to writing, their gospels and epistles became a more direct rule of faith and practice to the brethren, than even the Jewish Scriptures themselves; for which reason it was fit that they should be statedly read in the public assemblies, to teach the brethren more perfectly the things wherein they had been instructed. And, to introduce that practice, St Paul, in the conclusion of his first epistle to the Thessalonians, (which is generally supposed to have been the first of his inspired writings,) laid the presidents and pastors of that church under *an oath to cause it to be read to all the holy brethren*, ch. v. 27.: that is to say, being conscious of his own inspiration, he required the Thessalonians to put his writings on a level with the writings of the Jewish prophets, by reading them in their public assemblies for worship, and by regarding them as the infallible rule of their faith and practice. For the same purpose, John (Rev. i. 3.) declared him blessed who *readeth*, and them who *hear* the words of his prophecy.

The Thessalonian presidents and pastors being adjured by the apostle Paul to cause his epistle to be read *to all the brethren*,

ren, it was to be read not only to them in Thessalonica, but to the brethren of all the towns and cities of the province of Macedonia; and particularly to the brethren of Beræa and Philippi, and of every place in their neighbourhood where churches were planted. For that St Paul did not intend his epistles merely for the churches to which they were first sent, but for general use, appears from the inscriptions of several of them. Thus the epistle to the Galatians is directed, *To the churches of Galatia*; and the second epistle to the Corinthians, *To the church of God, which is at Corinth, with all the saints which are in all Achaia*. Nay, the first epistle to the same church hath even a more general inscription, being directed not only *To the church at Corinth*, but *To all them who in every place call upon the name of Jesus Christ*.

But while the churches, to which the apostle sent his letters, were directed by the inscriptions to circulate them as widely as possible, he did not mean, by these inscriptions, nor by his adjuration of the Thessalonian pastors, that the autographs of his letters were to be sent to all who had an interest in them. These divinely inspired compositions, authenticated by the salutation in the apostle's own hand writing, were too valuable to be used in that manner. But his meaning was, that correct copies of his letters should be sent to the neighbouring churches, to remain with them for their own use, and to be transcribed by them, and circulated as widely as possible. The direction to the Colossians, iv. 16. *When this epistle hath been read by you, cause that it be read also in the church of the Laodiceans*, is certainly to be understood in the manner I have explained. The apostle adds, *and that ye likewise read the epistle from Laodicea*. The Laodiceans, it seems, had been directed to send to the Colossians a copy of some letter written by the apostle, which they had received: probably the letter which he had lately sent to the Ephesians: for that epistle is inscribed, not only *To the saints which are at Ephesus*, but also *To the faithful in Christ Jesus*. This inscription, therefore, like that of the epistle to the Corinthians, implied that the Ephesian brethren were to send copies of their letter to the neighbouring churches, and, among the rest, to the church of the Laodiceans, with a particular order to them to send a copy of it to the Colossians.

In the same manner, also, we may suppose the epistle to the Galatians was circulated. For the inscription, *To the churches of Galatia*, implies, that the church in Galatia which received this letter from the apostle's messenger, was to send a copy of it to the church that was nearest to them; which church was to circulate it in like manner: so that, being sent from one church to another, it was no doubt communicated, in a short time, to all the churches of Galatia. In like manner, the

apostle

apostle Peter's first epistle being inscribed, *To the strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia*, the person or church to which that letter was delivered by Silvanus, (1 Pet. ch. v. 12.) was to communicate it to the brethren nearest at hand, to be copied and dispersed till it was fully circulated among the faithful in the several countries mentioned in the inscription, unless that service was performed by Silvanus himself. For it cannot be supposed that Peter would write and send copies of such a long letter to all the churches in the widely extended countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia. The like method, no doubt, was used for circulating all the other catholic epistles.

The apostles, by the inscription of their letters, having signified their desire that they should be read publicly, not only in the churches to which they were first sent, but in all the neighbouring churches; and St Paul, in particular, having given express orders to that purpose, in his epistles to the Thessalonians and Colossians, we have good reason to believe that their epistles were read publicly and frequently in the churches to which they were inscribed, along with the Scriptures of the Old Testament; that copies of them were sent to every church which had an immediate interest in them: and that, when the gospels were published, they, in like manner, were read daily in the churches; and that copies of them also were quickly multiplied. To this respect the gospels were certainly entitled, not only on account of their authors being *apostles* or *evangelists*, but because the matters contained in them were of the greatest utility, both for the instruction and for the consolation of the brethren.

The epistles and gospels, being the authentic record in which the whole doctrines, precepts, and promises of the gospel are contained, we may believe that, although no injunction had been given by the apostles respecting the communication of their writings, the members of the churches, to which their epistles and gospels were sent, moved by their own piety and good sense, would be anxious to communicate them; and would not grudge either the expence of transcribing them, or the trouble of sending them to all the churches with which they had any connection. The persons likewise who were employed, whether in transcribing, or in carrying these excellent writings to the neighbouring churches, would take great delight in the work; thinking themselves both usefully and honourably employed. Nay, I am persuaded that such of the brethren as could afford the expence, and were capable of reading these divinely inspired writings, would get them transcribed for their own use: so that copies of these books would be multiplied and dispersed in a very short time. This accounts for St Paul's epistles,

epistles, in particular, being so generally known, read, and acknowledged by all Christians, in the very first age; as we learn from Peter, who speaks of the epistles which his beloved brother Paul had written to the persons to whom he himself wrote his second epistle, chap. iii. 16. It seems, before Peter wrote that letter, he had seen and read Paul's epistles to the Galatians, the Ephesians, and the Colossians. He speaks also of *all Paul's other epistles;* from which some learned men have inferred, that Paul, by that time, was dead, and that all his writings had come to Peter's hands. Nay, Peter insinuates, that they were then universally read and acknowledged as inspired writings: for he tells us, *the ignorant and unstable wrested them, as they did the other scriptures also, to their own destruction.*

The writings of the apostles and evangelists being thus early and widely dispersed among the disciples of Christ, I think it cannot be doubted, that the persons who obtained copies of them, regarding them as precious treasures of divine truth, preserved them with the utmost care. We are morally certain, therefore, that none of the inspired writings, either of the evangelists or of the apostles, have been lost; and, in particular, that the suspicion which some have entertained of the loss of certain epistles of Paul, is destitute of probability. His inspired writings were all sent to persons greatly interested in them, who, while they preserved their own copies with the utmost care, were, no doubt, very diligent in circulating transcripts from them among the other churches; so that, being widely dispersed, highly respected, and much read, none of them, I think, could perish. What puts this matter beyond doubt, is, that while all the sacred books which now remain are often quoted by the most ancient Christian writers, whose works have come down to us, in none of them, nor in any other author whatever, is there so much as a single quotation from any apostolical writing that is not at present in our canon; nor the least hint from which it can be gathered, that any apostolical writing ever existed, which we do not at present possess.

Farther, as none of the apostolical writings have been lost, so no material alteration hath taken place in any of those which remain. For the autographs having, in all probability, been long preserved with care, by the rulers of the churches to which these writings were sent, if any material alteration, in particular copies, had ever been attempted, for the purpose of supporting heresy, the fraud must instantly have been detected, by comparing the vitiated copies with the autographs. And even after the autographs, by length of time, or by accident, were lost, the consent of such a number of copies as might easily be procured and compared in every country, was at all times sufficient for establishing the genuine text, and for correcting what-

whatever alteration might be made, whether through accident or design. Nor is this all: the many disputes about articles of faith which took place in the Christian church, almost from the beginning, though productive of much mischief in other respects, secured the Scriptures from all vitiation. For the different sects of Christians, constantly appealing to the sacred oracles, in support of their particular opinions, each would take care that their opponents quoted the Scriptures fairly and transcribed them faithfully. And thus the different parties of Christians, being checks on each other, every possibility of vitiating the Scriptures was absolutely precluded.

With respect to the various readings of the books of the New Testament, about which Deists have made such a noise, and well disposed persons have expressed such fears, as if the sacred text were thereby rendered uncertain, I may take upon me to affirm that the clamour of the former, and the fears of the latter, are without foundation. Before the invention of printing there was no method of multiplying the copies of books, but by transcribing them; and the persons who followed that business being liable, through carelessness, to transpose, omit, and alter, not only letters, but words, and even whole sentences, it is plain that the more frequently any book was transcribed, the more numerous would the variations from the original text be in the one that was last transcribed; because, in the new copy, besides the errors peculiar to the one from which it was taken, there would be all those also which the transcriber himself might fall into through carelessness. If, therefore, the MSS which remain of any ancient book are of a late date, and few in number, the defects and errors of such a book will be many, and the various readings few; and as it is by the various readings alone that the defects and errors of particular copies can be redressed, the imperfections of that book will be without remedy. Of this, Hesychius among the Greeks, and Velleius Paterculus among the Latins, are striking examples; for as there is but one MS copy of each of these authors remaining, the numerous errors and defects found in them are past all redress. Happily, this is not the case with the books of the New Testament, of which there are more MSS of different ages than of any other ancient writing. Wherefore, although, by collating these MSS, different readings, to the amount of many thousands, have appeared, the text instead of being rendered uncertain thereby, hath been fixed with greater precision. Because, with the help of sound criticism, learned men, from the vast variety of readings, obtained by comparing different copies, have been able to select, almost with certainty, those readings which originally composed the sacred text. See Gen. Pref. p. 37. note.

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This, however, though great, is not the only advantage the Scriptures have derived from the various readings found in the different MSS of the New Testament which have been collated. For as these MSS were found, some of them in Ægypt, others of them in Europe, the distance of the places from whence they have been brought give us, as Bently hath well remarked, the fullest assurance that there never could be any collusion in altering or interpolating one copy by another, nor all by any one of them; and that, however numerous these readings may be, they have proceeded merely from the carelessness of transcribers, and by no means from bad design in any person's whatever. This important fact is set in the clearest light by the pains which learned men have taken in collating all the ancient translations of the Scriptures now remaining, and all the quotations from the Scriptures found in the writings of the fathers, even those which they made by memory, in order to mark the minutest variations from the originals. For, although by this means, the various readings have been increased to a prodigious number, we find but a very few of them that make any material alteration in the sense of the passages where they are found; and of those which give a different sense, it is easy for persons skilled in criticism to determine which is the genuine reading. These facts, which are all well known, prove, in the strongest manner, that the books of the New Testament have, from the beginning, remained unadulterated, and that in the various readings, we have *the genuine text* of these books entire, or almost entire; which is more than can be said of any other writing of equal antiquity, of which the MSS are not so numerous, nor the various readings in such abundance. See the note, Pref. p. 37. last paragraph.

ESSAY III.

Of the Apostle Paul's Style and Manner of writing.

ALTHOUGH the sermons and epistles of the apostle Paul be much superior in sentiment to the finest orations and treatises of the Greeks, many who are judges of elegant writing, I doubt not, will pronounce them inferior, both in composition and style. The truth is, in forming his discourses, the apostle, for the most part, neglected the rules of the Grecian eloquence. He seldom begins with proposing his subject, or with declaring the method in which he is to handle it. And when he treats of more subjects than one in the same epistle, he does not inform us when he passes from one subject to another, nor always point out the purpose for which his arguments are introduced. Besides, he makes little use of those rhetorical

transitions, connections, and recapitulations whereby the learned Greeks beautifully displayed the method and coherence of their discourses.

As the apostle did not follow the rules prescribed by the Greek rhetoricians, in disposing the matter of his discourses, so he hath not observed their precepts in the choice of his words, the arrangement of his sentences, and the measure of his periods. That kind of speaking and writing which is more remarkable for an artificial structure of words, and a laboured smoothness of periods, than for truth of sentiment and justness of reasoning, was called by the apostle *the wisdom of speech*, 1 Cor. i. 17. and the persuasive words of human wisdom, 1 Cor. ii. 4. and was utterly disclaimed by him, 1 Cor. ii. 1. *And I, brethren, when I came to you, came not with excellency of speech, nor of wisdom, declaring the testimony of God.*

But while the apostle, in the composition and style of his discourses, hath commonly avoided the showy embellishments, and even some of the solid ornaments of the Grecian eloquence, for reasons I shall afterwards mention, he hath made sufficient amends for these defects, by the excellence of his sentiments, the propriety of his method, the real connection which subsists in his discourses, and the accuracy with which he has expressed himself on every subject.

The transcendent excellence of the apostle Paul's sentiments, it is presumed, no reader of true judgment will dispute. But the method and connection of his writings, some, perhaps, may call in question; because, as I just now observed, he hath not adopted the method of composition used by the elegant Greeks. But, to remove this objection, and to illustrate, in the first place, the apostle's *method*, I observe, that, in his doctrinal epistles especially, he always treats of some important article of faith, which, though not formally proposed, is constantly in his view, and is handled according to a preconceived plan, in which his arguments, illustrations, and conclusions are all properly arranged. This the intelligent reader will easily perceive, if, in studying any particular epistle, he keeps the subject of it in his eye throughout. For thus he will be sensible that the things written are all connected with the subject in hand, either as proofs of what immediately goes before, or as illustrations of some proposition more remote; or as inferences from premises, sometimes expressed, and sometimes implied; or as answers to objections, which, in certain cases, are not stated, perhaps because the persons addressed had often heard them proposed. Nay, he will find that, on some occasions, the apostle adapts his reasoning to the thoughts which he knew would, at that instant, arise in the mind of his readers, and to the answers which he foresaw they would make to his questions, though these answers are not expressed. In

on a just view of Paul's epistles, it will be found, that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illustration of the principal subject; that his conclusions are all well founded; and that the whole is properly arranged.

Next, with respect to the connection of the reasoning in the apostle's epistles, I acknowledge, that the want of those forms of expression, by which the learned Greeks displayed the coherence and dependence of their discourses, has given to his compositions a disjointed appearance. Nevertheless, there is a close connection of the several parts of his epistles, established by the sense of what he hath written. Now, where there is a real connection in the sense, the words and phrases invented by rhetoricians for shewing it, become, in some measure, unnecessary. There is also, in the apostle's epistles, an apparent connection suggested by the introduction of a word or thought, (see Rom. iv. 24, 25. Eph. i. 19, 20. 1 Thess. ii. 14.) which seemingly leads to what follows; yet the real connection lies more deep, in the relation of the things to each other, and to the principal subject. These relations, however, would be more obvious, if the Greek particles used by the apostle for coupling his sentences and periods, instead of having always, or, for the most part, the same meanings uniformly given them, as in our English bibles, were diversified in the translation, according to the true force which each particle derives from the place which it holds in the discourse. Farther, through the frequent use of that part of speech called *the participle*, there is a seeming connection in the apostle's discourses, which is apt to mislead one who is not acquainted with the idiom of the Greek language. For, as the participle hath often a causal signification, by translating it literally, the subsequent clause appears to contain a reason for what immediately goes before; contrary, in many instances, to the apostle's intention, who uses the participles, after the example of other Greek writers, for any part of the verb. Besides, by translating the apostle's participles literally, his sentences and periods are tacked to one another in such a manner, that they have neither beginning nor ending. (Col. i. 10, 11, 12.) Wherefore, that the unlearned reader may not apprehend a connection in the apostle's discourses different from what really subsists in them, and that the true coherence and dependence of the several parts may appear, his participles should be translated so as to represent the parts of the verb for which they are put. If this were done, the apostle's sentences and periods would stand forth in their just dimensions, and their relation to the different parts of his discourse, as reasons for what immediately precedes, or as illustrations of something more remote, or as new arguments in support of the principal proposition,

proposition, would clearly appear; and, by this means, the general plan of his discourse would emerge from that obscurity in which it lies hid in the present translation.

But, in praising St Paul for handling his subjects methodically, and for connecting his discourses on these subjects by the sense of what he hath written, rather than by the words, lest I should be thought to ascribe to his compositions, qualities which they do not possess, I mention his first epistle to the Thessalonians, as an example and proof of all that I have said. For, although the subject of that letter is not formally proposed, nor the method declared in which it is handled, nor the scope of the particular arguments pointed out, nor the objections mentioned to which answers are given, all these particulars are so plainly implied in the meaning of the things written, that an attentive reader can be at no loss to discern them. In the same epistle, though no formal display of the coherence of the sentiments be made, by introducing them with the artificial couplings used by the elegant Greek writers, it does not occasion any confusion; because the dependence of the several parts implied in the sense sufficiently supplies that want.

Yet, after all I have said in vindication of the apostle, for having neglected, in his epistles, the so much admired formality of the Grecian eloquence, I should not think I had done him justice on this head, if I did not call the reader's particular attention to the nature of his writings. None of them are *treatises*; they are all *letters* to particular churches or persons; some of them written in answer to letters which he had received. Now, how essential soever a declared method and order in the disposition of the arguments, and a visible connection of the parts of the discourse, may be in a regular treatise, these, in the opinion of the best judges, are by no means necessary in epistolary compositions. Rather, in that kind of writing, if there is order and connection, to conceal it is esteemed a perfection. Besides, *letters* differ from every other species of writing in this respect, that the persons to whom they are addressed, being well acquainted with the particulars alluded to in them, the writer never thinks of entering into a minute detail of the characters, the circumstances, and the opinions, of the persons concerning whom, or to whom, he writes. Yet the knowledge of these things is absolutely necessary to render letters intelligible to strangers. Hence, as Lord Shaftesbury, speaking of letter-writing, justly observes, Miscell. i. c. 3. "They who read an epistle "or satire of Horace, in somewhat better than a mere scho- "lastic relish, will comprehend, that the concealment of order "and method in this manner of writing, makes the chief beauty "of the work. They will own that, unless a reader be, in

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" some measure, apprised of the characters of an Augustus, a " Mecænas, a Florus, and a Trebatius, there will be little relish " in those satires addressed, in particular to the courtiers, " ministers, and great men of the times." If these observations are just, it is no blemish, but rather a beauty, in the apostle's letters, that his method is concealed. Neither ought they to be found fault with for their obscurity; seeing, in many instances, it is owing to our ignorance of the characters of the persons he mentions, and of the facts and circumstances to which he alludes. At the same time, his epistles are not more irregular, or more obscure, at least in their matter, than many of the epistles and satires of Horace. So that the assistance of commentators is not more needed for interpreting the writings of the inspired apostle, than for understanding the compositions of the elegant Latin poet.

Having made these remarks on the method and connection of the apostle Paul's epistles, it remains, in the second place, that I speak concerning his *style*. And here I observe, in general, that it is concise and unadorned; yet, if I judge rightly, its conciseness adds to its energy, and even to its beauty. For, instead of multiplying synonymous terms, unmeaning epithets, and jarring metaphors, whereby style becomes turgid and empty, the apostle scarcely ever admits any thing superfluous. His words, for the most part, are well chosen; many of them are emphatical, and properly placed in the sentence, as by a master's hand; some of them are new, and others of them are admirably compounded; so that they add both to the sound and to the sense of the sentence. His epithets commonly mark the principal quality or circumstance of the idea to which they are adjected; and his expressions, in some instances, are so delicately turned, as to suggest sentiments which are not directly marked by the words, whereby an opportunity is afforded to the reader to exercise his own ingenuity, in discovering that more is meant than meets his ear. In short, there are, in the apostle's concise language, virtues which make amends for the want of the vivid colouring, the flowing copiousness, and the varied cadences of the Grecian eloquence. Even those oriental forms of speech used by the apostle, which have been blamed by one or two of the fathers who were not skilled in the Hebrew, though accompanied with some obscurity at first view, when understood, add to the pleasure of the reader, by their energy, and by the variety which they occasion in the style. The change too of *the person*, and the sudden transition from the *one number* to the *other*, often found in Paul's writings, though violations of the rules of grammar, loudly condemned by the lesser critics, are real beauties, as they render discourse more lively; on which account these irregularities have been admitted, even by the best authors.

authors. And with respect to the few uncommon words and phrases, to which the appellations of *barbarisms* and *solecisms* have been given, the reader ought to know that the best Greek authors have used the very same words and phrases; which, if they are not commended as diversifications of the style, must, at least, be excused as inaccuracies, flowing from the vivacity of these justly admired writers, or from their attention to matters of greater moment. However, as Longinus hath long ago acknowledged, (c. 30.) one of the beautiful passages, and sublime thoughts, found in the works of these great masters, is sufficient to atone for all their faults.

But if the ablest critics judge in this favourable manner of the celebrated writers of antiquity, on account of their many excellencies, surely the same indulgence cannot be denied to the apostle Paul whose merit, as a writer, in many respects, is not inferior to theirs. For I will venture to affirm, that in elegance, variety, and strength of expression, and even in sublimity of thought, many of his passages will bear to be set in competition with the most admired of theirs, and will suffer nothing by the comparison. The truth is, where the apostle's subject leads him to it, he not only expresses himself with delicacy and energy, but often rises to the true sublime, through the grandeur of his sentiments, the strength of his language, and the harmoniousness of his periods, not industriously sought after, but naturally flowing from the fervour and wisdom of that Divine Spirit by which he was inspired.

In support of what I have advanced in praise of St Paul as an author, I mention the following passages, as unquestionable examples of beautiful and sublime writing.—The greatest part of his epistle to the Ephesians, concerning which Grotius has said, that *it expresses the grand matters of which it treats in words more sublime than are to be found in any human tongue*:—His speech to the inhabitants of Lystra, Acts xiv. in which the justest sentiments concerning the Deity are expressed in such a beautiful simplicity of language, as must strike every reader of taste: His oration to the Athenian magistrates and philosophers assembled in the Areopagus, wherein he describes the character and state of the true God, and the worship that is due to him, in the most elegant language, and with the most exquisite address, Acts xvii.:—His charge to the elders of Ephesus, (Acts xx.) which is tender and pathetic in the highest degree:—His different defences before the Roman governors, Felix and Festus, king Agrippa and Bernice, the tribunes and great ladies of Cesarea, who were all struck with admiration at the apostle's eloquence:—His description of the engagement between the flesh and the spirit, with the issue of that conflict, Rom. vii.:—The whole of the eighth chapter of his epistle to the Romans,

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in which both the sentiments and the language, especially towards the close are transcendently sublime:—The fifteenth chapter of his first epistle to the Corinthians, where he treats of the resurrection of the dead, in a discourse of considerable length, adorned with the greatest variety of rhetorical figures, expressed in words aptly chosen, and beautifully placed; so that in no language is there to be found a passage of equal length, more lively, more harmonious, or more sublime:—The last four chapters of his second epistle to the Corinthians, which are full of the most delicate ironies on the false teacher who had set himself up at Corinth as the apostle's rival, and on the faction who doated on that impostor:—1 Tim. vi. 6—12.; a passage admirable, both for the grandeur of the sentiment and for the elegance of the language:—The whole eleventh chapter of his epistle to the Hebrews, and the first six verses of the twelfth chapter of the same epistle: with many other passages which might be mentioned, in which we find an eloquence superior to any thing exhibited in profane authors.

There are other passages, likewise, in Paul's epistles, of a narrower compass, concerning which I hazard it, as my opinion, that in none of the celebrated writers of Greece or of Rome, are there periods in which we find greater sublimity of thought, or more propriety, beauty, and even melody of language. This every reader of taste will acknowledge, who takes the pains to consult the following passages in the original.—Rom. xi. 33. *O the depth both of the wisdom and knowledge of God!* &c. which doxology to the true God is superior, both in sentiment and language, to the most celebrated hymns of the greatest of the heathen poets, in praise of their divinities.—2 Cor. iv. 17, 18. *For the present light thing of our affliction, which is but for a moment,* &c.—ch. v. 14. *For the love of Christ constraineth us,* &c.—vi. 4—11. *In all things approving ourselves as the ministers of God,* &c.—Philip. iii. 18. *For many walk,* &c.—Ephes. i. 19. *What is the exceeding greatness of his power,* &c. In which last period there is such an accumulation of strong expression as is scarcely to be found in any profane author.—1 Tim. vi. 15. where there is a description of God, which, in sublimity of sentiment and beauty of language, exceeds all the descriptions given of the Supreme Being by the most famed of the heathen philosophers or poets. Other periods also might be produced in which, as in those just now mentioned there are no unnatural rants, nor great swelling words of vanity; but a real grandeur of sentiment, and an energy of diction, which directly strike the heart.

Upon the whole, I heartily agree with Beza, in the account which he hath given of the apostle Paul as a writer, 2 Cor. x. 6. note, where he says, "When I more narrowly consider the "whole

" whole genius and character of Paul's style, I must confess " that I have found no such sublimity of speaking in Plato " himself; as often as the apostle is pleased to thunder out the " mysteries of God: no exquisiteness of vehemence in De- " mosthenes, equal to his, as often as he had a mind either " to terrify men with a dread of the divine judgments or to " admonish them concerning their conduct, or to allure them " to the contemplation of the divine benignity, or to excite " them to the duties of piety and morality. In a word, not even " in Aristotle himself, nor in Galean, though most excellent " artists, do I find a more exact method of teaching."

But though with Beza I acknowledge that Paul was capable of all the different kinds of fine writing; of the simple, the pathetic, the ironical, the vehement, and the sublime; and that he hath given admirable specimens of these several kinds of eloquence in his sermons and epistles, I would not be understood to mean that he ought upon the whole, to be considered either as an elegant or as an eloquent writer. The method and connection of his writings are too much concealed to entitle him to these appellations; and his style in general is neither copious nor smooth. It is rather harsh and difficult, through the vehemence of his genius, which led him frequently to use that dark form of expression, called, by rhetoricians, *elliptical*, to leave some of his sentences, and even of his arguments incomplete; and to mention the first words only of the passages which he hath quoted from the Old Testament, though his argument requires that the whole be taken into view. These peculiarities, it is true, are found in the most finished compositions of the Greeks; and though they appear harsh, are real excellencies; as they diversify the style, render it vigorous, and draw the reader's attention. But they occur much more seldom in their writings than in Paul's. And although the words that are wanting to complete the apostle's sentences, are commonly expressed, either in the clause which goes before, or in that which follows, and the scope of his reasonings leads to the prepositions omitted; yet these, for the most part, escape ordinary readers, so that his style, upon the whole, is difficult and obscure.

There are other peculiarities also, which render the apostle's style dark: such as, that on some occasions he hath inverted the order of his sentences, and used the same words in the same sentence, in different senses. Nay, he has affixed, to many of his terms, significations quite different from what they have in profane authors; because, as Locke justly observes, the subjects of which he treats were absolutely new, and the doctrines which he teaches were perfectly remote from all the notions which mankind then entertained. In short, these peculiarities of

of style have thrown such an obscurity upon many passages of Paul's writings, that persons tolerably skilled in the Greek language will understand the compositions of Demosthenes, Isocrates, or any other standard prose writer among the Greeks, more readily than the epistles of the apostle Paul.

Let it be acknowledged, then, that, in general, Paul's ordinary style is not polished and perspicuous, but rather harsh and obscure. Nevertheless, in avoiding the studied perspicuity and prolixity of the Grecian eloquence, and in adopting a concise and unadorned style in his epistles, he is, I think, fully justified by the following considerations :

In the first place, a concise unadorned style in preaching and writing, though accompanied with some obscurity, was, in the apostle's situation, preferable to the clear and elegant manner of writing practised by the Grecian orators. For, as he himself tells us, it was intended by Christ, to make the world sensible that the conversion of mankind was accomplished, neither by the charms of speech, nor by the power of sounds, nor by such arguments as a vain philosophy was able to furnish ; but by those great and evident miracles which accompanied the first preaching of the gospel, and by the suitableness of its doctrines to the necessities of mankind : facts, which it is of the greatest importance for us, in these later ages, to be well assured of. 1 Cor. i. 17. *Christ sent me to preach the gospel, not with wisdom of speech, that the cross of Christ might not be made ineffectual.*—1 Cor. ii. 4. *My discourse and my preaching was not with the persuasive words of human wisdom, but with the demonstration of the Spirit, and of power. 5. That your faith might not stand in the wisdom of men, but in the power of God.*

In the second place, the obscure manner of writing used by the apostle Paul, though the natural effect of his own comprehensive genius, may have been designed for the very purpose of rendering some of his passages difficult, that, by the pains necessary to the right understanding of them, their meaning, when found, might enter the deeper into his reader's mind. This use of obscurity was thought of such importance anciently, that the most celebrated teachers of religion concealed their doctrines under fables, and allegories, and enigmas, in order to render them the more venerable, and to excite more strongly the curiosity of their disciples. Of this the Egyptian priests were famous examples. So also was Plato ; for his theological, and even some of his moral writings, are often more obscure than Paul's or than the writings of any of the sacred authors whatever. The obscurity of the scriptures may likewise have been intended to make the exercise of honesty, impartiality, and care, necessary in studying the revelations of God. For, though it hath been alledged that the professed design of a revelation from

from God being to instruct all mankind in matters of religion, the terms in which it is conveyed ought to be perspicuous and level to the capacity of all: yet if the improvement of their understanding be as essential to the happiness of rational creatures, destined to live eternally, as the improvement of their affections, the obscurity of revelation may be necessary to a certain degree. In the present life, indeed, men's happiness arises more from the exercise of their affections, than from the operations of their understanding. But it may not be so in the life to come. There the never-ending employment of the blessed may be to search after truth, and to enfold the ways and works of God, not in this system alone, but in other systems which shall be laid open to their view. If so, it must be an important part of our education for eternity, to gain a permanent and strong relish of truth, and to acquire the talents necessary for investigating it; particularly the habit of attending to, and comparing things; of observing accurately their minutest agreements and differences; and of drawing the proper conclusions from such matters as fall under our observation. Hence, to afford scope for acquiring these talents so necessary to the dignity and happiness of reasonable beings, the nice mechanism and admirable contrivance of the material fabric of the universe is veiled from the eyes of men; and they are not allowed to behold it, but in consequence of accurate and laborious researches. For the same reason, the system of grace is set before us in the books of revelation, covered with a veil; that, in the removing of that veil, and in penetrating into the meaning of the scriptures, we may have an opportunity of exercising and strengthening the faculties of our minds, and of acquiring those habits of attention, recollection, and reasoning, which are absolutely necessary to the employments and enjoyments of the other world. Thus the obscurity of the scriptures, instead of counteracting, evidently co-operates with the general design of revelation, and demonstrates that the books of nature, and of grace have come from one and the same author, the Eternal God, the Father of the universe.

In the third place, the concise manner in which the apostle hath written his epistles, may have been designed to render them short, that they might be transcribed and purchased at a small expence, and by that means become of more general use. What advantage this must have been to the disciples in the early ages, may easily be conceived, when it is recollected, that anciently there were no books but such as were written with the pen. For, if books so written were of any bulk, being necessarily of great price, they could not be procured by the lower classes of mankind, for whose use St Paul's epistles were principally designed.

In the fourth place, although the want of those nicely-formed transitions, connections, and recapitulations, by which the different parts of the elegant writings of the Greeks are united, and formed into one whole or perfect body of discourse, hath given to the apostle's epistles such a miscellaneous appearance, that the reader is apt to consider them as desultory compositions, like those of Epictetus and Marcus Antoninus; and, although by this means, the most important passages of his writings have the form of aphorisms, it is perhaps no real disadvantage; because, on that very account, these passages may be the more easily committed to memory, even by persons who have not learned to read.

This leads me to remark, that the ease with which the most striking passages of the apostolical epistles may be committed to memory, through their apparent want of connection, hath rendered them, in all ages, highly profitable to the common people, for whose use principally they were intended, and more especially to the primitive Christians. For in that age, when men were so captivated with the gospel, that, on account of it, they parted with every thing most dear to them, we may believe they would spend much of their time in committing to memory the chief passages of the evangelical histories and apostolical epistles, in which the doctrines, precepts, and promises of the gospel are recorded. These were the charter on which all their hopes were founded, the lights by which they guided themselves in every situation, and the only source of their consolation under the sufferings brought on them by the profession of the gospel. We cannot be much mistaken, therefore, in supposing, that persons were chosen to be the penmen of the scriptures, who, following the bent of their own genius, should write, in the concise and apparently unconnected manner above described, on purpose that the most useful passages of these divinely inspired compositions might be committed to memory with the greater ease. For thus the more intelligent brethren could not only make these passages the subjects of their own daily meditation, but also repeat them to others, whose memories were not so retentive, or who were not able to purchase copies of the scriptures, or who, perhaps, could not have read them, although possessed of them; but who, by hearing them often repeated, could commit them to memory, and derive great profit from them.

Even at this day, the common people reap the same advantage from the concise and seemingly unconnected form in which the sacred oracles are written. For whether they read them, or hear them read, the nervous sentences and striking passages with which these divinely inspired writings abound, engrave themselves so deeply in the people's minds, that they often occur

cur to their thoughts, both as matter of consolation under the troubles of life, and as motives and rules of conduct in the various situations wherein they are placed.

The foregoing remarks on the apostle Paul's manner of writing, and the reasonings by which I have endeavoured to vindicate him for using the concise, obscure style in his epistles, I have ventured to lay before the reader, because if they are well founded, every person of taste and judgment will acknowledge, that these epistles, in their present form, are much better calculated for the instruction of the world, than if they had been attired in all the splendor of the Grecian eloquence, whose brightness might have dazzled the imagination of the vulgar for a little, but could neither have enlightened their understanding, nor have made any lasting impression on their heart. This I say, because it is well known to the critics, that the style in writing which is esteemed most elegant, derives its chief excellence from the frequent use of metaphors and allusions, which, though they may charm the learned, are of no value in the eye of the illiterate, who cannot apply them to their proper counterparts. Whatever delight, therefore, such latent beauties may give to those who can unfold them, to the vulgar they are little better than a picture to a blind man; for which reason the apostle, with great propriety, hath, for the most part, neglected them.

I shall now conclude the present essay with the following observation concerning the scriptures in general; namely, that as these writings were designed for all mankind, and were to be translated into every language, it may justly be doubted, whether in such compositions, any great benefit could have been derived to the world from beauties which depend on a nice arrangement of words, on the rhythms and cadences of periods, and on the just application of the various figures of speech frequently introduced. Elegancies of that kind are generally lost in translations, being like those subtle essences which fly off, when poured out of one vessel into another. And even though some of these delicate beauties might have been retained in what is called *a free translation*, yet, as that advantage must have been purchased often at the expence of the inspired writer's meaning, such a translation of the word of God never could have been appealed to as an infallible standard for determining controversies in religion, or for regulating men's practice; because it would have exhibited the translator's private opinion, rather than the mind of the Spirit of God. (See Gen. Pref. page 34.) Whereas, to have the very words, as nearly as possible, in which the revelations of God were originally delivered, set forth in literal translations, was the only method of extending the benefit of revelation, as an infallible rule of faith and practice, to men of

of all nations. The Spirit of God, therefore, wisely ordered, that the excellence of the scriptures should consist, neither in their being written in the Attic purity of the Greek tongue, nor in their being highly ornamented with those flowers and graces of speech, whose principal virtue consists in pleasing the imagination, and in tickling the ear; but in the truth and importance of the things written, and in a simplicity of style suited to the gravity of the subjects; or in such an energy of language as the grandeur of the thoughts naturally suggested. Excellencies of this sort easily pass from one language into another, while the meretricious ornaments of studied elegance, if in the least displaced, as they must be when translated, wholly disappear.

This being the case, I appeal to every reader of sound judgment, whether Lord Shaftesbury and the Deists speak sense, when they insinuate, that, because the scriptures were dictated by the Spirit of God, they ought throughout to surpass all human writings in beauty of composition, elegance of style, and harmoniousness of periods. The sacred oracles were not designed as works of genius, to attract the admiration of the learned, nor to set before them a finished model of fine writing for their imitation; but to turn mankind from sin to God. For which purpose, the graces of a florid, or even of a melodious style, were certainly of little value, in comparison of those more solid excellencies of sentiment and language, whereby the scriptures have become the power of God unto salvation to all who believe them; and will continue to be so till the end of time. We may therefore in this, as in every other instance, affirm with our apostle, that *the foolishness of God is wiser than men, and the weakness of God is stronger than men,* (1 Cor. i. 25.) and may with understanding ascribe to God, only wise, the glory that is due to him, on account of the admirable contrivance of his Word.

ESSAY IV.

On translating the Greek Language, used by the Writers of the New Testament.

IN the translation of the apostolical epistles now offered to the public, important alterations are made in the meaning of many passages of scripture, which are not supported in the notes. The author, therefore, has judged it necessary to submit to his readers a number of observations on the Greek language, and on some of its particles, as used in the inspired writings, whereby the alterations which he hath made in the translation of these writings, he hopes, will appear to be well founded.

His

His remarks, the author hath made in the following order. I. On the Verbs. II. On the Voices, Modes, and Tenses of the Verb. III. On the Participles, Nouns, Pronouns, and Articles. IV. On the Particles, ranged in the order of the alphabet. The senses which he hath affixed to each particle he hath supported by passages both from the scriptures, and from the Greek classics, where they are used in these senses. And as often as in the new translation any uncommon sense is given to a Greek word, that word is inserted in the translation, that, by turning to the part of this essay where it is handled, the reader may judge whether the sense affixed to it is sufficiently warranted by its use in other passages. This method the author has adopted, to prevent the necessity of repeating the same proof, on every occasion where it might be wanted.

In examining the following remarks, the reader is desired to recollect, that the native language of the writers of the New Testament was the *Hebrew*, or *Syro-Chaldaic*. For these authors, following the idiom of their mother tongue, naturally affixed to some of the Greek words and phrases which they have used, the senses of the corresponding Hebrew words and phrases. Hence the *Hebraisms* found in the New Testament, which the lesser critics have so loudly condemned; as was observed in the essay on St Paul's style. Allowing, therefore, that the evangelists and apostles have introduced Hebrew forms of expression into their Greek writings, the following remarks ought not to be considered as ill-founded, on pretence that they are not applicable to the Greek language, in its classical purity. Some critics, indeed, anxious to defend the reputation of the apostles as writers, have endeavoured to produce, from the best Greek authors, phrases similar to those in the inspired writings which have been most blamed. But the attempt, I think, might have been spared. For although the *Hebraisms* in the New Testament are fewer than some fastidious critics have supposed, the best judges have allowed that there are, in these books, words and phrases which can be called by no other name than *Hebraisms*; as the following remarks will clearly evince.

N. B. *The examples from scripture which are marked with an asterisk* (*), *are taken from the common English version.*

VERBS.

1. ACTIVE VERBS.—The Hebrews used *active verbs* to express the *agent's design and attempt to do a thing*, though the thing designed or attempted did not take place, Exod. viii. 18. *And the magicians did so;* attempted to do so *with their enchantments, to bring forth lice, but they could not.*—Deut. xxviii. 68. *Ye shall be sold,* set to sale, *and no man shall buy you.*—Ezek. xxiv. 13. *Because*

Because I have purged, attempted to purge *thee*, namely, by instructions, reproofs, &c. *and thou wast not purged.*—Matt. xvii. 11. *Elias truly cometh first, and restoreth all things* *; that is, attempteth to restore all things.—Gal. v. 4. *Whosoever of you are justified*, that is, seek to be justified, *by the law, ye are fallen from grace* *—Phil. iii. 15. (Οσοι τελειοι.) *As many as are* (that is, *as would be*) *perfect* *.—1 John i. 10. We *make him*, we endeavour to make him, *a liar.*—1 John ii. 26. *These things I have written concerning them that deceive you* *; that is, who endeavour to deceive you. See also ch. v. 10.

2. The Hebrews used *active verbs* to denote simply *the effect of the action expressed;* Isa. lxi. 1. *Quaesitus sum ab iis qui me non petebant.* In this passage, *quærere* and *petere*, according to the ordinary signification of these words, are evidently the same. And yet St Paul, quoting the passage, rightly expresses it (Rom. x. 12.) *I was found of them that sought me not.*—John xvi. 4. *None of you asketh me, whither goest thou;* none of you knoweth whither I am going; for Peter had expressly asked that question, chap. xiii. 21.—1 Cor. viii. 12. *But thus sinning against the brethren* (και τυπτοντες, *and beating*, that is,) *and hurting their weak consciences* (for *hurting* is the effect of *beating*,) *ye sin against Christ.*

3. *Active Verbs*, in some cases, were used by the Hebrews to express, not *the doing of the thing* said to be done, but simply *the declaring that it is done*, or *that it shall be done.* Thus, both in the Hebrew and in the Septuagint translation of Levit. xiii. 6, 8, 11, 13. 17. 20, &c. the priest is said *to cleanse* and *to pollute.* But the meaning evidently is, that, after due examination, he is to *declare* the person *clean or polluted.*—Acts x. 15. *What God hath cleansed;* what God hath declared clean (συ μη κοινου,) *do not thou pollute;* that is, as our translators have rightly rendered it, *do not thou call unclean.*—Isaiah vi. 10. *Make the heart of this people fat, and make their ears heavy;* declare, or foretel, that the heart of this people is fat, &c. Accordingly, Mat. xiii. 15. where this passage is quoted, it is thus expressed: *The heart of this people is waxed fat*, &c.—Jerem. i. 9. *I have put my word into thy mouth*, 10. *So that I have this day set thee over the nations to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant.* I have appointed thee to declare, or prophesy, concerning the nations, that they shall be rooted out, &c.—Ezek. xliii. 3. *According to the vision which I saw when I came to destroy the city;* that is, to prophesy that it should be destroyed.—Ezek. xxii. 2. *Son of man wilt thou judge, wilt thou judge the bloody city?* Wilt thou declare that the bloody city shall be judged? This the prophet accordingly did in the subsequent part of the chapter, particularly ver. 14, 15, 16.—Mat. xiv. 28. *Ye who have followed me in the regeneration, when*

when the Son of man shall sit in the throne of his glory, (when, after his resurrection, he shall sit on the right hand of God,) *ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;* that is, by inspiration, ye shall publish laws for the government of all the members of the visible church on earth, and, by authority derived from me, ye shall declare, that all shall be judged by these laws at the last day.—1 Cor. vi. 2. *Do ye not know that the saints judge the world?* Do ye not know that the inspired preachers of the gospel declare that the world is to be judged; and also declare the laws by which it is to be judged?—Ver. 3. *Do ye not know that we judge angels?* That in the gospel which we preach, we declare the judgment and punishment of the evil angels?

4. *Active verbs* were used by the Hebrews to express, not *the doing*, but *the permission of the thing* which the agent is said to do. Thus, Gen. xxxi. 7. Jacob says of Laban, *God did not give him*, (did not permit him) *to hurt me.*—Exod. v. 22. *Lord, wherefore hast thou so evil entreated this people?* Wherefore hast thou permitted them to be so evil entreated?—Psalm xvi. 10. *Thou wilt not* (*give*, that is) *suffer thine holy One to see corruption.*—Psalm lxxxi. 12. *So I gave them up unto their own hearts lusts:* I permitted them to be led by their own strong lusts; as is plain from God's adding, ver. 13. *O that my people had hearkened to me, &c.* for that wish God could not have expressed, if, by any positive influence, he had given them, &c.—Jerem. iv. 10 *Lord God, surely thou hast greatly deceived this people:* Thou hast suffered this people to be greatly deceived by the false prophets, *saying, Ye shall have peace.*—Ezek. xiv. 9. *If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet:* I have permitted him to deceive himself.—Ezek. xx. 25. *I gave them also statutes that were not good:* I permitted them to follow the wicked statutes of the neighbouring nations, mentioned Levit. xviii. 3.—Mat. vi. 13. *Lead us not* (suffer us not to be led) *into temptation.* Le Clerc, Ars Crit. vol. i. p. 237. has shewn, that Homer, in the same sense, ascribes the evil actions of men to God.—Mat. xi. 25. *I thank thee, O Father, that thou hast hid* (hast not revealed) *these things*, &c.—Mat. xiii. 11. *To you it is given to know the mysteries of the kingdom, but to them it is not given:* Ye are permitted to know the mysteries, &c. but they are not permitted to know them.—Mark v. 12. *Send us into the swine*, suffer us to go, &c.—Acts xiii. 29. *When they* (the Jewish rulers who crucified Jesus) *had fulfilled all that was written of him, they took him down from the cross, and laid him in a sepulchre:* They permitted him to be taken down, and laid in a sepulchre; for it was Joseph and Nicodemus, two of Christ's disciples, who took him down and buried him.—Rom. i. 24. *God gave them up to uncleanness, through the lusts of their own hearts;* God permitted them to fall into uncleanness through

through their own strong lusts.—Rom. ix. 18. *Whom he will he hardeneth:* He permitteth to be hardened.—Rom. xi. 7. *The rest were blinded;* were permitted to become blind.—8. *According to what is written, God hath given them a spirit of slumber,* hath permitted them to fall asleep.—2 Thess. ii. 11. *For this cause God shall send them strong delusion, that they should believe a lie* *: God shall permit strong delusion to beset them, so that they shall believe a lie.—Rev. ix. 3. *And to them was given power*—xiii. 5. *And there was given unto him a mouth speaking great things, and blasphemies.*

5. *Active verbs* are used to express, not *the doing*, but *the giving an occasion of doing* a thing, Gen. xlii. 38. *If mischief befal him by the way, then shall ye bring down,* ye shall be the occasion of bringing down, *my gray hairs,* &c.—1 Kings xiv. 16. *Jeroboam made Israel to sin,* occasioned the people to sin, by setting up the calves.—Acts i. 28. *This man* (Judas) *purchased a field with the reward of iniquity,* that is, occasioned it to be purchased; as is plain from Mat. xxvii. 7.

6. *Active verbs* sometimes denote *the continuation of the action* which they express. 1 John, ch. v. 13. *These things I have written to you who believe on the name of the Son of God, that ye may believe on the name,* that is continue to believe on the name *of the Son of God.*

7. NEUTER and INTRANSITIVE VERBS.—The writers of the New Testament use *neuter* and *intransitive verbs* to denote *actions whose objects are things without the agent.* Thus, the intransitive verb ανατελλω, which signifies *to rise,* or *spring up,* is used transitively, Matt. v. 45. (ανατελλει) *He maketh the sun to rise*.—So ανιστημι, *I rise,* John vi. 54. αναστησω αυτον, *I will cause him to rise, I will raise him*.—1 Cor. iii. 6. *But God* (ηυξανε) *hath made to grow.*—1 Cor. iv. 7. *Who* (σε διακρινει) *maketh thee to differ*?* Matt. v. 29. *If thy right eye* (σκανδαλιζει) *cause thee to offend*;* marg. transl.—Matt. xviii. 6. *Whoso* (σκανδαλιση) *shall cause one of these little ones to offend.*—1 Cor. viii. 13. *If meat* (σκανδαλιζει) *maketh my brother to offend*.* In like manner, γινωσκω, which signifies *to know,* is used, I think, transitively, in the following passages: 1 Cor. viii. 3. *If any man love God,* (ουτος εγνωσται υπ' αυτου) *he is made to know,* he is taught, *by him*; as is plain from ver. 2.—1 Cor. xiii. 12. (επιγνωσομαι) *I shall be made to know, even as I am known.*—Gal. iv. 9. *But now knowing God, or rather* (γνωσθεντες υπο Θεου) *being made to know* (being instructed) *by God.*—2 Tim. ii. 19. *The foundation of God standeth sure, having this seal, The Lord* (εγνω τους οντας αυτου) *maketh them known who are his.*—Numb. xvi. 5. *To morrow the Lord will shew* (Heb. *know,* i. e. *make known*) *who are his.*—Ειδεναι, which signifies *to know,* is likewise used transitively, 1 Cor. ii. 2. (ου γαρ εκρινα τι ειδεναι τι) For I *determined to make known* (to preach) *nothing among*

among you but Jesus Christ, and him crucified.—Mark xiii. 32. *But of that day and that hour,* (οιδεις οιδεν) *no man knoweth* (that is, maketh known) *not even the angels who are in heaven, neither the Son, but the Father;* neither man, nor angel, nor the Son, is allowed to make known when that day will happen, the Father having reserved that discovery to himself, Acts i. 7.—In the same manner, θριαμβευειν also is used transitively in the following passage: 2 Cor. ii. 14. *I give thanks to God, who at all times* (θριαμβευοντι ημας) *causeth us to triumph* *. And περισσευειν, 2 Cor. ix. 8. *God is able* (περισσευσαι) *to make every grace abound in you* *.—Eph. i. 8. *According to the riches of his grace, which* (επερισσευσεν) *he hath made to overflow in us.*—1 Thess. iii. 12. *And the Lord* (υμας πλεονασαι και περισσευσαι) *cause you to abound and overflow in love.*

Voices, Modes, Tenses, and Numbers of the Verb.

8. VOICES.—Beza tells us, that the *active* is put for the *passive*, 1 Pet. ii. 6. *Wherefore also* (περιεχει for περιεχεται) *it is contained in the scripture*. Accordingly, the first Syriac translation hath, *Dicitur in scriptura.* But this change of the voice is singular.—Estius observes, that some verbs in the middle voice have only a *passive* signification, and others an *active*, and others *both* significations. When verbs in the middle voice are used *actively*, they commonly express the agent's *performing the action on himself.* Heb. x. 38. *The just by faith shall live,* (και εαν υποστειληται) *but if he withdraw himself.*—Examples of verbs in the middle voice, which have a passive signification, are, Luke ii. 5. απογραφεσθαι, *to be taxed with Mary.*—1 Cor. x. 2. *And all* (εβαπτισαντο) *were baptised unto Moses.*

9. MODES.—As the Hebrew language hath no *subjunctive* mode, the *indicative* is often put for the *subjunctive.* 1 Cor. iv. 6. *That none of you* (φυσιωσθε for φυσιωσθε) *may be puffed up.*—1 Cor. xv. 12. *If it be preached that Christ was raised,* &c. (πως λεγουσι) *how can some among you say?*—Ver. 35. *Some will say* (πως εγειρονται for εγειρωνται) *how can the dead be raised? and with what body do they come?*—Ver. 50. *Neither* (κληρονομει for κληρονομη) *can corruption inherit incorruption.*—Gal. iv. 17. (ινα αυτους ζηλετε for ζηλωτε) *That ye may ardently love them.*—On the other hand, the *subjunctive* mode hath often the sense of the *indicative.* Matt. xi. 6. *Blessed is he* (ος μη σκανδαλισθη) *who is not made to stumble.*—John xv. 8. *By this is my Father glorified* (ινα καρπον πολυν φερητε) *when ye bear much fruit.*—1 Cor. vi. 4. (εαν εχητε) *When ye have secular seats of judgment.*—1 Cor. xv. 25. *Until* (θη) *he hath put all enemies under his feet* *.—James iv. 13. *To-day or to-morrow* (πορευσωμεθα for πορευσομεθα) *we will go* *.—Ver. 15. *If the Lord will* (ζησωμεν for ζησομεν) *we shall live* *.

The *imperative* is sometimes used for the *indicative.* Thus,

Ps. xxii. 8. what is in the Hebrew *Roll*, or *trust thou*, &c. is translated, by the LXX. *He trusted in the Lord*; and it is so quoted, Matt. xxvii. 43.—The *imperative* is used for the *future* 1 Cor. xvi. 22. *Let him be*, for *He shall be Anathema.*

The *infinitive* mode was used by the Hebrews for *the verb, in any of its modes and tenses.* Luke ix. 3. *Neither* (εχειν) *have two coats.*—Rom. xii. 15. χαιρειν, *Rejoice with them that rejoice.*—Philip. iii. 16. στοιχειν, *Let us walk by the same rule* *.—2 Cor. x. 9. *Seem* (ὡς αν εκφοβειν) *as if I would terrify you* *.—The *infinitive, with the article prefixed,* is used for the substantive noun.—Heb. ii. 15. *And who* (δια παντος τε ζην) *through all their life.*—Heb. iii. 15. (εν τω λεγεσθαι for εν τω λογω) *By the saying, To-day*, &c.—In this form, the article is sometimes omitted. Heb. iv. 1. *A promise being left* (εισελθειν for τε εισελθειν) *of entering.*—The Latins likewise said *scire tuum*, for *scientia tua.*

10. TENSES.—As the Hebrew verb hath only two tenses, the *preterite* and the *future*, these two, with the participles supply the place of all the rest. Hence the Jews, in writing Greek, give to the *preterite* and *future tenses* of Greek verbs, all the variety of signification which *these tenses have in the Hebrew.*

To begin with the *preterite tenses*, they denote, in the Greek, the *continuation of the action*, or *state*, expressed by the verb. Rom. v. 2. *This grace wherein* (εστηκατε, ye have stood) *ye continue to stand.*—1 Cor. i. 10. *In whom* (ηλπικαμεν) *we have trusted, and continue to trust.*—Heb. x. 11. *And every high priest*, (εστηκε) *standeth daily** ; that is, continueth daily to stand.—James i. 20. *He beholdeth himself, and* (απεληλυθε) *goeth his way.* The *preterite tenses*, therefore, must, in some instances, be translated in the signification of the *present.* In this observation I am supported by Beza, who thus writes on Rom. ix. 19. "Multa "enim verba sunt apud Græcos quæ in preteritis habent pre-"sentis significationem." We may therefore translate John xx. 17. thus: *Hold me not* (μη μου ἁπτου· ουπω γαρ αναβεβηκα) *for I do not yet ascend:* I am to remain a while on earth.

The *preterite tenses*, especially in the prophetic writings, *are used for the future*, to shew the absolute certainty of the things spoken of. Thus, Rom. viii. 30. *the called* are represented as already justified, and even glorified.—Eph. ii. 6. Believers are said to be already raised from the dead.—Heb. ii. 7. (ηλαττωσας, Thou hast made) *Thou wilt make him for a little while less than angels:* For this was spoken long before the Son of God was made man.—Heb. iii. 14. γεγοναμεν (we have been made) *we shall be made partakers of Christ, if we hold*, &c. Wherefore, Heb. xii. 22. αλλα προσεληλυθατε, may be translated, *But ye shall come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem.*

11. The *aorist tenses* sometimes denote *the past action, or state,*

continued

continued to the present time; and therefore they are rightly translated in the present tense. Mark i. 11. *Thou art my beloved Son* (εν ᾧ ευδοκησα) *in whom I am well pleased;* that is, have always been well pleased, am at present well pleased, and will continue to be well pleased.—Mark xvi. 13.—*Was taken up into heaven* (και ανεβιστεν εκ δεξιων) *and sat down,* and continues to sit, *at the right hand of God.*—Matt. xxiii. 2. *The Scribes and Pharisees* (εκαθισαν) *continue to sit in Moses's chair.*

The *aorist* is used sometimes for the *preterperfect tense;* that is, it denotes *an action completed some time ago.* Matt. xiv. 3. *Now Herod* (κρατησας) *having laid hold on John* (εδησεν) *had bound him.* —John xviii. 24. *Now* Annas (απεστειλεν) *had sent him bound to Caiaphas.*—John xi. 2. αλειψασα *who anointed,* i. e. who had formerly anointed.—Blackwall Sac. Class. vol. ii. page 228. observes, that the *first* and *second aorists,* in the *potential* and *subjunctive modes* (which are futures too) are often, in sacred and common writers equivalent to the *future of the indicative.* Thus απαρθη is used in the sense of απαρθησεται. Mark ii. 20. *The days will come,* (ὁταν απαρθη) *when the bridegroom shall be taken away from them**. See also Luke v. 35.—John xvi. 8. (εαν δε πορευθω) *But if I shall go, I will send him to you.*

12. The *present tense* is sometimes put for the *preterite.* Acts ix. 36. *They were all afraid of him, not believing* (ὁτι εστι, that he is) *that he was a disciple.*—Philip. i. 30. *Having the same conflict* (οιον ειδετε, which ye see) *which ye saw in me, and now hear to be in me**.—Heb. viii. 3. (μενει, he remaineth) *He remained a priest all his life.*—Ver. 8. *One testified of* (ὁτι ζη, that he liveth) *that he lived,* namely, a priest all his life.

The *present tense* is often put for the *future,* to shew that the thing spoken of shall as certainly happen, as if it were already present, Matt. iii. 10. *Every tree which bringeth not forth good fruit,* (εκκοπτεται, is cut down) *shall be cut down.*—Mark ix. 31. *The Son of Man* (παραδιδοται, is delivered) *shall be delivered into the hands of men.*—1 Cor. xv. 2. *By which also* (σωζεσθε, ye are saved) *ye shall be saved.*—ver. 12. *How say some among you,* (ὁτι ουκ εστι, that there is) *that there shall be no resurrection of the dead?* —James v. 3. *and* (φαγεται, eateth) *shall eat your flesh**. 2 Pet. iii. 11. *Seeing all these things* (λυομενων, are dissolved) *shall be dissolved**.—Ver. 12. *and the elements* (τηκεται, are melted) *shall be melted**.

The *present tense* is sometimes put *for the imperfect.*—Gal. ii. 14. *Seeing that* (ουκ ορθοποδουσι, they do not walk) *they did not walk uprightly.*—On the other hand, the *imperfect* of the *indicative* is put for the *present,* John i. 15. (ουτος ην, this was) *This is he of whom I spake.*

13. The *future of the indicative* is often, in the writings of the Hebrews, used *for the most forcible imperative.* See the decalogue. —1 Cor.

—1 Cor. v. 13. *Therefore* (ἐξαρεῖτε, ye shall put away) *put away from among yourselves that wicked person**.—1 Tim. vi. 8. (ἀρκεσθησώμεθα, we will be content.) *Let us be content.*

The *future of the indicative* is sometimes used *for the present and imperfect of the subjunctive*, Matt. xii. 31. *All manner of sin and blasphemy* (ἀφεθήσεται, shall be forgiven) *may be forgiven.*—Luke vi. 7. (εἰ θεραπεύσει, whether he will heal) *whether he would heal on the Sabbath.* The *participles* of the *present*, and of the *imperfect tenses*, are sometimes used for the *preterite:* John iii. 13. *No man hath ascended into heaven, but the Son of man* (ὁ ὤν, who is) *who was in heaven.*

14. NUMBER and PERSON of the verb.—The sacred writers, to render their discourse more emphatical, or more general, sometimes *change the number and person of the verb.* Gal. vi. 1. *Ye who are spiritual ought to restore such an one in the spirit of meekness*, (σκοπῶν σεαυτὸν) *considering thyself.*—1 Tim. ii. 15. *She shall be saved through child-bearing*, (ἐὰν μείνωσι) *if they live in faith*, &c. By this change of the *number* and *person*, we are directed to consider Eve as the representative of the whole sex: *She and all her daughters shall be saved, if they live in faith*, &c.

Participles, Nouns, Pronouns, Articles.

15. PARTICIPLES.—The English *participles* generally have a causal signification, that is, they express a reason for something which goes before, or which follows in the discourse. Thus Rom. vi. 8. *We believe that we shall also live with him.* 9. *Knowing that Christ being raised* (that is, because we know that Christ being raised,) *dieth no more.* But as the Greek participles are often used, when no reason is expressed, in such cases, if they are translated by the corresponding English participles, the idea of a connection, which does not exist in the text, will be conveyed. Of this see examples in the common version, Rom. vi. 5. 6.; 2 Cor. x. 5. 6.; Eph. v. 10.; Col. i. 10. In such cases, it is better to translate the participles by the parts of the verb for which they are used. For example, Rom. vi. 5, 6. is thus rendered by our translators: *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* 6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* But these verses ought to be translated unconnectedly in the following manner: 5. *For seeing we have been planted together in the likeness of his death,* (ἀλλὰ) *certainly we shall be also in the likeness of his resurrection.* 6. *Ye know this* also, *that our old man is crucified together with him*, &c.—In like manner, 2 Cor. x. 4. is thus rendered: *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.* 5. *Casting down imaginations, and*

and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 6. *And having in readiness to revenge,* &c. But the following is a more just translation: 5. *We overthrow reasonings, and every high thing raised up against the knowledge of Christ, and lead captive every thought to the obedience of Christ.* 6. *And have in readiness to punish,* &c. See also Ephes. v. 19, 20, 21.

16. The Greek *participles* have an *adversative* sense, and therefore to translate them properly, the word *though*, or *although*, must be joined to them. Thus, 1 Cor. ix. 19. *For* (ων) *though I be free from all men* *.—2 Cor. viii. 9. Ων πλουσιος, *Though he was rich* *.—2 Cor. x. 3. *For* (περιπατουντες) *though we walk in the flesh* *.—Gal. iv. 1. *The heir, as long as he is a child, differeth nothing from a bond-man,* (ων) *though he be lord of all* *.—1 Pet. i. 6. *On which account ye rejoice,* (ολιγον αρτι λυπηθεντες) *although for a little while still ye are made sorry* *.—Ver. 8. Εις ον αρτι μη ορωντες, *On whom, though now ye see him not, yet believing* *.—1 Thess. ii. 6. Δυναμενοι εν βαρει ειναι, *Though we might have been burdensome.* In all these passages our translators have rightly supplied the word *though*, as included in the participle.

Supply the same word in the translation of the following passages, and it will throw great light on them. Luke x. 32. *Likewise a Levite* (γενομενος κατα τον τοπον, ελθων και ιδων αντιπαρηλθεν) *being near the place, though he came and saw, passed by on the other side.*—Rom. i. 21. *Because* (γνοντες θεον) *though they knew God, they did not glorify him.*—1 Tim. iii. 14. *These things I write to thee,* (ελπιζων) *though I hope to come to thee soon.*

The Greek participles, by means of the verb ειμι understood, are used for any part of the verb of which they are the participles. Thus Rom. v. 11. Αλλα και καυχωμενοι, *But we boast in God**. Rom. xii. 16. Το αυτο εις αλληλους φρονουντες, *Be of the same mind one towards another**.—Philip. iii. 4. Καιπερ εγω εχων, *Though I might also have confidence* *.—1 Tim. v. 13. Αμα δε και αργαι μανθανουσιν περιερχομεναι τας οικιας, *At the same time being also idle, they learn to wander about.* This is the Vulgate translat.—Col. ii. 12. Συνταφεντες, *Ye are buried with him.*—1 Pet. ii. 18. *Servants* (υποτασσομενοι) *be subject to your masters**.—1 Pet. iii. 7. *In like manner, ye husbands* (συνοικουντες) *dwell with them**.—In other instances, the substantive verb is expressed, Eph. v. 5. Τουτο γαρ εστε γινωσκοντες, *For this ye know**. See also Heb. ii. 13. —Our translators, however, forgetting this use of the Greek participles, have, in many other instances, translated them literally, and established a connection in the discourse which mars the sense, and renders the apostle's language perfectly ungrammatical.

Participles are sometimes put for the correspondent *substantive nouns.* Herod. L. 1. init. Τω βασιλευοντι Μηδων. (for τω βασιλει)

To

To the emperor Marcus were born several daughters. Matt. iv. 3. *And when* (ὁ πειρᾱζων) *the tempter came.*—Luke ii. 2. *This was the first enrolment* (ἡγεμονευοντος της Συριας Κυρηνιυ) *of Cyrenius governor of Syria;* that is, who was afterwards governor of Syria.—1 Tim. vi. 15. *The King* (των βασιλευοντων) *of kings, and the Lord* (των κυριευοντων) *of lords**.—Heb. xiii. 7. *Remember* (ἡγουμενων for ἡγουμονων) *your rulers who have spoken to you the word* *. But, to two of these translations it is objected, that the article is wanting. Nevertheless, in the following passage, the participle without the article is put for the substantive noun. Gal. iv. 24. Ἅτινα ἐστιν ἀλληγορουμενα, *which things are an allegory**.

17. SUBSTANTIVE NOUNS.—The sacred writers sometimes use *substantive* nouns for *adjectives.* Thus, *circumcision* and *uncircumcision* signify *circumcised* and *uncircumcised persons;* anathema, *excommunication* is *an excommunicated person.*—1 Cor. xiv. 12. *So also ye, seeing ye are earnestly desirous* (πνευμαΐων, for πνευματικων) *of spiritual gifts, seek that ye may abound for the edification of the church.*—Ver. 32. Πνευμαΐα, *The spirits* (for the spiritual gifts) *of the prophets are subject.*—Gal. i. 14. *More exceedingly,* (ζηλωτης, a zealot) *zealous.*—1 John v. 6. *Because the Spirit is* (ἡ αληθεια, the truth, that is) *true.*

18. Sometimes in scripture, when *one substantive governs another in the genitive,* one of them must be translated as an adjective. Luke xviii. 6. *Hear what* (ὁ κριτης αδικιας) *the unjust judge saith* *.—Rom. vi. 4. *Walk in* (καινοτητι ζωης) *a new life.*—Rom. vii. 5. Παθηματα των ἁμαρτιων, *the sinful passions.*—Rom. viii. 3. *In the likeness* (σαρκὸς ἁμαρτιας, of the flesh of sin) *of sinful flesh**.—Philip. iii. 21. Σωμα της ταπεινωσεως ἡμων, (the body of our humiliation) our humbled body; body humbled by sin.—Col. i. 22. *The body of his flesh,* his fleshly body.—Col. ii. 18. *Puft up by* (νοὸς της σαρκὸς) *his fleshly mind**.—Col. iii. 14. *Bond of perfectness**, a perfect bond.—Eph. vi. 12. *Against* (τα πνευμαΐικα της πονηριας, spiritual things of wickedness) *wicked spirits.*—Heb. ix. 15. *Receive the promise of the eternal inheritance,* the promised eternal inheritance.—1 John i. 1. *Have handled* (περι λογὸ ζωης, concerning the word of life) *concerning the living word.*—Accordingly it is added, ver. 2. *And the life,* namely of the word, *was manifested.*

Sometimes when *one substantive governs another,* the latter must be translated in *apposition,* as it is called, that is, *as explanatory of the former.*—Gen. ii. 17. *The tree of the knowledge of good and evil;* the tree of the knowledge of good, which is evil; that is, the tree of the knowledge of a pleasure which is evil.—2 Cor. v. 1. *When our earthly house,* (τὸ σκηνος, of the tent,) *which is a tent.*—2 Pet. ii. 1. *Who shall bring in* (αἱρεσεις απωλειας, heresies of destruction) *heresies which occasion destruction.*

19. When *one substantive is joined to another by a copulative,* the one

one must be translated as governing the other.—Dan. iii. 7. All the people, the nations, and the languages, that is, *people of all nations and languages*.—Matt. iv. 16. *The region and shadow of death* :* The land of the shadow of death.—Acts xxiii. 6. *The hope and resurrection of the dead* :* The hope of the resurrection of the dead.—In other instances, the *substantives so joined* must be translated *as adjectives*. John xiv. 16. *I am the way, the truth, and the life :* I am the true and living way.—Col. ii. 8. *Spoil you* (δια της φιλοσοφιας και κενης απατης, through philosophy and false deceit) *through a false and deceitful philosophy*.—2 Tim. i. 10. *Hath brought* (life and immortality) *immortal life to light*. —This idiom is found in the Latin language likewise. *Pateris libamus et auro*, i. e. *aureis pateris, golden cups*.

20. ADJECTIVE NOUNS.—The *neuter adjective* is sometimes put for *its corresponding substantive*. Rom. ii. 4. *Not knowing* (το χρηστον, the good thing) *the goodness of God**. See also 2 Cor. viii. 8. Philip. iv. 5. Heb. vi. 17.—Sometimes the *neuter adjective* is put for the *masculine* and *feminine* jointly. John vi. 37. Παν, *All that the Father giveth me*.—1 Cor. vi. 11. Και ταυτα *And such were some of you*.—1 Cor. xi. 12. *As the woman is from the man, so also the man is by the woman ; but* (παντα) *all*, that is, both man and woman, *of God*.

21. GENDERS *of nouns*.—The *masculine* is sometimes put for the *feminine*, even by classical authors. Of this, Blackwall hath produced examples, Sac. Cl. vol. i. p. 85. Wherefore, Acts ix. 35. λιθοστρωτες, though masculine, denotes the women who washed the dead body of Dorcas.—*Participles* and *adjectives* sometimes *take the genders*, not of the substantive noun that is expressed, but of one that is tantamount, and which is understood. Mark ix. 20. Και ιδων αυτον ευθεως το πνευμα. *And the spirit seeing him, straightway tare him*. Here the word agreeing with ιδων, is not πνευμα, but δαιμων understood. See pronouns, N° 64.

22. NUMBERS *of nouns*.—A noun *in the singular number* is sometimes used *for its plural*. 1 Cor. vi. 5. *One who shall be able to judge* (ανα μεσον του αδελφου αυτου) *between his brethren**.—2 Cor. xi. 26. *Dangers in* (the city) *cities, dangers in* (the wilderness) *wildernesses*.

On the other hand, the sacred writers, to aggrandise the subjects of which they treat, *use plural nouns*, though the things which they denote are *naturally singular*. Mark xvi. 19. *Sat down* (εκ δεξιων, at the right hands) *at the right hand of God*.—1 Thess. v. 1. *However, concerning* (των χρονων και καιρων, the times and seasons) *the time and season*, namely, of Christ's appearing. See also 1 Tim. vi. 15. Tit. i. 3.—Heb. ix. 23. *But the heavenly holy places* (κρειττοσι θυσιαις, with better sacrifices) *with a better sacrifice ;* For Christ offered only one sacrifice for sin. Heb. x. 28. *He who despised Moses' law died without* (οικτιρμων, mercies)

mercies) *mercy**.—Matt. xxi. 7. *And brought the ass and the colt, and set him* (επανω αυτων) *upon it*, the colt. Le Clerc, Ars Crit. vol. i. p. 353. hath given examples from Homer of the same anomaly.—If this change of the number is admitted in that famous text, 1 Cor. xv. 29. as some commentators propose, it will afford an easy interpretation of a passage otherwise very difficult: *Else what shall they do who are baptized* (υπερ νεκρων) *for the dead man*; for Christ, who was put to death by the Jewish rulers.

23. Cases *of nouns*.—Blackwall (Sac. Cl. vol. i. b. 1. c. 2.) remarks, that grammarians think the *genitive* the only case that can be put *absolutely*; but the *accusative* often, and the *dative* sometimes, are absolute in the Greek. For example, Mark ix. 28. Matth. viii. 1. This observation, Blackwall says, will clear many passages from the charge of solecism, and account for several various readings, occasioned by the ignorance of copyists.

The *genitive absolute* in the Greek, answering to the *ablative absolute* in the Latin, hath often a *causal* signification, and ought to be so understood. Gal. iii. 25. Ελθουσης δε πιστεως, *But faith* (the gospel) *being come*, that is, because faith is come, *we are no longer under the pedagogue*.

24. It is of importance to observe, that in the Greek language, *nouns* in the *genitive case* sometimes express the *object*, and sometimes the *agent*: and therefore, in the translation of the scriptures, these uses of the *genitive* ought to be carefully distinguished. Of the *genitive* of the *object*, the following are examples: Matt. ix. 25. *The gospel*, or good news (της βασιλειας, *concerning the kingdom*.—Matt. x. 1. *Power* (των πνευματων ακαθαρτων) *over unclean spirits*, namely, to cast them out.—Acts iv. 9. *If we this day be examined* (επι ευεργεσια ανθρωπου ασθενους) *concerning the good deed of the impotent man*; that is, concerning the good deed done to the impotent man.—Rom. xvi. 15. Κηρυγμα Ιησυ, *The preaching concerning Jesus*.—2 Cor. i. 5. *For as* (παθηματα του Χριστου) *the sufferings for Christ*.—Eph. iii. 1. *I Paul* (ο δεσμιος του Χριστου) *the prisoner for Christ*.—1 Tim. iv. 1. Διδασκαλιαις δαιμονων, *Doctrines concerning demons*.—Rev. ii. 13. *And have not retained* (την πιστιν μου) *the faith concerning me*: or it may be translated as the genitive of the agent, *the faith which I enjoin*.

25. Of the *genitive* of the *agent*, the following are examples: Luke i. 69. Κερας σωτηριας, *a horn which worketh salvation*.—John vi. 28. *This is the work of God*; the work which God enjoins.—Rom. iii. 22. *Faith of Jesus*; the faith which Jesus requires.—2 Cor. iv. 10. *Always carrying about in the body* (νεκρωσιν του κυριου Ιησου) *the mortification of the Lord Jesus*; the mortification which the Lord Jesus requires or practised.—Eph. iv. 18. Απηλλοτριωμενοι της ζωης του Θεου, *Being alienated from the life which God commands*.—Col. i. 24. *And fill up the remainder of the afflictions*

afflictions of Christ: the remainder of the afflictions which Christ hath enjoined me to suffer.—Col. ii. 11. *The circumcision of Christ;* the circumcision enjoined by Christ. See Rom. iii. 22. note.

The genitive is commonly marked by the article τ. But sometimes the article is omitted; as, Heb. v. 6. Κατα την ταξιν Μελχισεδεκ, *According to the order of Melchisedeck.*—Tit. ii. 13. *The appearing of the glory of the great God,* (και σωτηρος ημων Ιησυ for τ σωτηρος) *and of our Saviour Jesus Christ.*

The *dative* of the *cause, manner,* and *instrument,* is often expressed by a preposition; but sometimes the preposition is understood. Luke xxii. 49. *Shall we smite* (εν) *with the sword?* —Luke xxiii. 15. *Nothing worthy of death is done* (αυτω) *by him.* Supply παρα. This is an easy solution of a difficulty which hath hitherto perplexed all the critics and commentators.—Ephes. ii. 15. *And hath abolished* (εν τη σαρκι) *by his flesh.*—Heb. xiii. 10. *We have an altar, of which they have no right to eat* (οι τη σκηνη λατρευοντες,) *who worship* (supply εν) *in the tabernacle.*

26. Comparison *of nouns.*—While treating of *nouns,* it may be proper to observe, that the writers of the New Testament have adopted the Hebrew manner of comparison. The following are examples of the *Hebrew comparison in the second degree:* Matt. xii. 7. *I will have mercy, and not sacrifice;* I will have mercy rather than sacrifice.—Mark iii. 4.—*Is it lawful to do good on the sabbath days, or to do evil?*—Is it not more lawful to do good on the sabbath days than to do evil? *viz.* in watching Jesus on the sabbath, that they might find matter of accusation against him.—John vi. 27. *Labour not for the meat which perisheth, but for the meat enduring to eternal life;* labour more for the meat enduring to eternal life, than for the meat that perisheth. —John xv. 22. *If I had not come and spoken to them, they had not had sin,* so much sin.—1 Cor. iii. 7. *So neither the planter is any thing, nor the waterer, but God who maketh to grow:* Their influence is nothing in comparison of God's.—1 Cor. i. 17. *For Christ sent me not to baptize, but to preach the gospel:* Christ sent me to preach the gospel rather than to baptize.—Col. iii. 2. *Set your affections on things above, and not on things on the earth:* Set your affections rather on things above, than on things on the earth.

27. The following are examples of the *Hebrew manner of comparing things in the third degree,* by representing them as *belonging to God.* Gen. xxx. 6. *Wrestlings of God;* that is, very great wrestlings.—1 Sam. xiv. 15. *Tremblings of God,* very great tremblings.—Psal. xxxvi. 6. *The mountains of God,* and Ps. lxxx. 2. *Cedars of God,* are very great mountains and cedars.—Jonah iii. 3. Πολις μεγαλη τω Θεω, *A great city to God,*

is a very great city.—Mark xi. 22. *Jesus answering, said unto them,* (εχετε πιστιν Θεου) *Have a faith of God,* have a very great faith.—1 Thess. iv. 16. *With the voice of an archangel, and with a trumpet of God,* a great trumpet.—The *comparison in the third degree* is sometimes made by *doubling the word.* Luke xxii. 15. *With desire I have desired,* I have greatly desired.—Acts iv. 17. Απειλη απειλησωμεθα, *Let us threaten them with a threatening;* let us threaten them severely.—Acts v. 28. Ου παραγγελια παρηγγειλαμεν, *Did we not straitly command you *?*—Matt. vii. 21. *Not every one who saith to me, Lord, Lord;* that is, most excellent Lord.—Matt. xxiii. 7. *And to be called of men, Rabbi, Rabbi;* that is, most excellent Rabbi.—Mark xiv. 45. *He goeth straightway to him, and saith, Master, Master;* that is, most excellent master.

28. The *positive* is sometimes put for the *superlative.* Luke ix. 48. *He who is least among you all shall be* (μικρος, great) *greatest.* For the disciples disputed who should be the greatest.

29. The *comparative* is sometimes put for the *positive.* 1 Tim. iii. 14. *Hoping to come to thee* (ταχιον) *shortly,* or soon.—2 Tim. i. 18. *And how many things he ministered to me in Ephesus, thou knowest* (βελτιον, better) *well* *.—Sometimes the *comparative* is put for the *superlative.* 1 Cor. xiii. 13. Μειζων δε τουτων, *But the* (greater) *greatest of these is charity* *.—1 Cor. xv. 19. *We are of all men* (ελεεινοτεροι, more) *most miserable.*

30. *Idiomatical nouns,* are words used by the Hebrews in a *sense peculiar to themselves.* Of these the following are examples.

Able, when applied to God, or to Christ, signifies *able and willing,* Rom. iv. 21. *Fully persuaded, that what was promised, he was able and willing even to perform.*—Rom. xi. 23. *For God is* (δυνατος) *able and willing to graft them in.* See also Rom. xiv. 4. xvi. 25. Heb. ii. 18.

31. *All* is often used in a restricted sense, *for the greatest part.* 1 Cor. viii. 1. *We all have knowledge,* that is, *the greatest part of us,* for it is said, ver. 17. *There is not in every man that knowledge.*—1 Cor. xi. 2. *That ye remember me in all things,* that is, most things. For they had not obeyed the apostle's precepts concerning the Lord's supper.—1 Cor. xv. 51. *We shall not all sleep, but we shall all be changed;* that is, many of us shall be changed.

All sometimes means *the greatest degree of the quality* to which it is applied. 1 Cor. xiii. 2. *All knowledge, all faith,* signify the greatest knowledge, and faith.—Col. ii. 9. *All wisdom and spiritual understanding.*—1 Tim. i. 16. *Shew all long-suffering.*—James i. 2. *Count it all joy.*

All signifies *some of every kind.* Matt. iv. 23. Acts x. 12.

32. *Answer* was applied by the Hebrews to *any kind of speech.*

It

It may therefore be translated according to the nature of the speech to which it is applied. Matt. xi. 25. *At that time, Jesus answered and said, I thank thee, O Father, &c.* At that time, Jesus prayed and said, &c.—Mark xii. 35. *At that time, Jesus answered and said, while he taught in the temple, How say the scribes that Elias, &c.* Jesus asked and said.—2 Cor. i. 9. *We had* (αποκριμα, the answer) *the sentence of death in ourselves* *.

33. A *blessing* signifies a *gift*. 1 Sam. xxv. 27. *This blessing* (gift) *which thine handmaid hath brought.*—Rom. xv. 29. *Come with the fulness of the blessing of the gospel;* come with the fulness of the gift of the gospel.—2 Cor. ix. 5. *That they would go before unto you, and complete beforehand your before-mentioned blessing;* that is, gift to the saints.

34. *Bowels.* By this word the Hebrews expressed *the tenderest affection,* and the greatest vehemence of desire; because tender affection, especially love mixed with pity, occasions a commotion and noise in the bowels. Hence the expression, Isa. lxiii. 15. *Sounding of the bowels.*—2 Cor. vii. 15. Τα σπλαγχνα, (his bowels) *His inward affection.*—Philip. ii. 1. *If any bowels and mercies.*—Philem. ver. 20. Αναπαυσον τα σπλαγχνα, *Quiet my bowels.*

35. *Bread* signifies *the whole provision of the table.* 2 Sam. ix. 7. *Thou shalt eat bread continually at my table.*—Matth. iv. 3. *Command that this stone be made bread,* or meat.—4. *It is written, Man shall not live by bread* (meat) *alone.*—Matt. vi. 7. *Our daily bread,* food.—Mark iii. 20. *They could not so much as eat bread,* take food.—Mark vii. 5. *Eat bread* (meat) *with unwashen hands.* See, *Eat, Drink.*

36. *Called. To be called,* often signifies *to be,* simply. 1 John iii. 1. *That we should be called the sons of God,* that we should be the sons of God. Sometimes *called,* means *held, acknowledged, accounted.*

37. *Children, Sons,* joined with a quality, denote an high degree of that quality. Thus, *children of light, of disobedience, of wrath, sons of darkness,* &c.—*Children* sometimes signify *disciples.* Thus, *children of the prophets.* Isa. viii. 18. *Behold I and the children,* &c.

38. *Common.* Because many of the things in common use among the heathens were, by the law of Moses, *unclean* to the Jews, they used the word *common* to denote *a thing unclean.* Matt. xv. 11. Κοινοι τον ανθρωπον, (rendereth a man common) *Polluteth a man.*—Mark vii. 2. *When they saw some of his disciples eat bread* (κοινοις, with common) *with defiled, that is to say, with unwashen hands* *. Rom. xiv. 14. *There is nothing* (κοινον, common) *unclean of itself* *. Heb. x. 29. *Counted the blood of the covenant,* &c. (κοινον, a common) *an unclean thing,* the blood of an unclean or sinful person.

39.

39. *Doctrine* (διδαχη) signifies, not only *the thing taught*, but *the action of teaching; a discourse in which things are taught.* Mark iv. 2. *Taught them many things by parables, and said unto them* (εν τη διδαχη αυτου) *in his teaching* or *discourse.*—The same expression is used, Mark xi. 18. xii. 38.—Acts ii. 42. *They constantly attended on* (τη διδαχη) *the teaching of the apostles.*—Titus i. 9. Κατα την διδαχην, *According as he hath been taught* *. 1 Cor. xiv. 26. *Each of you hath a psalm,* (διδαχην εχει) *hath a discourse.*

40. *Eat, Drink.*—As the Hebrews represented knowledge and wisdom by *meat* and *drink*, they made use of the phrases, *eating* and *drinking*, to denote *the operation of the mind*, in receiving, understanding, and applying doctrine or instruction of any kind, so as to be strongly moved thereby. Jer. xv. 16. *Thy words were found, and I did eat them.*—Ezek. iii. 1. *Son of man,* &c. *eat this roll, and go speak unto the house of Israel:* Consider, understand, and get this roll by heart, and then go and speak it to the house of Israel; as is evident from ver. 4. *Speak with my words to them.*—Prov. ix. 5. *Come eat of my bread, and drink of the wine which I have mingled.* 6. *Forsake the foolish and live, and go in the way of understanding.*—John vi. 51. *I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever.*—Hence, *bread* signifies *doctrine*, also *moral qualities*, which are nourished by sound doctrine —1 Cor. v. 8. *The unleavened bread of sincerity and truth.*—Farther, to *eat* and *drink* any quality, signifies intimately to partake thereof.—1 Cor. xii. 13. *Have been all made to drink of one Spirit.*—1 Cor. xi. 29. *Eateth and drinketh punishment to himself.*

41. *Elect*, or *chosen*, often signifies *the most excellent, the chief, the most precious* among other things of the same kind, because *excellence* is the reason why some things are chosen preferably to others. Thus, Exod. xv. 3. Pharaoh's chief captains are called *his elect captains.*—2 Kings xix. 23. *His* (elect) *choice fir-trees.*—Rom. xvi. 13. *Rufus chosen in the Lord;* that is, an excellent Christian.—1 Tim. v. 21. *Elect angels*, are *the chief angels;* in opposition both to those who are of an inferior order, and to the fallen angels.—1 Pet. ii. 6. *Behold I lay in Sion a chief corner stone,* (εκλεκτον) *elected, precious.*—2 John ver. 1. *Elect lady*, is excellent lady.—ver. 13. *Elect sister*, is excellent sister.

42. *Face* is often used to signify *anger.* Psal. xxi. 9. xxxiv. 16. *The face of the Lord is against them that do evil* *.

43. *Flesh, Spirit.—Flesh* denotes things *weak; spirit*, things *strong.* Isa. xxxi. 3. *The Egyptians are men, not God; their horses flesh, and not spirit.*—1 Cor. iii. 1. *I could not speak to you as to spiritual, but as* (σαρκικοις) *to fleshly persons*, persons of weak understanding in spiritual matters.—2 Cor. x. 4. *The weapons of our warfare are not fleshly,* (weak) *but mighty through God.*—Hence the

the *law of Moses* is called *the flesh;* because its rites sanctified to the purifying of the flesh only, and had no efficacy in purifying the spirit: that power was peculiar to *the gospel*, which therefore is called *the spirit*. Gal. iii. 3. *Having begun in the spirit*, (the gospel) *are ye now made perfect by the flesh*, by the law of Moses.—Rom. vii. 5. *For when we were in the flesh;* when we were under the law of Moses.—Farther, the Hebrews used *flesh and blood* as a periphrasis for man, especially when they meant to insinuate the weakness of human nature. Gal. i. 16. *I consulted not with flesh and blood*, I consulted not with any man.

Flesh, especially in St Paul's epistles, signifies *the body with its appetites and lusts;* the unrenewed part of our nature. Gal. v. 16. *Walk in the spirit*, walk according to the spiritual part of your nature, *and ye shall not fulfil the lusts of the flesh*, the lusts of the animal part of your nature; *for the flesh lusteth against the spirit, and the spirit against the flesh.*

44. *Glory* is expressed by a Hebrew word which signifies *weight;* hence, 2 Cor. iv. 17. *An exceeding and eternal weight of glory.*—By this word the Hebrews denoted *the perfections of God.*—Rom. i. 23. *Changed the glory* (the perfections) *of the incorruptible God into an image.*—Rom. vi. 4. *Raised up from the dead by the glory* (power) *of the Father.*—Ephes. iii. 16. *According to the riches of his glory*, of his goodness.

45. *To hear* (ακουειν) signifies *to hear, to understand, to believe, to obey, to hearken, to grant*, and *to report:* and therefore, in translating this word, due regard must be had to the scope of the passage where it is found. John ix. 27. *I have told you already*, (και ουκ ηκουσατε) *but ye have not believed; why desire ye* (ακουειν) *to hear it again?*—1 Cor. xiv. 2. *He that speaketh in an unknown tongue, speaketh not to men, but to God, for no one* (ακουει, heareth) *understandeth him* *.—Gal. iv. 21. *Ye who desire to be under the law,* (τον νομον ουκ ακουετε) *why do ye not* (hear) *understand the law?*—Acts ix. 7. *The men which journeyed with him stood speechless,* (ακουοντες) *hearing a voice, but seeing no man* *.—Acts xxii. 9. *And they that were with me, saw indeed the light, and were afraid; but* (ουκ ηκουσαν,) they heard not: so our translators have it; but it should be rendered *) they understood not the voice* (the speech) *of him who spake to me.* This is an easy and proper reconciliation of these passages, which, in the common method of translating the Greek word ακουειν, are directly contradictory to each other. —1 Cor. v. 1. Ὅλως ακουεται, *It is commonly reported, that there is fornication among you* *.

46. *Hearing* (ακοη) signifies not only *the act of hearing*, but *the thing heard; a relation, a report, fame.*—Matt. xiv. 1. *Herod the tetrarch heard* (την ακοην) *of the fame of Jesus* *.—John xii. 38. *Who hath believed* (τη ακοη) *our report* *?

47. *Heaven* was used by the Hebrews to denote God, *the possessor*

possessor of heaven. Matt. xxi. 25. *The baptism of John, was it from heaven, or from men?* Was it from God, or from men? —Luke xv. 18. *I have sinned against heaven, and before thee,* I have sinned against God.

48. *Holy* (ἁγιος) primarily signifies *that which is clean,* or *free from defilement.* Deut. xxiii. 14. *Therefore shall thy camp be holy, that he see no unclean thing* *.

Holy likewise signifies *separated from a common to a sacred use.* In this sense Aaron and his sons, the priests, are called *holy;* being separated from the rest of the Israelites, to minister in holy things. Also, because the Israelites, were separated from the rest of mankind, and set apart for the worship of the true God, they were called, Deut. xxxiii. 3. God's *holy ones,* or *saints.* Wherefore, when in the epistles the name of *saints* is given to a whole church, it is in the same sense in which it was given to the ancient Israelites as a nation. It does not denote *holiness of life,* but merely their separation from the heathens, to worship the true God, and to be his church and people, in place of the Jews, 1 Pet. ii. 9. See *Sanctify.*—In like manner, *places* and *things* are called *holy,* on account of the use to which they are destined.

Holy and *holiness* often denote *moral purity.*—1 Sam. vi. 20. *Who is able to stand before this holy Lord God?*—1 Pet. i. 15. *As he who hath called you is holy, be ye also holy in all your conversation.*

Because the Hebrew word answering to *holy,* signifies sometimes *merciful, bountiful, beneficent,* and is so translated in our bibles, it may have the same meaning in some passages of the New Testament. See Titus i. 8. Heb. vii. 26.

49. *Honour,* in the speech of the Jews, signified *maintenance.* Matt. xv. 5. *But ye say, whosoever shall say to his father, or* his *mother, whatsoever thou mightest be profited by me, is a gift* to the temple, 6. *And shall not honour* (shall not maintain) *his father, or his mother,* shall be free.—1 Cor. xii. 26. *Or one member be honoured,* (nourished) *all the members rejoice with it.*—1 Tim. v. 3. *Honour widows who are really widows;* that is, maintain them from the funds of the church; as is evident from the following ver. 4.—Ver. 17. *Let the elders who rule well be counted worthy of double honour;* that is, of a liberal maintenance.—1 Pet. iii. 7. *Giving honour to the wife as the weaker vessel;* that is, nourishing the wife with tenderness, on account of the weakness of her body.

50. *Living.*—The Hebrews used the word *living,* as an epithet to denote *the excellency* of the thing to which it is applied. Thus John iv. 10, 11. *Living water.*—Acts vii. 38. *Living oracles.*—Heb. x. 20. *Living way.*—1 Pet. ii. 4, 5. *Living stone.*—

Rev.

Rev. vii. 17. *Living fountain*, signify excellent waters, excellent oracles, &c.

51. *Name*, is often put for *a person*, especially when the person spoken of is *great*, *honourable*, and *illustrious*. Psal. xx. 1. *The name of the God of Jacob defend thee.*—Acts i. 15. *The number of the names* (persons) *was about an hundred and twenty.*—Acts iv. 10. *Be it known unto you all—that by the name of Jesus Christ of Nazareth—by him, doth this man stand here before you whole.*—Rev. iii. 4. *Thou hast a few names* (persons) *in Sardis, who have not defiled their garments.*—John xvii. 6. *I have manifested thy name* (thy character and will) *to the men which thou gavest me.*—This idiom seems to have taken its rise from the circumstance of persons being known by their names.

52. *Riches* denotes the *greatest abundance* of any thing.—Rom. ii. 4. *Despisest thou the riches* (the greatness) *of his goodness?*—Ephes. i. 7. *According to the riches* (greatness) *of his grace.*—Ephes. iii. 8. *Preach to the Gentiles the unsearchable riches* (greatness) *of Christ.*—Col. i. 27. *What is the riches of the glory* (what the greatness of the glory) *of this mystery.*—Col. ii. 2. *All the riches of the full assurance of understanding*, the fullest assurance of knowledge.

53. *To sanctify*, *to make holy*, *to hallow*, in the writings of the Hebrews, signify to *cleanse a thing from those defilements* which render it unfit for sacred uses. Thus, Moses is said, Exod. xix. 10. to *sanctify* the people, by making them *wash their clothes*, &c. Hence, to *sanctify*, signifies *to set a thing apart* for a particular purpose; also, to *fit a thing* for a particular use.—Jer. xii. 3. *Prepare them for the day of slaughter* *, is, in the Hebrew text, *Sanctify them for the day of slaughter.*—1 Cor. vii. 14. *For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband:* The husband and wife, though unbelievers, are fitted to perform their relative duties to each other, by their mutual affection. In the apostolical epistles, Christians are said to have been *sanctified*, because they were separated from idolaters, and fitted to worship and obey the only true God; on which account the whole body of Christians are called *saints*. In like manner, those who are fitted for heaven, are said, Heb. x. 14. to *be sanctified by the one offering of Christ*; they are fitted to be admitted into heaven; having received the pardon of their sins, through that one offering. See *Holy*.

To *sanctify* or *hallow God*, is to *venerate* and *pay respect to God*, on account of the excellence of his character, and the greatness of his power and goodness. Isa. viii. 13. *Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.*—Matt. vi. 9. *Hallowed be thy name.*

54. *Some* (τινες) in Scripture, often denotes *a great number; many.*—Rom. iii. 3. *What if some have not believed?* What if the greatest part of the Jewish nation have not believed? Rom. xi. 17. *But if some* (the greatest part) *of the branches were broken off?*—1 Tim. iv. 1. *That, in after times, some* (a great number) *shall apostatise from the faith.*—Heb. iii. 16. *For some when they heard provoked:* The whole congregation did so, except Caleb and Joshua.

55. To *speak* in the Hebrew phraseology, denotes any kind of speaking, whether in the way of *affirmation*, or *command*, or *question*, or *promise.*—Rom. iv. 5. *Even as David also* (λεγει) *describeth the blessedness*, &c. *—Jer. xviii. 7. *At what instant I shall speak* (command) *concerning a nation, and concerning a kingdom, to pluck up, and to pull down.*—In the New Testament, the words ειπειν and λεγειν have the same significations. Matt. iv. 3. *If thou be the Son of God,* (ειπε, speak) *command that these stones be made bread* *.—Matt. ix. 5. *For whether is it easier* (ειπειν, to say) *to command, thy sins be forgiven thee, or* (ειπειν) *to command, Arise and walk?*—Mark v. 43. Και ειπε, *And commanded to give her* (φαγειν) *meat* *.—Mark ii. 11. *He saith to the sick of the palsy,* (σοι λεγω) *I command thee to arise.*—Luke vi. 46. *Why call ye me Lord, Lord, and do not* (ἁ λεγω) *the things I command.*—Acts xv. 24. *Certain who went out from us have troubled you* (λογοις) *with precepts, subverting your souls,* (λεγοντες) *commanding you to be circumcised, to whom we gave no such commandment.*—Rom. xi. 1. Λεγω ουν, *I ask then, Hath God cast away his people?* See also John xii. 49. Rom. xii. 3. Λεγω γαρ, *Now, by the grace which is given me, I command every one among you.*—1 Cor. vii. 12. *But to the rest* (εγω λεγω) *I command, not the Lord.*—2 Cor. iv. 6. *For God* (ὁ ειπων) *who commanded the light to shine out of darkness* *.—Rev. xiii. 14. Λεγων, *Commanding those who dwell on the earth to make an image to the beast.*—Elsner and Raphelius have shewn that the Greek writers use the word λεγω in the same sense.

To speak, (λαλειν) hath the same general signification with λεγω. Luke i. 55. Καθως ελαλησε (as he spake) *As he promised to our fathers.*—See Heb. i. 1.

56. *Spirit.*—Besides the significations mentioned in explaining the word *flesh*, No. 43. *spirit* denotes *the greatest degree of any mental quality*, either good or bad.—Luke x. 22. *Jesus rejoiced in spirit*, rejoiced greatly.—Acts xviii. 25. *Being fervent in spirit*, being exceedingly zealous.—Acts xix. 21. *Paul purposed in spirit*, firmly purposed.—Acts xx. 22. *Behold I go bound in the spirit to Jerusalem*, I go with a firm resolution.—Rom. i. 9. *Whom I serve with my spirit*, serve with the greatest zeal.—Rom. viii. 15. *Spirit of bondage; spirit of adoption;* Rom. xi. 8. *Spirit of deep sleep;* signify the greatest degree of bondage; of filial disposition; of stupidity.

57. *Stand.*—Dr Symonds of Cambridge, in his treatise on revising the English translation of the bible, page 128, tells us, from Mr Markland, that all verbs of posture or gesture, as *to stand, to sit, to go, to walk*, &c. in good Greek writers, have the signification of *existere, to be*, Acts ix. 7. *And the men who journeyed with him* (εστηκεισαν, stood) *were speechless:* For it appears from Acts xxvi. 14. that they all fell to the ground.

58. *True*, as an epithet, denotes *excellence*. Luke xvi. 11. *The true riches*, the most excellent riches.—John i. 9. *The true light*, the most excellent light.—John vi. 32. *True bread*, the most excellent bread.—Heb. viii. 2. *The true tabernacle*, the most excellent tabernacle.

Truth signifies *justice, righteousness*. John iii. 21. *He who doth* (την αληθειαν, truth, that is) *righteousness, cometh to the light*, &c. 1 Cor. xiii. 7. *Rejoiceth not in unrighteousness, but rejoiceth jointly* (τη αληθεια, *in truth*, that is) *in righteousness.*

59. *Walk.*—One's *walk*, denotes a continued course of action and enjoyment, either good or bad; the habitual manner in which one lives. Gen. v. 22. *Enoch walked with God.*—Rom. viii. 1. *Who walk not after the flesh.*—2 Cor. v. 7. *We walk by faith, and not by sight.*

60. *Word* (λογος) is a term of very extensive signification. It signifies not only *reason, but speech*, which is the effect of *reason; reason brought forth.* Hence *the word*, often denotes *the preaching of the gospel.* Luke i. 2. *Were eye witnesses, and ministers of the word.*—Acts vi. 2. *It is not reason that we should leave the word of God, and serve tables*, leave the preaching of the gospel of God. Acts x. 44. *The Holy Ghost fell on all them who heard the word*, the gospel preached at that time.

Word, (λογος) like the corresponding Hebrew noun, signifies a *matter*, or *thing*, or *affair* of any kind. Matth. v. 32 *Whosoever shall put away his wife*, (παρεκτος λογου πορνειας) *except for the affair of fornication.*—Matt. xxi. 24. *I also will ask you* (ενα λογον) *one thing* *.—Acts x. 29. *I ask therefore* (τινι λογῳ) *for what intent* (purpose) *ye sent for me* *.—Acts xix. 38. Λογον εχουσιν, *Have an accusation.*—1 Cor. xv. 2. *If ye remember* (τινι λογῳ) *in what manner*, &c.

Word (λογος) signifies likewise *a command.* Exod. xxxiv. 28. *He wrote upon the tables the words of the covenant*, (LXX. τους δεκα λογους) *the ten commandments* *.—John x. 35. *If he called them gods to whom* (λογος) *the command of God came.*—1 Tim. vi. 3. *Consent not to wholesome* (λογοις, words) *commands, even* (λογοις to the words) *to the commands of our Lord Jesus Christ.*

Word (λογος) sometimes signifies *a sentence of a discourse.* Rom. xiii. 9. *And if there be any other commandment, it is briefly summed up* (εν τουτῳ τῳ λογῳ) *in this sentence;* namely, *Thou shalt love thy neighbour as thyself.*—1 Cor. xiv. 19. *In the church, I*

had rather speak (πεντε λογους) *five sentences with my meaning understood, than ten thousand* (λογους) *sentences*, &c.

Word (ρημα) likewise signifies *a matter*, or *thing*, of any kind. Luke ii. 19. *Mary kept* (παντα τα ρηματα) *all these things* *.

61. PRONOUNS.—The primitive *substantive pronoun* ὁς, *he*, must be distinguished from the *adjective pronoun* ὁς, ἡ, ὁ, *who, which*. Matt. xiv. 17. Οἱ δε λεγουσι, *They say unto him*.—Acts viii. 27. *Who had come to Jerusalem to worship: (*ὁς) *He had the charge of all her treasures*.—Acts xiii. 30. *But God raised him from the dead,* (ὁς ὠφθη) *and he was seen many days* *.—Col. i. 15. Ὁς, *He* (*God's beloved Son*, mentioned ver. 13.) *is the image of the invisible God*.—Ver. 18. Ὁς, *He is the beginning*.—Heb. v. 6. *Thou art a priest for ever after the order of Melchisedeck*. 7. Ὁς, *He* (Christ mentioned ver. 5.) *in the days of his flesh, when he had offered up prayers*, &c.

62. The sacred writers, to give the greater emphasis to their discourse, sometimes *join two relatives with one antecedent*. 1 Pet. ii. 24. Ὁς τας ἁμαρτιας ἡμων αυτος, *Who his own self bare our sins* *.—1 Cor. ii. 9. Ἁ for ταυτα, *These things eye hath not seen*, &c. (ἁ,) *which God hath prepared*, &c.—Rom. xiv. 14. *To him who reckons any thing to be unclean,* (εκεινῳ) *to that man it is unclean*.

63. The *relative pronouns*, in many cases, refer not to the *near*, but to the *remote antecedent*. Luke v. 17. *The power of the Lord was present to heal* (αυτους) *them*: Not the Pharisees, who are mentioned immediately before, but such sick people as were in the crowd.—2 Thess. ii. 8. *Shall render ineffectual, by the brightness of his coming,* (ὑ) *of whom the coming is after the strong working of Satan*. Here ὑ *of whom*, refers not to *the Lord*, the immediate antecedent, but to the *lawless one*, mentioned in the first part of ver. 8.

64. The *relative pronoun* is sometimes used to denote an antecedent, not mentioned before, but which the writer is thinking of in his own mind. Thus 2 Pet. ii. 11. Αυτων, *Them*, is not put for δοξας, *dignities*, mentioned ver. 10. but for *the evil angels*, of whom nothing is said.—1 John iii. 2. *We know that when he shall appear, we shall be like* (αυτῳ) *him*, we shall be like Christ, of whom nothing is spoken before.—Ver. 16. Εκεινος, *He*, stands for *Christ*, of whom there is no mention made in what goes before.—Heb. ii. 7. *Thou hast made him for a little while less than angels;* namely, *The Son;* as is plain from ver. 8, 9.—1 Pet. iii. 14. *Be not afraid of their terror*. Here the relative *their* hath no antecedent expressed.

65. The *relative pronoun* αυτος, is sometimes used for εγω αυτος, συ αυτες, *I myself, thou thyself;* and αυτοι for ἡμεις αυτοι, &c. Acts xxiv. 8. *By examining of whom* (αυτος) *thou thyself mayest take knowledge of all these things*.—Matt. xxiii. 37. *Jerusalem, thou that*

that stonest them which are sent to thee, προς αυτην for προς σεαυτην, sent to thyself.

66. When words of different *genders* are the antecedents, though *the relative takes the gender of the masculine* word, it comprehends the whole. Heb. i. 11. Αυτοι, *They* (ουρανοι και γη) *shall perish.*—Sometimes *the relative* takes the *gender of its consequent*. See Col. i. 27. Sometimes *the relative* differs in *gender* from its *antecedent*, regarding the meaning of the *antecedent* rather than its form; as in the following examples, Gal. iv. 19. Col. ii. 15. 19. Of this solecism Beza has given an example, from Euripides, in his note on Col. ii. 19.

67. The *relative pronoun* ὁς ἡ ὁ called by Clenard *the subjoined article*, is sometimes used for *the demonstrative* ουτος, αυτη, τουτο, Clenard. Gram. p. 166. Of this use of the *relative pronoun*, we have examples in the New Testament. 1 Pet. iv. 5. Οι for ουτοι, *They shall give an account to him*, &c.—1 Pet. ii. 8. Οι, *These stumble at the word.*—Scapula also observes, that the Greek writers use *the relative* in the same manner. Ως οι γ' αμφιεπον ταφον Εκτορος ιπποδαμοιο. Iliad, last ver. I am therefore of opinion, that, in the following passages, *the relative*, though compounded with τις is used for *the demonstrative* ουτοι. Acts xxiii. 33. Οιτινες, *These* (the horsemen) *going into Cesarea, and delivering the letter to the governor, presented Paul.*—Acts xxiv. 1. Οιτινες, *These*, namely Ananias, the elders, and Tertullus, *informed*, &c.—Rom. i. 32. Οιτινες, *These men knowing the law of God, that they who do such things*, &c.—Rom. xvi. 4. Οιτινες, *These persons for my life laid down their own necks.*—2 Thess. i. 9. Οιτινες, *These shall suffer*. See, however, No. 71.

68. The *demonstrative pronoun* τουτο, *this*, often denotes something that follows in the discourse. John vii. 22. Δια τουτο, *For this reason Moses gave you circumcision, not because it is of Moses, but of the fathers.*—Rom. iv. 16. Δια τουτο, *For this reason it is by faith, that it might be by grace.*—1 Cor. vii. 6. Τουτο δε *But this* (that follows) *I speak by way of advice.*—1 Cor. xi. 17. Τουτο δε παραγγελλων, *Now declaring this*, that follows, *I praise you not, that ye come together*, &c.—1 Tim. i. 16. *But* (δια τουτο) *for this reason I received mercy, that in me*, &c.—2 Tim. ii. 10. Δια τουτο, *For this cause I patiently bear evil for the elect's sake, that they also may*, &c.—2 Tim. iii. 1. Τουτο δε, *This know also, that in the last days*, &c.—Philem. ver. 15. Δια τουτο, *For this reason, perhaps, he was separated for a little while, that thou mightest have him for ever.*—Heb. ix. 15. Δια τουτο, *For this cause he is the Mediator of the new covenant, that by means of death*, &c *.—Wherefore Rom. v. 11, 12. may be thus translated: *By whom we have received the reconciliation*, (δια τουτο,) *for this reason, as by one man sin entered*, &c.

69. Articles.—*The article* ὁ, ἡ, το, shews that the word to

which it is prefixed, signifies *a particular person*, or *thing*; consequently it renders that word *emphatical*. Thus ὁ ανηρ, is not *a man*, or *any man*, but *the man of whom the discourse is*. Now, though in general the article renders a word *emphatical*, it is sometimes used where *no emphasis* is intended; so that the word to which it is prefixed must be translated as if the article were wanting. Of both these uses of the article, the following is an example. 2 Thess. ii. 3. *Unless there come* (ἡ αποστασια) *the apostacy, and* (ὁ ανθρωπος της ἁμαρτιας) *the man of sin be revealed.* For the article is emphatical, except before ἁμαρτιας, which must be translated as if the article were wanting. On the other hand, some words which want the article are emphatical, and must be translated as if the asticle were prefixed. Matt. i. 18. *Was found with child* (εκ πνευματος ἁγιου) *of the Holy Ghost* *.—Mark i. 1. *The beginning of the gospel of Jesus Christ,* (υιου Θεου) *the Son of God* *.—John iii. 6. *That which is begotten* (πνευματος) *of the Spirit,* namely, of God.—Gal. iii. 5. Εξ εργων νομου, signifies *by works of the law.*—Heb. ii. 4. Μερισμος πνευματος ἁγιου, *Distributions of the Holy Ghost.*—Wherefore Titus ii. 13. may, as was observed on the sign of the genitive case, No. 25. be translated, *appearing of the glory of the great God* (και σωτηρος ἡμων) *and of our Saviour Jesus Christ.*—1 Pet. iv. 6. *Condemned by men* (σαρκι) *in the flesh but live by God* (πνευματι) *in the Spirit.*

70. When *the article does not render the word definite*, or *emphatical*, in its signification, it is put for τις, and may be translated *some, an;* as Matt. ix. 11. Οι φαρισαιοι, *Some Pharisees.*—Matt. ix. 28. *He went* (εις την οικιαν) *into an house.*—Matt. xxv. 1. *Went out to meet* (τω νυμφιω) *a bridegroom.*—1 Cor. i. 11. Υπο των Χλοης, *By some belonging to Chloe.*

71. Clenard, (Gram. p. 165.) speaking of the *prefixed articles* ὁ, ἡ, το, says, "Capiuntur et pro demonstrativis pronominibus; του, pro τουτου, *hunc;* την pro ταυτην, *hanc:* id quod crebrum est adjectis conjunctionibus δε et γε; ὁδε, ἡδε, τοδε; ὁγε, ἡγε, τογε; pro ἑτος, αυτη, τουτο. Et idem in reliquis casibus, τωδε, τωδε, τονδε, pro τουτῳ, τουτῳ, τουτον." Of this use of *the article* we have many examples in scripture. Matt. xxiv. 32. *Learn* (την παραβολην) *this parable from the fig-tree,* &c.—Acts ix. 2. *That if he found any* (της ὁδου) *of this way* *.—Acts xxiv. 22. *When Felix heard these things, having perfect knowledge* (περι της ὁδου) *concerning this way.*—Rom. xvi. 22. *I Tertius who wrote* (την) *this epistle* *.—1 Cor. v. 9. *I have written* (εν τη επιστολη) *in this letter,* &c.—2 Cor. vii. 11. *Ye have approved yourselves to be clear* (εν τω πραγματι) *in this matter* *.—Col. iv. 16. *When* (ἡ) *this epistle is read* *.—1 Thess. iv. 6. *Go beyond, or defraud his brother* (εν τω) *in this matter.*—2 Thess. iii. 14. If any one obey not (τω λογῳ ἡμων δια της επιστολης) *our command by this letter.*

72. The *article* is sometimes used *for the personal pronoun* ὁς *he*

he. Mat. xiii. 20. ὁ δε σπαρεις, *But he that received the seed* *.—Matt. xiv. 18. ὁ δε ειπεν, *But he said* *.—Gal. iii. 5. ὁ ουν, *He therefore that ministereth the Spirit* *.—Col. iii. 25. ὁ δε, *But he that doth wrong* *.—Heb. vii. 6. ὁ δε μη γενεαλογουμενος, *But he whose descent is not counted* *.—This use of *the article*, affords an easy translation of that difficult passage, Rom. vi. 10. ὁ γαρ απεθανε, *For he who died, died by sin* : (ὁ δε ζη) *But he who liveth*, &c.

73. *The article, in all its genders and cases*, is often put *for the relative pronoun* ὁς, ἡ, ὁ, and must be translated *who, which.* Mark xii. 38. *Beware of the scribes*, (των θελοντων) *which love to go in long clothing* *.—Rom. ix. 5. ὁ ων, for ὁς εστι, *Who is over all, God blessed*, &c *.—Sometimes the article in this sense is understood, and must be supplied. 1 Tim. iv. 2. *Through the hypocrisy of liars* (κεκαυτηριασμενων, for των κεκαυτηριασμενων) *who are seared.*—Ver. 3. Κωλυοντων, for των κωλυοντων, *Who forbid to marry.*

74. In many instances where *the article* is put for *the relative pronoun*, the substantive verb is understood, and must be supplied in the translation. 2 Cor. viii. 22. *Much more diligent upon the great trust* (τη εις ἡμας) *which he hath in you.*—2 Cor. ix. 3. *That our boasting* (το ὑπερ ὑμων) *which is concerning you.*

PARTICLES.

75. Lowth, in his English Grammar, page 32. observes, "That the connective parts of sentences, *by which he means relatives, prepositions, and conjunctions*, are the most important of all, and require the greatest care and attention: for it is by them chiefly that the train of thought, the course of reasoning, and the whole progress of the mind, in continued discourse of all kinds is laid open; and on the right use of these, perspicuity, which is the first and greatest beauty of style, depends." This observaton, which is perfectly just, shews, that in a translation of any discourse from one language into another, it is of the utmost importance that the meanings and powers of the connective parts thereof be properly expressed.—In the Hebrew language, *the connectives* being few, are used with more latitude of signification than belongs to the *connectives* which properly correspond to them in other languages. Wherefore, in translating the books of the New Testament, it ought to be remembered, that the authors of these books being Jews, naturally used the Greek particles and prepositions, not only in all the variety of their own significations, but in the variety also of the significations of the corresponding Hebrew particles and prepositions. And of these various significations, the one which best suits the passage where the particle is found, ought to be expressed in the translation; otherwise, the inspired writer's train of thought will disappear, and the course of his reasoning be interrupted, perhaps inverted.

Wherefore

Wherefore, to lay a proper foundation for a right translation of the scriptures, the following examples are produced, chiefly from the scriptures themselves, to prove the variety of meanings affixed by the sacred writers to the Greek particles, by which they have connected the different parts of their discourse.

ΑΛΛΑ

76. Αλλα is sometimes used *affirmatively*, and must be translated *yea, also, certainly.* This sense of αλλα is acknowledged by Hongeveen, who renders it by the Latin words *imma, etiam,* Acts xix. 2. Αλλα *Indeed we have not so much as heard that the Holy Ghost is* given.—Rom. viii. 37. Αλλα, *Nay, in all these things* *.—2 Cor. vii. 11. Αλλα, *Yea, what clearing of yourselves;* (αλλα) *yea, what indignation;* (αλλα) *yea, what zeal;* (αλλα) *yea, what revenge* *.—In this passage, however, αλλα might better be translated *also.*—Rom. vi. 5. *For seeing we have been planted together in the likeness of his death,* (αλλα και) *certainly we shall be also in the likeness of his resurrection.*

77. Αλλα is sometimes used by the Greeks as *the first word of a discourse,* and signifies, *now, now indeed.* Of this use of αλλα Hoogeveen has produced examples from the best Greek writers.

78. Αλλα is likewise used *causally,* and must be translated *for, because.* John vii. 12. *Others said no,* (αλλα) *for he deceiveth the people.*—1 Cor. iv. 3. Αλλα, *Because I do not condemn myself.*—1 Cor. xv. 10. *And his grace which* was bestowed *on me, was not vain;* (αλλα) *for I laboured more abundantly than all of them.*—2 Cor. vii. 14. *I am not ashamed;* (αλλα) *for as I spake all things,* &c.—1 Thess. ii. 2. Αλλα και, *For although we had before suffered.*—Titus i. 15. *But to the polluted and unfaithful, nothing is pure,* (αλλα) *because both their understanding,* &c.—2 Pet. i. 16. *We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ.* (Αλλα) *For we were eye-witnesses of his majesty.*

79. Αλλα is used *illatively,* and must be translated, *wherefore, therefore.* Acts x. 19. *Three men seek thee,* (αλλα) *therefore arise and get thee down.*—Acts xxvi. 15. *I am Jesus whom thou persecutest,* (αλλα αναστηθι) *wherefore arise* *.—2 Cor. viii. 7. Αλλα, *Therefore as ye abound in every thing* *.—Eph. v. 24. Αλλα *Therefore as the church is subject* *.

80. Αλλα, *Unless, except.* Matt. xx. 23. *Is not mine to give,* (αλλ' οις) *except to them,* &c.—Mark ix. 8. *They saw no one,* (αλλα) *save Jesus only* *.—2 Cor. ii. 5. *If a certain person hath grieved* me, *he hath not grieved me* (αλλα) *except by a part of you.*—2 Cor. v. 12. *We do not recommend ourselves to you,* (αλλα) *but only give you an occasion.*—1 John ii. 27. *Ye have no need that any one should teach you,* (αλλ' ως) *except as the same anointing teacheth you concerning all things.*

81. Αλλα, *Yet, however.* Rom. x. 18. Αλλα, *Yet I say, they have not heard.*—1 Cor. iv. 4. *I know nothing by myself,* (αλλα) *yet am I not hereby justified* *.—1 Cor. xii. 24. Αλλα, *However, God hath tempered the body.*—1 Cor. xiv. 20. Αλλα, *Howbeit in malice be ye children* *.

Α Ν.

82. Αν joined with a verb, must sometimes be translated (*certè*) *certainly, without doubt.* Matt. xi. 23. *If the mighty works which have been done in thee, had been done in Sodom,* (εμειναν αν) *it would certainly have remained,* &c.—John iv. 10. *If thou knewest—who it is that saith to thee, Give me to drink,* (συ αν ηιτησας αυτον,) *thou certainly wouldest have asked him,* &c.

Α Π Ο.

83. Απο signifies *of,* or *belonging to.* Acts xvii. 13. *But when the Jews* (απο) *of Thessalonica, had knowledge that the word of God was preached of Paul in Berea, they came thither also* *.

84. Απο *For, by reason of, because.*—Mat. xviii. 7. *Wo to the world* (απο) *because of offences* *.—Luke xix. 3. *Could not* (απο οχλου) *for the press, because he was little of stature* *.—Luke xxi. 26. *Men's hearts failing them* (απο) *for fear* *: by reason of fear.

85. Απο *After,* in the sense of *following an example.* 2 Tim. i. 3. *Whom* (απο προγονων) *after my forefathers, I serve.*

86. Απο, *In.* 2 Cor. i. 14. *Also ye have* (απο μερους) *in part acknowledged us* *.

Α Ρ Α.

87. Αρα properly is a particle of *affirmation,* and must be translated *truly, certainly, indeed.* Matt. xii. 28. Αρα, *Certainly the kingdom of God is come unto you.*—Matt. xxiv. 45. Τις αρα εστιν, *Who truly is a wise and faithful servant?*—Luke xi. 48. Αρα, *Truly ye bear witness* *.—Acts viii. 22. Ει αρα, *If indeed, the thought of thy heart may be forgiven thee.*—Rom. x. 17. Αρα ἡ πιστις, *So then,* or certainly, *faith cometh by hearing* *.

88. Αρα is often used *interrogatively.* Matt. xviii. 1. *Saying,* (τις αρα) *Who now is the greatest in the kingdom of heaven?*—Mark iv. 41. Τις αρα ὁτος, *What manner of man is this* *?—Rom. vii. 25. Αρα αν αυτος, *Do I myself then as a slave serve sin?*

89. Αρα is also used *illatively,* and must be translated *therefore, then.* Matt. xix. 25. *Saying,* (τις αρα) *Who then can be saved* *?—Ver. 27. Τι αρα, *What therefore shall we have?*—Heb. iv. 9. Αρα απολειπεται *There remaineth therefore a rest to the people of God* *.—Heb. xii. 8. Αρα, *Then ye are bastards* *.—Rom. viii. 1. Ουδεν αρα νυν, *There is therefore now no condemnation* *.

Γ Α Ρ.

90. Γαρ is used by the writers of the New Testament in a great variety of senses. Most frequently it hath a *causal* signification,

nification, and must be translated *for*. Yet it does not in all cases introduce a reason for what immediately goes before, but for something more remote in the discourse.

91. Γαρ *is used to introduce an additional reason*; that is, a reason in proof of some proposition, for which a reason has already been given. In such cases, the proper translation of γαρ is *besides, farther, moreover*. This use of γαρ occurs so frequently in scripture, that, to produce examples would be superfluous. The reader, however, if he please, may examine Rom. i. 18. iv. 15. v. 6, 7.

92. Γαρ *is sometimes used to introduce a reason for something not expressed* by the writer, but which being strongly impressed on his own mind, he supposes the reason offered will make it sufficiently known. Thus Pilate, speaking to the Jews, Mark, xv. 14. Why should I crucify him? Τι γαρ κακον εποιησεν, *For what evil hath he done?*—In like manner the town-clerk says to the Ephesians, Acts xix. 35. *Ye men of Ephesus*, I am astonished at your behaviour, (τις γαρ εστιν ανθρωπος) *For what man is there*, &c.

93. Γαρ is also used *illatively*, and must be translated *wherefore, therefore*. Rom. vi. 19. Γαρ, *Wherefore, as ye have presented your members servile* instruments *to uncleanness, and to iniquity, to* work *iniquity, so now present your members*, &c.—Rom. xv. 2. Γαρ, *Wherefore, let every one of us please his neighbour.*—1 Cor. xi. 26. Γαρ, *Wherefore, as often as ye eat this bread.*—1 Cor. xiv. 8. Και γαρ, *And therefore if the trumpet give an uncertain sound.*—Philip. ii. 5. Τουτο γαρ φρονειτω, *Wherefore, let this disposition be in you, which was also in Christ.*—James ii. 26. Γαρ, *Therefore, as the body without the spirit is dead, &c.* This use of γαρ, Beza acknowledges in his notes on 1 Cor. xi. 26. Philip ii. 5.

94. Γαρ is often a particle of *affirmation*, and must be translated *indeed, certainly, truly*.—Luke xx. 36. Ουδε γαρ, *Neither indeed can they die any more.*—John ix. 30. *The man answered and said to them,* (εν γαρ τουτω) *Herein truly is a wonderful thing, that ye know not whence he is,* (και) *although he hath opened mine eyes.*—Acts xvi. 37. Ου γαρ, *No truly:* (αλλα ελθοντες) *but coming themselves, let them bring us out* *.—1 Cor. ix. 10. *Does he command this wholly for our sakes?*—(Δι' ημας γαρ εγραφη) *For our sakes no doubt it was written* *.—2 Cor. x. 8. Εαν τε γαρ, *And although indeed I should boast somewhat more*, &c.—Gal. i. 13. Ηκουσατε γαρ, *Ye have heard certainly of my behaviour*, &c.—1 Thess. iv. 10. Και γαρ, *And indeed ye do it*, &c. *—Isa. xiv. 15. the LXX have inserted the particle γαρ, as the translation of a Hebrew word which signifies *truly, indeed*. See Tromm. Concord.

95. Γαρ is put sometimes for οτι *quod*, and must be translated by the English particle *that*.—1 Cor. vii. 6. *I speak this as an advice*

advice, not as an injunction, 7. (θελω γδ) *that I wish all men were as I am.*—1 Cor. xv. 51. *Behold, I shew you a mystery*, (γδ) *that we shall not all sleep.*—2 Tim. ii. 11. *True is the saying*, (ει γδ) *that if we die with him*, &c.

96. Γαρ, as Phavorinus tells us, (αντι τυ δε κειται) *is put for* δε: consequently it has all the different meanings of δε. Accordingly,

97. Γαρ is used as a *copulative*: so must be translated *and, now.*—Acts viii. 39. *And the eunuch saw him no more*, (επορευθη γδ) *and he went on his way rejoicing* *.—Rom. v. 19. Ωσπερ γδ, *And as through the disobedience of one man.*—Rom. xii. 3. Λεγω γδ, *Now by the grace that is given to me, I command.*—Rom. xv. 4. Οσα γδ, *Now, whatever things were before written, were written for our instruction*, &c.—2 Tim. ii. 7. *Consider what I say*, (γδ) *and the Lord give thee understanding* *.

98. Γαρ *has the adversative sense of* δε, and must be translated *but, yet, although.*—Mark vii. 28. *True, Lord*, (και γδ) *but even the dogs under the table eat of the children's crumbs.*—Luke xxii. 2. *The chief priests and scribes sought how they might kill him*, (γδ) *but they feared the people.*—Rom. x. 3. *Have not submitted to the righteousness of God.* 4. (Τελος γδ νομυ Χριστος,) *Although Christ is the end of the law for righteousness*, &c.—Rom. xv. 2. Εκαστος γδ ημων, *But let every one of us please his neighbour.*—Rom. xv. 18. Ου γδ τολμησω, *Yet I will not dare to speak any thing of what Christ hath not wrought*, &c.—1 Cor. x. 29. Ινα τι γδ, *But why is my liberty judged.*—2 Cor. v. 2. Και γδ, *But yet in this tent we groan.* —2 Cor. xii. 1. *Well, it does not become me to boast*, (γδ) *yet I will come to visions*, &c.—Ver. 19. *All things, beloved, are done for your edification.* 20. (Φοβουμαι γδ,) *Yet I am afraid.*—Heb. xii. 20.—Γαρ, *Although they could not bear that which was strictly commanded.*—1 Pet. iv. 15. Μη γδ τις υμων, *But let none of you suffer as a murderer* *.

99. Γαρ is used like δε, as a particle of *transition*, and must be translated *now.*—Luke xii. 58. Ως γδ, *Now when thou goest with thine adversary*, &c.

Γαρ is seldom, if ever, used as an *expletive*.

Δ Ε.

100. Δε is properly an *adversative* particle, signifying *but, however, nevertheless, notwithstanding, although.*—1 Cor. vii. 2. Δε, *Nevertheless, to avoid fornication* *.—1 Cor. xiv. 2. Πνευματι δε, *Howbeit, in the spirit he speaketh mysteries* *.—2 Cor. xiii. 7. Δε, *Though we be as reprobates* *.—Gal. ii. 20. Δε, *Nevertheless I live* *.—2 Tim. iv. 17. Δε, *Notwithstanding the Lord stood by me* *. —1 Pet. i. 7. *More precious than of gold which perisheth*, (δε) *tho' it be tried with fire* *.—2 Pet. ii. 13. Δε, *Nevertheless, we according to his promise, look for new heavens* *.

101. Δε is used as a *copulative*, and must be translated *and*. Of this use of δε, the examples are so numerous, that it is needless to mention any.

102. Δε signifies *even*.—Rom. iii. 22. Δικαιοσυνη δε, *Even the righteousness of God*.—Philip. ii. 8. Θανατε δε σταυρε, *Even the death of the cross* *.

103. Δε, *now*.—Rom. xvi. 17. Δε, *Now I beseech you, brethren**. —Ver. 25. Δε, *Now to him that is able to stablish you* *.—Luke xx. 37. Ὁτι δε, *Now that the dead are raised* *.

104. Δε is likewise *used to introduce an additional argument*, or sentiment, on the same subject, and must be translated, *besides, further*, &c. Matt. v. 31. Ερρεθη δε, *Farther, it hath been said, Whosoever shall put away his wife*.—Rom. viii. 30. Δε, *Moreover, whom he did predestinate**.—2 Cor. ii. 12. Δε, *Furthermore, when I came to Troas* *.—2 Tim. iii. 1. *This know* (δε) *also* *.—2 Pet. i. 15. Σπευδασω δε, *Moreover, I will endeavour, that ye may be able, after my decease* *.

105. Δε is used *causally*, and must be translated *for*.—Mark xvi. 8. *And fled from the sepulchre ;* (εἰχε δε αὐτας τρομος) *for they trembled* *.—Luke xii. 2. Ουδεν δε, *For there is nothing concealed that shall not be revealed* *.

106. Δε is used *illatively*, signifying *so then, therefore, wherefore*.—Rom. viii. 6. Ὁι δε εν σαρκι ὀντες, *So then they that are in the flesh* ; Or rather, *wherefore they that are in the flesh*.—Rom. xii. 6. Εχοντες δε, *Having then gifts differing* *.—1 Cor. vii. 8. Λεγω δε τοις αγαμοις, *I say, therefore, to the unmarried* ; Or, *I command, therefore, the unmarried*.—1 Cor. xii. 21. Δε, *Therefore the eye cannot say to the hand*.—1 Cor. xvi. 15. Δε *I entreat you therefore, brethren* *.—Philem. ver. 12. Δε, *thou therefore receive him* *.

107. Δε is used *affirmatively*, and may be translated *indeed*.—Gal. iv. 20. Ηθελον δε, *I could wish indeed to be present with you*. —1 John. i. 3. Και ἡ κοινωνια δε, *And truly our fellowship* *.—2 Pet. i. 13. Δε, *Yea, I think it fit, as long as I am*, &c *.—Beza, in his notes on Col. i. 21. tells us, that Plato often uses δε for δη, *sanè, truly*.

108. Δε, *or* ; disjunctively.—Rom. viii. 34. *It is Christ who died*, (μαλλον δε) *or rather who is risen* *.—1 Cor. xvi. 3. *Them will I send—to Jerusalem*. 4. (εαν δε) *Or if it be proper that even I should go*.

109. Δε in the latter clause of a sentence, sometimes implies that ει και, or και περ, is omitted, and must be supplied. Rom. vi. 17. *Thanks to God* (ὁτι ἡτε, for ὁτι καιπερ ητε δουλοι) *that although ye were the slaves of sin*, (ὑπηκουσατε δε) *yet ye have obeyed from the heart*, &c. For can any one imagine the apostle would thank God, that the Romans were the slaves of sin.—So also 1 Pet. iv. 6. Ἱνα κριθωσι μεν, is an elliptical expression for ἱνα καιπερ κριθωσι, as is evident from the following clause, ζωσι δε.

So

So that the true literal translation of the verse is, *That although they might be condemned by men in the flesh, they might live by God in the spirit.*

110. Οὐδέ. Vigerus, page 268. says, this particle, when it stands by itself, signifies *Ne quidem.* Gal. ii. 3. Ἀλλ' οὐδέ, *However, not even Titus who was with me,* &c.—Ver. 5. *To whom we gave place by subjection,* (οὐδέ,) *not even for an hour.*

Δ Η.

111. Δη properly is a particle of *affirmation*, but it is used likewise *illatively.* 1 Cor. vi. 20. *Ye are bought with a price;* (δοξαζετε δη) *therefore glorify God with your body,* &c. *

Δ Ι Α.

112. Δια with an accusative, commonly, though not always, denotes *the end for which a thing is done*, and must be translated *for, on account of.* Rom. iv. 25. *And was raised again* (δια) *for our justification* *.—2 Cor. iv. 5. *And ourselves your servants* (δια) *on account of Jesus.*—2 Cor. viii. 8. *I speak not this as an injunction, but* (δια) *on account of the forwardness of others.*—Heb. i. 14. *Sent forth to minister* (δια) *for them that shall be heirs of salvation* *.—Heb. ii. 9. Δια, *On account of the suffering of death, crowned with glory and honour.*—1 Pet. i. 20. *But manifested in these last times* (δι' υμας) *for you* *.

113. Δια with an accusative, or genitive, signifies an efficient cause of any kind, and must be translated *by, through,* John vi. 57. *And I live* (δια) *by the Father* *.—2 Cor. iii. 11. *For if that which was abolished, was* abolished (δια) *through glory.*—2 Tim. ii. 2. *The things which thou hast heard from me* (δια) *by many witnesses;* that is, confirmed by many witnesses.

114. Δια, *To, unto.* 2 Pet. i. 3. *Who hath called us* (δια δοξης) *to glory and virtue* *.

115. Δια, *According to.* 1 Tim. iv. 14. *The spiritual gift which is in thee, which was given thee* (δια) *according to prophecy.*

116. Δια, *With respect to.* Rom. viii. 10. See the note on the passage.

117. Δια, both with a genitive and an accusative, signifies *in.* Mark xiv. 58. *And* (δια) *within* (in) *three days I will build another* *.—Acts, ch. v. 19. *But the angel of the Lord* (δια νυκτος) *in the night opened the prison doors.*—Rom. iii. 25. *For the declaration of his righteousness,* (δια την παρεσιν) *in passing by the sins.*—Rom. xiv. 14. *There is nothing unclean* (δι' ἑαυτης) *in itself.*—1 Cor. xiii. 12. *We see* (δι' εσοπτρου) *in a mirror obscurely.*—2 Cor. v. 10. *That every one may receive* (τα δια του σωματος) *things in the body.*—Gal. iv. 13. *Ye know that* (δι' ασθενειαν) *in weakness,* &c.—1 Thess. iv. 14. *Them also who sleep* (δια του Ιησου)

in Jesus *.—2 Pet. iii. 12. *The day of the Lord* (δι ὴν) *in which the heavens being set on fire* *.

118. Δια, *By*, in relation to *place*. 2 Cor. i. 16. Δι', *By you to pass into Macedonia* *.

119. Δια, *With*. Rom. viii. 25. *We wait* (δια) *with patience for it* *.—2 Cor. ii. 4. *I wrote you* (δια) *with many tears* *.—Ephes. iv. 6. *Who is over all, and* (δια) *with you all, and in you all.*—Heb. iii. 16. *Who went out of Egypt* (δια) *with Moses.*

120. Δια, *Along*, in relation to *place*. 2 Cor. xi. 33. *And through a window in a basket, I was let down* (δια τειχους) *along the wall.* See also Acts ix. 25.

121. Δια, *Of, from*, denoting the *principal from which any thing is done.*—Philip. i. 15. *Some indeed preach Christ, even,* (δια) *of envy and strife* *.

122. Δια sometimes denotes *continuation of time*, and must be translated *during, under, throughout.* Δι' ἡμερων, *Throughout the day.* Δια βιου, *During life.* Luke v. 5. *Master, we have toiled* (δι' ὁλης της νυκτος) *throughout the whole of the night.*—Rom. iv. 11. *The father of them who believe* (δια ακροβυστιας) *in uncircumcision*, that is, during their uncircumcision.—Rom. vii. 5. *The sinful passions* (τα δια του νομου) *which we had under the law;* that is, during the time we were under the law.—Ver. 8. Δια, *Under the commandment;* that is, under the law. See also ver. 11. Homer uses the preposition δια in the same sense : Αμβροσιην δια νυκτα. See Beza's note on 1 Tim. ii. 15.

ΔΙΟΤΙ.

123. Διοτι properly is *an illative particle;* yet it is sometimes used *causally*, and must be translated *for, because.* Acts x. 20. *Go with them, doubting nothing,* (διοτι) *for I have sent them* *.—Acts xviii. 10. Διοτι, *For I am with thee* *.—Rom. i. 21. Διοτι, *Because that when they knew God,* &c. *—Gal. ii. 16. Διοτι, *For by the works of the law shall no flesh be justified* *.—Heb. xi. 5. Διοτι, *Because God hath translated him* *.—Vigerus, page 325. tells us, that διοτι is used in this sense by the best Greek writers.

ΕΑΝ.

124. Εαν both in the LXX and in the New Testament, is an adverb of time, signifying *when.* John xii. 32. *And I,* (εαν ὑψωθω) *when I shall be lifted up.*—1 Cor. vi. 4. *Wherefore* (εαν κριτηρια) *when ye have secular seats of judgment.*—1 Cor. ix. 16. Εαν γαρ, *For when I preach the gospel.*—2 Cor. v. 1. *We know that* (εαν) *when the earthly house of the tent is destroyed.*—2 Cor. xiii. 2. *That* (εαν) *when I come again I will not spare.*—1 Thess. iii. 8. *We live* (εαν) *when ye stand firm.*—Heb. iii. 7. *Wherefore, as the Holy Ghost commandeth, To-day,* (εαν) *when ye shall hear his voice.*

voice.—1 John iii. 2. Εαν φανερωθη, *When he shall appear* *. See Whitby on this passage.

125. Εαν signifies *though, although.* John xi. 25. *He that believeth on me,* (κ'αν αποθανη) *even though he die, yet shall live.*—2 Cor. x. 8. Εαν τι γδ, *And although indeed I should boast somewhat more concerning our authority—I should not be ashamed.*—2 Cor. xii. 6. Εαν γδ *For though I would desire to glory* *.

126. Εαν μη, *But, but only.*—Gal. ii. 16. *Knowing that a man is not justified by the works of law,* (εαν μη) *but only by the faith of Jesus Christ.*

Ε ι.

127. Ει is used by the writers of the New Testament in all the variety of the senses of its corresponding Hebrew particle, though its primary and proper signification be *if.* Accordingly,

Ει is used for ὁτι, *(quod) that.*—Acts xix. 2. *Have not so much as heard* (ει) *that the Holy Ghost is* given.—Acts xxvi. 8. *Why should it be thought by you a thing incredible,* (ει) *that God should raise the dead* *.—Ver. 23. Ει παθητος ὁ Χριστος, *That the Christ should suffer, and* (ει) *that he should be the first* *, &c.—Heb. vii. 15. Ει, *That after the similitude of Melchisedec* *. Therefore Mark xv. 44. should be translated, *Pilate wondered* (ει) *that he was already dead.*

128. Ει, *(siquidem, quoniam) Because.*—John xiii. 32. Ει ὁ Θεος, *Because God is glorified by him, God will also glorify him.*—Acts xi. 17. Ει συν, *Forasmuch then as God gave them the like gifts* *.—Rom. vi. 5. Ει, *Because we have been planted.*—1 Tim. v. 10. *Well reported of for good works,* (ει) *because she hath lodged strangers,* (ει) *because,* &c.—See also Gal. v. 25. this sense of ει, Beza acknowledges in his note on 1 John iii. 2. where he tells us that ει, *si,* is often put for *quia.*

129. Ει, *Or.*—2 Cor. iii. 1. Ει, *Or need we, as some others, epistles of recommendation,* &c *.

130. Ει, *Though.*—2 Tim. ii. 13. Ει, *Though we be unfaithful, he abideth faithful.*

131. Ει, *Perhaps.*—Numb. xxiii. 3. Ει μοι φανειται, *Peradventure the Lord will come to meet me* *.

132. Ει, *Whether.*—John ix. 25. Ει, *Whether he be a sinner, I know not* *;—Acts xix. 2. Ει, *Whether have ye received the Holy Ghost?*

133. Ει is sometimes used to express *an earnest wish.*—Luke xxii. 42. Ει βουλει παρενεγκειν, *Father, O that thou wouldst remove this cup.*

134. Ειγε, *Seeing,* emphatical.—Eph. iii. 2. Ειγε, *Seeing at least ye have heard of the dispensation.*—See also Eph. iv. 21.

135. Ει και, *Though.*—2 Cor. vii. 12. *Wherefore,* (ει και) *though I wrote to you* *.

136. Ει μη, *But only.*—Matt. xii. 4. *Which was not lawful for him to eat,* (ει μη) *but only for the priests* *.—Gal. i. 7. *Which is not another* gospel, (ει μη) *but only there be some who trouble you.*—See also 1 Cor. vii. 17. 1 John v. 5. Rev. ix. 4. xxi. 27.

137. Ειπερ, *Notwithstanding.*—1 Cor. viii. 5. Και γ̃ ειπερ, *For certainly, notwithstanding there be,* &c.—2 Thess. i. 6. Ειπερ, *Notwithstanding, it is right for us in God to recompence,* &c.

138. Ειπερ *(siquidem, quoniam) Because.*—Rom. viii. 9. *Ye live not to the flesh, but to the Spirit,* (ειπερ) *because the Spirit of God dwelleth in you.*—1 Pet. ii. 2. *Unadulterated milk of the word, that ye may grow thereby.* 3. (ειπερ) *Because ye have tasted that the Lord is good.* This sense of ειπερ, Blackwall (Sac. Cl. vol. ii. part 2. c. 3.) proves from the following passage of Aristotle's Ethics. *Beating is grievous to men,* (ειπερ σαρκινοι) *because they are made of flesh.*

139. Εἶτα *Farther, besides.*—Heb. xii. 9. Εἶτα, *Furthermore, we have had fathers* *.

140. Εἰ, *And if.*—1 Cor. xiv. 27. Εἰ, *And if one speak in an unknown tongue.*

ΕΙΣ.

141. Εις, *the preposition,* signifies *in.*—Luke i. 20. *Which shall be fulfilled* (εις) *in their season* *.—John i. 18. *Who is* (εις) *in the bosom of the Father* *.—2 Thess. ii. 4. *Who sitteth* (εις) *in the temple of God* *.

142. Εις, *Concerning.*—Acts ii. 25. *For David saith* (εις αὐτον) *concerning him, I foresaw the Lord.*—Gal. iii. 17. *The covenant which was before confirmed by God* (εις Χριστον) *concerning Christ.* The Greek writers likewise use εις in this sense. See Blackwall, vol. i. p. 108. 12mo. edit.

143. Εις, *With.*—Acts xix. 3. Εις τι, *With what then were ye baptized? And they said,* (εις) *with John's baptism.*—Rom. xvi. 6. *Salute Mary, who laboured much* (εις ἡμας) *with us.*—Eph. iii. 19. *That ye may be filled* (εις) *with all the fulness of God.*—2 Pet. i. 17. Εις ὁν, *With whom I am well pleased.*

144. Εις, *Against.*—Matt. xviii. 21. *How often shall my brother sin* (εις) *against me* *?—Luke xii. 10. *Whosoever shall speak a word* (εις) *against the Son of man* *.—Rom. iv. 20. Εις, *Against the promise of God he did not dispute.*

145. Εις, *Before.*—Acts xxii. 30. *Set him* (εις αὐτες) *before them* *.—2 Cor. viii. 24. *Shew ye* (εις) *before them, and* (εις) *before the churches.*

146. Εις, *By.*—Col. iii. 10. *Which is renewed* (εις) *by knowledge.*—Heb. vi. 6. *Impossible to renew again* (εις) *by repentance.*

147. Εις, *In order to.*—Rom. i. 17. *Is revealed* (εις) *in order*

to faith.—Rom. xvi. 26. *Made known to all the Gentiles,* (εις ὑπακοην) *in order to the obedience of faith.*

148. Εις, *Of, concerning.* 1 Cor. xii. 13. *All have been made to drink* (εις) *of one Spirit.*—2 Cor. x. 13. *I will not boast* (εις τα) *of things* *.

149. Εις, *Among.* 2 Cor. xi. 6. *We have been thoroughly made manifest* (εις) *among you* *.

150. Εις, *At.* 1 Thess. iv. 15. *We the living who remain* (εις) *at his coming.*

151. Εις, *Towards.* Matt. ii. 21. Και ηλθεν εις γην Ισραηλ, *And went towards the land of Israel.*

152. Εις, with the accusative, is sometimes *put for the nominative.* Mat. xix. 5 *And they two shall be* (εις μιαν σαρκα, for σαρξ μια) *one flesh* *.—1 Cor. xv. 45. *The first man Adam* (εγενετο εις ψυχην ζωσαν) *was made a living soul* *.—Heb. vi. 8. *Whose end is* (εις καυσιν for καυσις) *burning.*

153. Εις, is sometimes an *expletive* Matt. xxvii. 30. Ετυπτον εις κεφαλην, *They struck his head.*—1 Cor. viii. 6. *But to us there is one God* only, (και ημεις εις αυτον, supp. προσκυνουμεν) *and we worship him.*

154. Εις το, with the infinitive, does not, in every instance, denote the end for which a thing is done, but *the event simply.* 1 Thess. ii. 16. *Hindering us to speak to the Gentiles, that they might be saved;* (εις το αναπληρωσαι αυτων τας αμαρτιας) *so that they are always filling up their iniquities.*—Heb. xi. 3. Εις το γεγονεναι, *So that the things which are seen, were not made of things which do appear* *.

Ε Κ, Ε Ξ.

155. Εκ, *being one of the signs of the genitive case,* signifies *Of, belonging to.* Rev. vi. 1. *One* (εκ) *of the seals* *.—*One* (εκ) *of the four beasts.*—Rev. ix. 20. *Repented not* (εκ) *of the works* *.—Luke viii. 27. *A man* (εκ της πολεως) *belonging to the city;* for he abode in the tombs.—Luke xi. 13. Ὁ πατηρ ὁ εξ ουρανου, *Your heavenly Father* *.—Luke xxiv. 22. *Some women* (εξ ημων) *belonging to us.* Wherefore 2 Cor. v. 2. Το οικητηριον ημων το εξ ουρανου, is rightly translated *our habitation, which is heavenly,* or *which belongs to heaven.*—Col. i. 18. Πρωτοτοκος εκ νεκρων, *The first born of the dead.* See note 2. on the verse.

156. Εκ signifies *by reason of, on account of, for.* Rom. v. 16. *For truly the sentence is* (εξ) *for one offence.*—2 Cor. viii. 14. Εξ ισοτητος, *For equality.*—Gal. iii. 5. *He that ministereth the Spirit to you,—doth he it* (εξ εργων νομου) *on account of works of law,* or (εξ ακοης) *on account of the obedience of faith.*—Rev. viii. 13. *Wo to the inhabiters of the earth,* (εκ των λοιπων φωνων) *by reason of the other voices of the trumpet* *.—Rev. xvi. 11. *And blasphemed the God of heaven,* (εκ των πονων) *because of their pains.*

Εκ, *Over*, Rev. xv. 2. *Them that had gotten the victory* (εκ του θηριου) *over the beast, and* (εκ) *over his image, and* (εκ) *over his mark, and* (εκ) *over the number of his name* *.

157. Εκ, *Among*. Mat. vii. 9. *What man* (εστιν εξ υμων) *is there among you?*

158. Εκ, *Through*. 2 Cor. xiii. 4. *Though he was crucified through weakness* *.

159. Εκ, *In*, 1 Cor. xiii. 9. *We know* (εκ) *in part* *.—2 Cor. ii. 17. *But* (ως εκ) *truly in sincerity.*

160. Εκ, *With respect to*. 1 Cor. ix. 19. *Though I be a free man* (εκ) *with respect to all men.* Raphelius, in his note on this verse, hath shewn that the Greek writers use this particle in the same sense.

161. Εκ, *By*, Rom. ii. 18. *Being instructed* (εκ) *by the law.*—1 John iii. 24. *And hereby we know that he abideth in us,* (εκ) *by the Spirit which he hath given us* *.

EN.

162. Εν is often *the sign of the dative case;* consequently it hath the following significations. Εν, *With*. 1 Cor. v. 8. *Let us keep the feast* (μη εν) *not with old leaven,* (μηδε εν) *neither with the leaven of malice and wickedness,* (αλλα εν) *but with the unleavened bread,* &c *.—1 Cor. vi. 20. *Glorify God* (εν) *with your body, and* (εν) *with your spirit, which are God's.*—2 Cor. xiii. 4. *We also are weak* (εν αυτω) *with him.*—Ephes. i. 8. *Wherein he hath abounded towards us,* (εν) *with all wisdom and prudence.*—Ephes. ii. 3. Εν οις, *With whom also we all had our conversation formerly.*—Ephes. vi. 2. *Which is the first commandment* (εν) *with promise* *.—1 Thess. iv. 18. *Comfort one another* (εν) *with these words* *.—Rev. vi. 8. *To kill* (εν) *with the sword, and* (εν) *with famine, and* (εν) *with death, and* (υπο) *by the wild beasts of the earth.*

163. Εν, *To, into, towards*. Luke xxiii. 42. *Lord, remember me when thou comest* (εν) *into thy kingdom* *.—John v. 4. *For an angel went down at a certain season* (εν) *into the pool* *.—Rom. xi. 2. *Know ye not what the scripture saith* (εν Ηλια) *to Elias* *.—1 Cor. vii. *For the infidel husband is sanctified* (εν) *to his wife, and the infidel wife is sanctified* (εν) *to her husband.*—1 Cor. ix. 15. *Neither have I written these things that it should be so done* (εν εμοι. *to me* *.—Gal. i. 6. *Who called you* (εν) *into the grace of Christ* *.—Gal. i. 16. *To reveal his son* (εν εμοι) *to me, that I might preach him,* (εν τοις) *to the Gentiles.*—Ephes. ii. 7. *That he might shew* (εν τοις αιωσι) *to the ages to come* *.—1 Thess. iv. 7. *But* (εν) *unto holiness* *.—1 John iv. 9. Εν τουτω, *By this was manifested the love of God* (εν ημιν) *towards us* *.

164. Εν, *For;* denoting *the end or purpose* for which a thing is done. Luke i. 77. *To give the knowledge of salvation to his people* (εν) *for the remission of sins.*—Gal. iii. 1. *Before whose eyes Jesus*

Jesus Christ hath been set forth crucified (εν) *for you.*—Eph. i. 17. *Spirit of wisdom and revelation* (εν) *for the acknowledgment of him* *.—Eph. iii. 11. *The disposition of the ages which he made* (εν) *for Christ Jesus.*—Heb. xi. 19. *Reasoning, that God was able to raise him even from the dead, from whence also he received him* (εν παραβολη) *for a parable.*

165. Εν, *By.* Matt. xvii. 21. *This kind is not made to go out, but* (εν) *by prayer and fasting.*—Rom. vi. 2. *How shall we who have died by sin, live any longer* (εν αυτη) *by it.*—Gal. iii. 11. *Now that* (εν νομω) *by law no man is justified* *.—1 Thess. v. 18. *This is the will of God* (εν) *by Christ Jesus concerning you,* made known by Christ Jesus concerning you.—2 Tim. ii. 10. *Salvation which is* (εν) *by Christ.*

166. Εν, *Of.* 2 Cor. x. 15. *Not boasting of things without our measure,* that is, (εν) *of other men's labours* *.—Gal. vi. 6. *Let him who is instructed in the word, communicate* (εν) *of all good things to his instructor.*

167. Εν, *For, on account of, through;* denoting *the means, cause, or occasion.*—Mat. vi. 7. *They think that they shall be heard* (εν) *for their much speaking* *.—Rom. iii. 25. *Sins which were before committed* (εν) *through the forbearance of God* *.—1 Cor. xv. 18. *Then they also who are fallen asleep* (εν Χριστω) *on account of Christ are perished.*—Eph. iii. 13. *That ye faint not* (εν) *at* (for) *my afflictions.*—Eph. iv. 1. *I therefore the prisoner* (εν Κυριω) *for the Lord.*—2 Tim. ii. 9. *Gospel* (εν) *for which I suffer.*—2 Pet. i. 1. *Who have obtained like precious faith with us* (εν) *through the righteousness of God* *.—2 Pet. ii. 3. Και εν πλεονεξια, *And through covetousness shall they with feigned words* *.

168. Εν, *Concerning.* 2 Cor. ii. 17. *As of God, in the sight of God, speak we* (εν) *concerning Christ.*—Eph. iii. 6. *Partakers of his promise* (εν) *concerning Christ, through the gospel.*—Col. i. 27. *What is the glory of this mystery* (εν) *concerning the Gentiles.*—Eph. ii. 15. *Law of the commandments* (εν) *concerning ordinances.*

169. Εν, *On.* Mat. xiii. 19. *Then cometh the wicked one and catcheth away that which was sown* (εν τη καρδια) *on his heart;* for the word that was sown did not enter into the heart of the way-side hearer.—2 Pet. i. 18 *This voice which came from heaven we heard when we were with him* (εν) *on the holy mountain.*

170. Εν, *Nigh to.* John xix. 41. Εν τοπω, *Nigh to the place where he was crucified there was a garden.*—Heb. ix. 4. *The ark of the covenant, overlaid round about with gold,* (εν η) *nigh to which was the golden pot,* &c. unless (εν η) *in which,* signifies *in which tabernacle.*

171. Εν, *Instead of.* Rom. xi. 17. *And thou who art a wild olive-tree,* (branch) *art ingrafted,* (εν αυτοις, *pro ipsis*) *instead of them.* So Beza translates the words, because there is no antecedent to the relative αυτοις, but *the broken off branches,* among

which it is evident the other could not be ingrafted. The Syriac hath here *in loco earum*.

172. Εν, *Among*. Mat. xvi. 7. *They reasoned* (εν) *among themselves* *.—Matt. xx. 26. *But it shall not be so* (εν) *among you* *. —Col. i. 18. *That he might be* (εν πασι) *among all the ruler*.— 2 Pet. ii. 1. *There were false prophets also* (εν) *among the people* *.

173. Εν, *At*. 1 Thess. ii. 19. *Our Lord Jesus Christ* (εν) *at his coming* *.—Heb. xii. 2. Εν, *At the right hand of the throne of God* *.

174. Εν, *After*, denoting *similitude*. Heb. iv. 11. *Lest any man fall* (εν) *after the same example of unbelief* *.

175. Εν, *Under*. Rom. ii. 12. *As many as have sinned* (εν νομῳ) *under law*.—Eph. i. 10. *Might gather together in one all things* (εν) *under Christ*.—Eph. ii. 15. *That the two he might create* (εν αυτῳ) *under himself, into one new man*.—1 John v. 19. *The whole world* (εν τῳ πονηρῳ κειται) *lieth under the evil one*. See also ver. 20.

176. Εν, as the sign of the dative, is sometimes omitted. James v. 10. *The prophets* (οι ελαλησαν τῳ ονοματι) *who have spoken in the name of the Lord* *.

ΕΠΕΙ.

177. Επει signifies *else, otherwise*. Rom. xi. 6. Επει, *Otherwise grace is no more grace*.—Ver. 22. *Towards thee, goodness, if thou continue in his goodness,* (επει) *otherwise thou also shalt be cut off* *.—1 Cor. xv. 29. Επει, *Else, what shall they do who are baptized for the dead* * ?

178. Επει, *Because*. Heb. v. 2. *Who can have compassion on the ignorant,* (επει) *for that he himself also is compassed with infirmity* *.

ΕΠΕΙΔΗ.

179. Επειδη, *Although*. Luke i. 1. Επειδηπερ, *Forasmuch as* (although) *many have taken in hand to write*, &c.—1 Cor. i. 22. Επειδη, *Although the Jews require a sign, and the Greeks seek wisdom*, 23. (ημεις δε κηρυσσομεν,) *Yet we preach Christ crucified*. For the particle δε in this verse, shews that it contains something opposed to what is in the former verse; consequently, that επειδη must be translated *although*.

ΕΠΕΙΤΑ.

180. Επειτα, *Therefore*. Mark vii. 3. *For the Pharisees—except they wash their hands oft, eat not, holding the tradition of the elders*.—5. Επειτα, *Therefore the Scribes and Pharisees asked him, Why walk not thy disciples*, &c.—To prove this sense of επειτα, Whitby, in his note on the passage, cites the following example from

from Xenophon, without mentioning the place : Επειλα ου οιει; *Do ye not therefore think that God taketh care of men ?*

ΕΠΙ.

181. Επι, *Through.* 1 Cor. viii. 11. *And through thy knowledge shall the weak brother perish,* &c. *

182. Επι, *During.* Acts xiii. 31. *Who was seen* (επι) during *many days.*—Acts xix. 8. *Spake boldly* (επι) *for the space of three months* *.

183. Επι, *After, according to.* Rom. v. 14. *Who had not sinned* (επι) *after the similitude of Adam's transgression,* &c *.

184. Επι, *Under.* Matt. xxiv. 5. *Many will come* (επι) *under my name.*—Mark ii. 26. *He went into the house of God* (επι) *under Abiathar.*

185. Επι, *Nigh to.* Matt. i. 11. Επι μετοικεσιας, *About the transportation to Babylon* *.—Matt. xxi. 19. *He saw a fig-tree,* (επι της οδου) *nigh to the road.*—Acts x. 17. *Stood* (επι του πυλωνα) *at the gate.*

186. Επι, *Concerning, of.* Mark ix. 12. Και πως γεγραπται επι τον υιον, *And that it is written concerning the Son of man* *.—Gal. iii. 16. *Not* (ως επι πολλων, αλλ' ως εφ' ενος) *as concerning many, but as concerning one.*—1 Thess. iii. 7. *Therefore, brethren, we were comforted* (εφ' υμιν) *concerning you, in all our afflictions and straits, by your faith.*—1 Tim. i. 18. *According to the prophecies which went before* (επι) *concerning thee.*

187. Επι, *Among.* Acts xv. 17. *And all the Gentiles* (εφ' ους) *among whom my name is invoked* (επ' αυτους) *by them.*—Acts i. 21. *During all the time the Lord Jesus went in and out* (εφ' ημας) *among us* *.—Rev. vii. 15. *And he that sitteth on the throne shall dwell* (επ' αυτους) *among them* *.

188. Επι, *In,* denoting *place.*—Luke v. 27. *Saw a publican named Levi, sitting* (επι το τελωνιον) *in the place where custom was received.*—2 Cor. vii. 4. *I am exceeding joyful* (επι) *in all our affliction.*—Tit. i. 2. (επ') *in hope* *.—Heb. x. 21. *Having a great priest* (επι) *in the house of God.*

189. Επι, *By.*—Acts xxv. 9. *Wilt thou go up to Jerusalem to be judged there* (επ' εμοι) *by me concerning these things.*—1 Cor. vi. 1. *Dare any of you, having a matter against another, be judged* (επι των αδικων) *by the unrighteous, and not* (επι) *by the saints.*—2 Cor. xiii. 1. Επι στοματος, *By the mouth of two,* &c.—1 Tim. v. 19. *Receive not an accusation, unless* (επι) *by two or three witnesses.*

190. Επι, with the dative, signifies *on account of.* So Vigerus tells us, p. 376.—Heb. vii. 11. *If then perfection were by the Levitical priesthood,* (ο λαος γαρ επ' αυτη) *because, on account of it, the people had the law given them.*—Matt. xxvi. 50. *And Jesus said unto him,* (εφ' ω) *on what account art thou come ?*—Our translators render it *wherefore,* which is the same in sense. Acts xi

xi. 19. *Persecution that arose* (επι Στεφανῳ) *on account of Stephen.*—1 Cor. xvi. 17. *I am glad* (επι) *of*, that is, on account of, *the coming of Stephanas.*

191. Επι signifies *against.*—2 Cor. i. 23. *Now I call God as a witness* (επι) *against my soul.*

ΕΤΙ.

192. Ετι, *Even.*—Luke i. 15. *He shall be filled with the Holy Ghost*, (ετι απο) *even from his mother's womb* *.

193. Ετι, *Now.*—Luke xxii. 37. *I say unto you, that this that is written must* (ετι) *now be accomplished in me.*—John iv. 42. *And said to the woman*, (ουκ ετι) *now we believe not for thy saying* *.—Gal. v. 11. *If I* (ετι) *now preach circumcision, why am I* (ετι) *now persecuted?*

Ἑως.

194. Ἑως in some instances *does not limit the duration of a thing to the time mentioned*, but implies *the continuance of it afterwards.*—1 Tim. iv. 13. Ἑως ἐρχομαι, *Till I come, apply thyself to reading, to exhortation, to teaching.* For surely the apostle did not mean that after he came, Timothy was not to apply himself to these duties.—Luke xxiv. 49. *But tarry ye in the city of Jerusalem*, (ἑως) *until ye be endowed with power from on high.* Our Lord did not mean that after the apostles were endowed with miraculous power, they were to leave Jerusalem; neither did they leave it immediately after that event. See Trommii Concord. in Voc.

Ἡ.

195. Ἡ is commonly *a disjunctive particle.* But it is sometimes used as *a copulative*, and signifies *and*, as Phavorinus observes.—Rom. iii. 1. *What then is the pre-eminence of the Jew?* (ἡ) *and what the advantage of circumcision?* for these are different questions.—Rom. iv. 13. *The promise that he should be heir of the world, was not to Abraham*, (ἡ) *and to his seed through law.*—2 Cor. i. 13. *Than what ye read* (ἡ) *and acknowledge.*—Eph. v. 3. *But fornication and all uncleanness*, (ἡ) *and covetousness.*—What is ἡ, Luke xx. 2. is και, Matt. xxi. 23.—Wherefore 1 Cor. xi. 27. is rightly translated, *Whosoever shall eat this bread*, (ἡ) *and drink this cup.*—1 Pet. i. 11. *Concerning what people*, (ἡ) *and what kind of time*, &c.

196. Ἦ is sometimes used *interrogatively.*—Matt. vii. 9. Ἦ τις ἐξ ὑμων ανθρωπος, *Is there any man among you?* See Black. vol. ii. p. 133.

ΙΝΑ.

΄Ι Ν Α.

197. Though ἵνα commonly denotes *the end for which a thing is done*, it often signifies the *effect*, or consequence of an action simply, without expressing the intention of the agent; and therefore in such cases it ought to be translated *so, so as*. Of this use of *ἵνα*, many examples might be produced, but the following may suffice.—Luke ix. 45. *And it was hid from them, (ἵνα) so that they perceived it not.*—John x. 17. *Therefore doth my Father love me, because I lay down my life, (ἵνα) so as I can take it again.*—John xix. 24. *They said therefore among themselves,* &c. *(ἵνα) that the scripture might be fulfilled,* &c. As the Roman soldiers who spake this had no knowledge of the scripture, nor intention to fulfil it, *ἵνα* here must express the effect simply.—Rom. v. 20. *The law privily entered, (ἵνα) so that the offence hath abounded.*—1 Cor. xiv. 13. *Wherefore let him that speaketh* (prayeth) *in an unknown tongue, pray* (ἵνα) *so as he* (the interpreter) *may interpret.*—2 Cor. i. 17. *Or the things I purpose, do I purpose them according to the flesh,* (ἵνα) *so as with me there should be, yea, yea, and nay, nay.*—Gal. v. 17. *For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other,* (ἵνα) *so as ye cannot do the things which ye incline.*—Rom. xi. 11. *I ask then, have they stumbled,* (ἵνα πεσωσι) *so as to fall?*—This sense of *ἵνα* is acknowledged by Noldius and Pasor, who say it must often be translated *adeo ut, so as.*

198. ΄Ινα sometimes denotes *the efficient cause*, and must be rendered *so that.*—John ix. 2. *Who hath sinned, this man or his parents,* (ἵνα) *so that he was born blind?*—Rev. viii. 12. *And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars,* (ἵνα σκοτισθῃ) *so that the third part of them was darkened.*—Rev. xiii. 13. *And he doth great wonders,* (ἵνα ποιῃ) *so that he maketh even fire come down from heaven* *.

199. ΄Ινα, *When.*—John xvi. 2. *Yea, the time cometh,* (ἵνα) *when every one who killeth you, will think he doth God service.*—See also ver. 32.—3 John ver. 4. *Greater joy I have not than these,* (ἵνα ἀκουω) *when I hear my children are walking,* &c. Beza and Whitby observe on this verse, that it is a peculiarity in John's style, to use *ἵνα* in the same sense of *ὅτε* and *ὅταν*. But Plato uses it in the same sense, Socrat. Apologia, sub init. *Defend myself with the same language I used to speak in the market place, and at tables,* (ἵνα οἱ πολλοι ακηκοασι) *when,* or rather, *where many of you heard,* &c.

200. ΄Ινα τι, *Why.*—1 Cor. x. 29. ΄Ινα τι γαρ, *But why is my liberty judged by another's conscience?*—Acts iv. 25. *Who by the mouth of thy servant David hast said,* (ἵνα τι) *why,* &c *.

201. ΄Ινα, *To.*—1 John i. 9. *He is faithful and just* (ἵνα αφῃ) *to forgive* *.

ΚΑΘΩΣ.

ΚΑΘΩΣ.

202. Καθως, *When.* Acts vii. 17. Καθως δε ηγγιζεν ὁ χρονος, *But when the time of the promise drew near* *.—1 Cor. i. 5. *That ye were enriched with every* gift *by him, even with all speech, and with all knowledge,* (καθως) *when the testimony of Jesus was confirmed among you.*—1 Cor. v. 7. *Cleanse out therefore the old leaven, that ye may be a new lump* (καθως) *when ye are without leaven.*

203. Καθως *Seeing.* 2 Cor. i. 14. Καθως και, *Seeing indeed ye have acknowledged us in part that we are your boasting.*—Eph. i. 3. *Who hath blessed us with every spiritual,* &c. 4. (καθως) *Seeing he hath chosen us.*—Heb. iv. 3. *For we who believe do enter into rest,* (καθως) *seeing he hath said,* &c. Heb. viii. 5. *Who worship with the example and shadow of heavenly things,* (καθως) *seeing Moses, when about to make the tabernacle, was admonished of God, See thou make all things according to the pattern.* See Scapul. Dict. where we are told, that καθως is the same with ὡς.

ΚΑΙ.

204. Και is used by the writers of the New Testament in all the senses of the corresponding Hebrew conjunction; and, as Parkhurst observes, is used for most of the different kinds of conjunctions.

205. Και, *But.* Matt. xi. 17. *We have piped unto you,* (και) *but ye have not danced; we have mourned unto you,* (και) *but ye have not lamented.*—Rom. i. 13. Και, *But have been hindered hitherto.* 1 Cor. xii. 5. *Differences of Administrations,* (και) *but the same Lord* *.—1 Thess. ii. 18. *Wherefore we would have come unto you, even I Paul,* (και) *but Satan hindered us* *.—Heb. x. 38. Και, *But if any man draw back* *.—1 John ii. 20. Και, *But ye have,* &c.

206. Και, *Or.* Matt. xii. 37. *By thy words thou shalt be justified,* (και) *or by thy words thou shalt be condemned.*—Luke xii. 38 *And if he come in the second watch,* (και) *or come in the third watch* *.—2 Cor. xiii. 1. *Two* (και) *or three witnesses* *.

207. Και is used *causally,* and must be translated *for.* Psalm cviii. 12. *Give us help from trouble,* (και) *for vain is the help of man* *.—Micah vii. 8. *Rejoice not against me, O mine enemy,* (και) *for when I fall, I shall rise again.*—John x. 28. *They shall never perish,* (και) *for none shall pluck them out of my hand.*—1 Cor. xv. 45. Ουτω και γεγραπται, *For thus it is written.*—2 Cor. v. 6. *We are bold therefore at all times,* (και) *because we know.* See also ver. 8.—1 John i. 2. Και, *For the life was manifested* *.—1 John iii. 4. Και, *For sin is the transgression of the law* *. On this Beza remarks that και is put for γαρ.

208. Και hath an *illative sense,* and must be translated *therefore.*

fore. Joshua xxiii. 11. Και φυλαξασθε, *Take heed therefore* *.—Psalm ii. 10. Και νυν συνετε, *Be wise now therefore* *.—Mark x. 26. Και τις, *Who then can be saved* *?—Luke ix. 33. *Master, it is good for us to be here ;* (και) *therefore let us make three tabernacles.* —Luke xii. 28. *How much more will he clothe you, O ye of little faith?* 29. (και) *Therefore seek not what ye shall eat.*—Acts xxvi. 26. *The king knoweth these things,* (προς ον και) *before whom therefore I speak freely, being persuaded,* &c.—1 Cor. v. 13. Και εξαρειτε, *Therefore put away that wicked person from among yourselves* *. 2 Pet. i. 19 Και εχομεν, *Therefore we have the prophetic word more sure.*

209. Και, *As, even as.* Mark ix. 49. *For every one shall be salted for the fire,* (και) *even as every sacrifice shall be salted with salt.*—1 Cor. iii. 5. Και, *Even as the Lord gave to every man* *. —1 Thess. iii. 4. *As also happened,* (και οιδατε) *as ye know.*

210. Και, *When.* Mark xv. 25. *Now it was the third hour,* (και εσταυρωσαν αυτον) *when they crucified him,*—Acts v. 7. *And it was about the space of three hours after,* (και η γυνη) *when his wife, not knowing what was done, came in* *.—Rom. iii. 26. *That he may be just,* (και) *when justifying him, who is of the faith of Jesus.*

211. Και, *Though, although, yet and yet.* Luke xviii. 7. *And shall not God avenge his own elect,* (και μακροθυμων) *though he bear long with them* *.—John ix. 30. *Herein truly is a marvellous thing, that ye know not whence he is,* (και) *although he hath opened mine eyes.*—John xvi. 32. *Shall leave me alone ;* (και) *and yet I am not alone, because the Father is with me* *.—1 Cor. xii. 12. *For as the body is one,* (και) *although it hath many members.*—Philip. i. 22. Και, *Yet what I shall choose, I wot not* *.—Heb. iii. 9. *When your fathers tempted me, proved me,* (και) *although they saw my works forty years.*—Heb. iv. 6. *Seeing therefore it remaineth that some enter in,* (και) *although they to whom it was first preached, entered not in.*—Rev. iii. 1. *I know thy works, that thou hast a name that thou livest,* (και) *although thou art dead.*

212. Και, *So, and so.* Matth. vi. 10. *Thy will be done as in heaven,* (και επι) *so upon earth.*—Mark iii. 26. Και ει ο Σατανας, *And so if Satan rise up against himself.*—John xvii. 18. *As thou hast sent me into the world,* (καγω απεστειλα αυτους) *so I have sent them.*—Heb. iii. 19 Και βλεπομεν, *So we see they could not enter in, because of unbelief* *.—James v. 18. *And the heaven gave rain,* (και) *and so the earth brought forth her fruit.*

213. Και, *And then.* 2 Cor. viii. 5. *First gave themselves to the Lord,* (και) *and then to us.*—2 Tim i. 5. *That dwelt first in thy grandmother Lois,* (και την μητερι) *and then in thy mother.*

214. Και, when it follows a negative, signifies *neither, nor.* Rom. iv. 19. Και, *Neither yet the deadness of Sarah's womb* *. —1 John iii. 10. *Is not of God,* (και) *neither he that loveth not his brother* *.

215. Και, *Notwithstanding.* 2 Cor. viii. 2. *The overflowing of their joy,* (και) *notwithstanding their deep poverty.* See Rev. iii. 1. N° 211.

216. When και is repeated in one sentence, the first και may be translated *both.* Rom. xi. 33. *O the depth of the riches,* (και) *both of the wisdom* (και) *and knowledge of God* *. See also Acts xxvi. 29.

217. Και is sometimes used for ὅτι, *that.* Susanna ver. 19. *And it came to pass, when the maids were gone out,* (και ἀνέστησαν,) *that the two elders rose up and ran to her.*

218. Και is used as *a particle of affirmation,* and must be translated, *certainly, surely.* Gen. xliv. 29. *And if ye take this also from me, and mischief befal him,* (και καταξεῖτε) *certainly ye shall bring down my gray hairs,* &c.—Rom. xvi. 2. Και γαρ, *For indeed she hath been a helper of many.*—1 Cor. viii. 5. Και γαρ εἰπερ, *For certainly, notwithstanding, there be that are called gods.*—1 Thess. iv. 8. Τον και δόντα, *Who certainly hath given us his Holy Spirit.*

219. Και often supplies *the place of the relative pronoun* ὅς, *who, which.* Isaiah v. 4. *What shall I do to my vineyard,* (και οὐκ ἐποίησα) *which I have not done?*—Dan. vii. 4. *I beheld till the wings thereof were plucked,* (και) *with which it was lifted up from the earth,* &c. This translation is in the margin of our bibles; and Grotius in loc. says, "Verte, per quas efferebatur supra terram. Sæpe enim Chaldæis ut et Hebræis copula vim habet relativi."—Mark xvi. 18. *They shall put hands on the sick,* (και) *who shall recover.*—Luke xv. 15. *And joined himself to a citizen of that country,* (και) *who sent him into his field.*—John vii. 45. *Then came the officers to the chief priests and Pharisees,* (καὶ) *who said to them, Why have ye not brought him?*—John xi. 26. Και πας ὁ ζων καὶ πιστευων εις ἐμε, *And every living person who believeth in me, shall never die.*—Acts vi. 6. *Whom they set before the apostles,* (και προσευξαμενοι ἐπεθηκαν) *who praying, laid their hands on them.*—Acts vii. 10. *And God gave him favour in the eyes of Pharaoh, king of Egypt,* (καὶ κατεστησεν) *who made him governor over Egypt.*—Rom. viii. 34. *Who is he that condemneth? It is Christ that died, yea rather* (και ἐγερθεις) *that is risen* *.—2 Cor. xi. 12. *And what I do* (καὶ) *that I will do* *. See Heb. vi. 5.—1 Pet. i. 23. *By the word of God* (καὶ) *which liveth* *. See Elsner on Acts vii. 16. who hath shewn that (καὶ) is used in this sense by the Greek classics.

220. Και, *Especially.*—Mark xvi. 7. *But go tell his disciples,* (καὶ τῳ Πετρῳ) *especially Peter.*—Luke xxiv. 44. *Written in the law of Moses, and in the prophets,* (καὶ) *especially in the Psalms, concerning me.*—Acts i. 14. *These all continued with one accord in prayer and supplication, with the women,* (καὶ Μαριᾳ) *especially Mary, the mother of Jesus, and with his brethren.*—Eph. vi. 18. *For all the saints*

saints, 19. (ᾗ ὑπερ εμε) *Especially for me.*—1 Tim. v. 24. Τισι δε ᾗ, *But in some especially they follow after.*

221. Και, *Namely.*—Matt. xxi. 5. *Thy king cometh unto thee, meek, and sitting upon an ass,* (ᾗ πωλον υἱον ὑποζυγιε) *namely, a colt, the foal of an ass.*—John x. 33. *For a good work we stone thee not, but for blasphomy,* (ᾗ ὁτι συ ανθρωπος ων ποιεις) *namely, because thou being a man, makest thyself God.* Noldius tells us, that the Hebrew particle answering to ᾗ, often signifies *namely, to wit.*—De Part. Heb. p. 207.

222. Και is used as an *expletive.* Accordingly, Vigerus, p. 303. treating of ᾗ, says, απλως παρελκει.—Matt. ix. 10. *As Jesus sat at meat in the house,* (ᾗ ἰδε) *behold, many publicans and sinners came* *.—Matt. xxviii. 9. *And as they went to tell his disciples,* (ᾗ ἰδε) *lo, Jesus met them.*—Acts x. 17. *Now, while Peter doubted in his own mind what that vision which he had seen might mean,* (ᾗ ἰδε) *behold the men who were sent* *, &c.

223. Και is sometimes *omitted, where the sense requires it to be supplied.*—See Eph. i. 18. ii. 2. 1 Tim. iv. 2. By supplying ᾗ, Mark v. 15. all appearance of tautology is removed, and the passage is rendered beautifully emphatical: *And they come to Jesus, and see him who was possessed with demons, sitting, and clothed, and in his right mind,* (supp. και) *even him who had the legion, and they were afraid.* See Vigerus on this particle.

224. Κἂν, *Atticè*, for και εαν, *at least.*—Mark vi. 56. *That they might touch* (καν) *at least the border of his garment.*—Acts v. 15. *That* (καν) *at least the shadow of Peter passing by* *.—2 Cor. xi. 16. *Otherwise,* (καν) *at least as a fool bear with me.*

Και, *Moreover,* Mark iv. 24.—Και, *Moreover he said unto them.*

Stephen, in the supplement to his Concordance, acknowledges most of the foregoing senses of ᾗ.

ΚΑΤΑ.

225. Κατα, *As.*—Rom. iv. 4. *Now to him who worketh, the reward is not reckoned,* (κατα χαριν) *as a favour, but* (κατα) *as a debt.*—1 Cor. vii. 6. *This I speak* (κατα) *as an advice, not* (κατ') *as an injunction.*—2 Cor. viii. 8. Ου κατ' επιταγην λεγω, *I speak not as an injunction.*—1 Pet. i. 15. Αλλα κατα τον καλεσαντα, *But as he who hath called you is holy, so be ye holy* *.

226. Κατα, *After the manner.*—1 Cor. xv. 32. Κατα ανθρωπον, *After the manner of men I have fought* *.—Heb. ix. 9. Καθ' ὁν, *After the manner of which, both gifts and sacrifices are offered.*

227. Κατα, *After the example.*—Eph. iv. 24. *The new man, which* (κατα) *after God is created in righteousness* *.

228. Κατα, *On account of, in order to.*—John ii. 6. *There were set there six water-pots of stone,* (κατα) *in order to the purifying of the Jews.*—2 Cor. v. 16. *We respect no man* (κατα σαρκα) *on ac-*

count of the flesh ; and if we have esteemed Christ (κατα) *on account of the flesh*, that is, on his account of his descent as a Jew. —Eph. i. 5. *Having predestinated us to the adoption of sons*—(κατα) *on account of the good pleasure of his will.*—2 Tim. i. 1. *Paul an apostle of Jesus Christ, by the will of God,* (κατα) *on account of the promise of eternal life, which is by Jesus Christ.*—2 Tim. i. 9. *Called us with an holy calling, not* (κατα) *on account of our works, but* (κατα) *on account,* &c.—Tit. i. 1. *An apostle of Jesus Christ,* (κατα) *in order to the faith of God's elect, and the acknowledgment of the truth*

229 Κατα, *By.* Rom. ii. 7. *To them who* (κατα) *by patient continuance* *.—1 Cor. xii. 8. *The word of knowledge* (κατα) *by the same spirit* *.—2 Cor. xi. 17. *That which I speak I speak not* (κατα) *by the Lord, but as it were in foolishness.*—1 Pet. iv. 6. *For this cause was the gospel preached also to them that are dead* in trespasses and sins, *that though they might be condemned* (κατ' ανθρωπους) *by men in the flesh, yet they might live* (κατα Θεον) *by God in the Spirit.*—Ver. 14. Κατα μεν αυτους, *By them indeed he is blasphemed,* (κατα δε ὑμας) *but by you he is praised.*—Ευαγγελιον κατα Ματθαιον, *The gospel by Matthew.*

230. Κατα, *With.* 1 Cor. ii. 1. *Came not* (κατα) *with excellence of speech* *.—Eph. vi. 6 *Not* (κατ') *with eye-service* *.

231. *With respect to, concerning.*—2 Cor. xi. 21. Κατ' ατιμιαν, *I speak with respect to reproach.*—Philip. iii. 5. Κατα νομον, *With respect to law.*—Ver. 6. Κατα ζηλος, *With respect to zeal.*—Philip. iv. 11. *Not that I speak* (κατα) *with respect to want* *.—Col. ii. 14. *Blotting out the hand-writing of ordinances,* (καθ' ὑμων) *concerning us, which was against us.*

232. Κατα, *In* Acts xi. 1. *Now when the apostles and brethren who were* (κατα) *in Judea, heard that the Gentiles had also received the word* *.—Acts xiii. 1. *Now there were* (κατα) *in the church that was at Antioch certain prophets* *.—Heb. i. 10. *Thou, Lord,* (κατ' αρχας) *in the beginning hast laid the foundation.*—Heb. xi. 13. *These all died* (κατα πιστιν) *in faith* *.

233. Κατα, *At.* 2 Tim. iv. 1. *Who will judge the quick and the dead* (κατα) *at his appearing* *.

234. Κατα, *Before.* Deut. i. 30. *He shall fight for you, according to all that he did for you in Egypt,* (κατ' οφθαλμους) *before your eyes.*—Gal. iii. 1. Οις κατ' οφθαλμους, *Before whose eyes Jesus Christ hath been set forth* *.

235. Κατα *increases the meaning of the word with which it is compounded.*—Acts xvii. 16. *When he saw the city* (κατειδωλον) *full of idols.*

236. Κατα seems to be omitted in the following sentence. Luke i. 72 *To remember his holy covenant,* (οχον, supp. κατα) *according to the oath which he sware to Abraham.*

MEN

MEN.

237. Μεν, properly, is *an affirmative particle*, and may be translated, *indeed, certainly, truly*. It is commonly placed in the beginning of a sentence, and is followed with δε in a subsequent clause, to mark *opposition* or *diversity*, and particularly, *the distribution of things into parts*.—Heb. x. 33. Τουτο μεν, *Partly whilst ye were made a gazing stock* *.

238. Μεν, in the beginning of a sentence, when not followed with δε, is used as *a simple conjunction*, and may be translated *now, and*.—Acts i. 1. Τον μεν πρωτον λογον, *Now the former treatise*.—Rom. i. 8. Πρωτον μεν, *And first, I thank my God*.—Rom. xi. 13. Εφ' οσον μεν ειμι εγω εθνων αποστολος, την διακονιαν μου δοξαζω, *And in as much as I am the apostle of the Gentiles, I do honour to my ministry*, namely, by declaring to the Gentiles their title to be received into the church.

239. Μενουνγε is *an adversative particle of affirmation*. Rom. x. 18. Μενουνγε, *Yes, verily* *.—Philip. iii. 8. Αλλα μενουνγε και ηγουμαι, *Nay, most certainly also I count all things but loss*.—Luke xi. 28. Μενουνγε, *Rather indeed blessed are they who hear the word of God and keep it*.

240. Μεντοι *adversative*, including *a strong affirmation*.—2 Tim. ii. 19. Μεντοι, *Nevertheless the foundation of God standeth sure* *, or *yet indeed the foundation*, &c.

META.

241. Μετα, *In*. Acts xv. 33. *They were let go* (μετ' ειρηνης) *in peace* *.—1 John iv. 17. *Hereby is love made perfect* (μεθ' ημων) *in us*.

242. Μετα, *By*. Matt. xxvii. 66. *Having sealed the stone, they made the sepulchre secure* (μετα) *by a guard*.—Acts xiii. 17. *And* (μετα) *by an high arm he brought them out*.—Acts xiv. 27. *Told what things the Lord had done* (μετ' αυτων) *by them*.

243. Μετα, *To*. Luke i. 58. *Shewed great mercy* (μετ' αυτης) *to her*.—Luke x. 37. *He who shewed mercy* (μετα) *to him*.

244. Μετα, *According to*. Heb. x. 15. Μετα γαρ, *For according to what was before said*.

245. Μετα, *Among*. Luke xxiv. 5. *Why seek ye the living* (μετα των νεκρων) *among the dead* *.

246. Μετα, *On*. Joseph. Ant. lib. i. c. 12. § 2. speaking of Isaac says, γινεται μετ' ογδοην ημεραν, *They circumcise him immediately on the eighth day*, or within the eighth day. Matt xxvii. 63. *Said, when he was yet alive*, (μετα τρεις ημερας) *within three days I will rise again*. That this is the proper translation of the phrase, is evident from ver. 64.

Μ Η.

247. Μη is properly *a negative particle*, signifying *not*. But it is often used as *an interrogation*, especially when followed with ε or ει. In one passage, our translators understood it as a negative interrogation, though the negative particle is omitted. John iv. 29. Μητι ουτος, *Is not this the Christ* *.—It hath the same meaning, perhaps, in the following passages. Rom. iii. 3. Μη, *Will not their unbelief destroy the faithfulness of God?*—Ver. 5. Μη, *Is not God who inflicteth wrath, unrighteous?*—Rom. ix. 14. Μη, *Is not unrighteousness with God?* Yet I have not ventured to translate Μη in that manner. See, however, Rom. iii. 3. note.

248. Μη joined with πως or ποτε, hath an *affirmative* signification. Luke iii. 15. *And all men mused in their hearts of John,* (μηποτε) *whether he were the Christ* *.—Μηπως, *If by any means, if somehow, perhaps.* 2 Tim. ii. 25. *In meekness, instructing those who oppose themselves,* (μηποτε) *if God peradventure will give them repentance* *.—Rom. xi. 21. Μηποτε ουδε, *Perhaps neither will he spare thee.*

Ν Α Ι.

249. Ναι is used *not only in affirmations, but in expressing one's wishes;* so may be translated, *I beseech, I pray.* Mark vii. 28. Ναι κυριε, *I beseech thee, Lord, for even the dogs eat of the crumbs.* If ναι is taken in this sentence affirmatively, it must be translated, *True, Lord, but,* &c.—Philem. ver. 20. Ναι, αδελφε, εγω σε οναιμην, *I beseech thee, brother, let me have joy of thee.*

Ὁ Π Ο Υ.

250. Ὁπου, *When, whereas.* 2 Pet. ii. 11. Ὁπου, *Whereas angels greater in power* *. Ὁπου is used in this sense by Thucydides, Blackw. vol. i. p. 113.

Ὁ Π Ω Σ.

251. Ὁπως joined with αν denotes *the final cause,* or *purpose* for which a thing is done. Luke ii. 35. Ὁπως αν αποκαλυφθωσιν, *That the thoughts of many hearts may be revealed* *.

252. Ὁπως denotes sometimes *the event simply,* and must be translated *so that.* Matt. xxiii. 35. Ὁπως ελθη, *So that on you shall come all the righteous blood shed,* &c.—Luke xvi. 26. *There is a great gulph fixed;* (ὁπως) *so that they which would pass from hence to you, cannot* *.

Ὁ Τ Ι.

253. Ὁτι is used in all the variety of senses belonging to the corresponding Hebrew particle. Ὁτι, (*ut, quod*) *That.* Job iii. 12.

12. *Why did the knees prevent me? or why the breasts* (ὁτι) *that I should suck* *?—Psal. xi. 2. *They make ready their arrow upon the string,* (ὁτι) *that they may privily shoot* *.—Luke i. 45. *Happy is she that hath believed,* (ὁτι) *that there shall be a performance.*—Luke ii. 10. *I bring you tidings of great joy, which shall be to all people;* 11. (ὁτι) *That unto you is born,* &c.—2 Thess. ii. 4. *Shewing himself* (ὁτι) *that he is God* *.

254. Ὁτι, *Because.* Numb. xxii. 22. *And God's anger was kindled,* (ὁτι) *because he went* *.—John ix. 17. *What sayest thou of him,* (ὁτι) *because he opened thine eyes?*—1 Cor. ii. 14. *Neither can he know them,* (ὁτι) *because they are spiritually discerned* *.—1 Cor. xii. 15. *If the foot shall say,* (ὁτι) *Because I am not the hand* *.—2 Cor. xi. 7. Ὁτι, *Because I preached* *.—Rom. v. 8. *God commendeth his love to us,* (ὁτι) *in that while we were yet sinners, Christ died for us* *.

255. Ὁτι is sometimes put for διοτι, *therefore, for which cause.* Hosea ix. 15. *All their wickedness is in Gilgal; for there I hated them.* This, which is the common translation, represents God's hatred as the cause of the wickedness of the Israelites in Gilgal, contrary to the true sense of the passage, which ought to be thus translated, *All their wickedness is in Gilgal,* (ὁτι) *therefore I hated them there.*—Luke vii. 47. *Her sins which are many are forgiven,* (ὁτι) *therefore she hath loved* me (see ver. 42.) *much; but to whom little is forgiven, the same loveth* me *little.*—2 Cor. vii. 8. Ὁτι, *Therefore, although I made you sorry by that letter, I do not repent.*—Ver. 14. Ὁτι, *Therefore if I have boasted any thing to him concerning you, I am not ashamed.*—Eph. ii. 18. Ὁτι, *Therefore through him we have access.*

256. Ὁτι, *For.* 1 Cor. ix. 10. Ὁτι, *For he who plows, ought to plow in hope.* Stephen's Concord.—Gal. iii. 11. Ὁτι δε, *Now that by law no man is justified, is plain,* (ὁτι) *for the just by faith, shall live* *.

257. Ὁτι, *Seeing.* Luke xxiii. 40. *Dost thou not fear God,* (ὁτι) *seeing thou art in the same condemnation* *.

258. Ὁτι is used interrogatively, *Why, wherefore.* Mark ix. 11. *They asked him, saying,* (ὁτι λεγουσιν) *Why say the scribes* *?—Ver. 28. Ὁτι, *Why could not we cast him out* *?

259. Ὁτι, In the Septuagint, hath sometimes the signification of (ὁτε) *when.* So Mintert says; wherefore John ix. 8. should be thus translated, *They who before had seen him,* (ὁτι) *when he was blind, said,* &c.

260. Ὁτι is sometimes used as a particle of affirmation. So Stephen in his Concord. tells us. *Hæc particula* (ὁτι) *non redundare, sed confirmandi vim habere videtur.* And in this the Greek grammarians and Beza agree with Stephen; particularly Beza, who, in the following passage, translates ὁτι, *certè.* 1 John iii. 20. Ὁτι μειζων, *Certainly God is greater than our heart,* &c.—

&c.—Matt. vii. 23. *Then will I profess unto them,* (ὅτι οὐδέποτε ἔγνων) *surely I never knew you.*—John vii. 12. *There was much murmuring among the people concerning him: some indeed said,* (ὅτι) *Certainly he is a good man.*—Rom. iii. 8. Ὅτι ποιήσωμεν, *Certainly, let us do evil, that good may come.*—1 Cor. xiv. 21. *In the law it is written,* (ὅτι) *Surely with men of other tongues and other lips I will speak.*—1 John iv. 20. *If any one say,* (ὅτι ἀγαπῶ) *assuredly I love God,* (τὸν ἀδελφὸν) *and yet hateth his brother.*

261. Ὅτι is used to introduce *a new sentiment* or *argument*, and must be translated, *besides, farther.* 1 John v. 7. Ὅτι τρεῖς εἰσιν, *Farther, there are three who bear witness.*—1 John v. 4. Ὅτι, *Besides all that is begotten of God.*

ΟΥΝ.

262. Ουν properly is an *illative particle;* but it is likewise used as *a simple conjunction*, being put for και, *and, now, then, but.* Matt. x. 25. *How much more will they call them of his household?* 26. (μὴ οὖν) *But fear them not.*—Matt. xii. 12. Πόσῳ οὖν, *How much now is a man better,* &c.—Mark xii. 6. Ἔτι οὖν, *But having yet one son.*—Luke xx. 29. Ἑπτὰ οὖν, *Now there were seven brethren.*—Luke xxii. 35. *Lacked ye any thing? and they said, Nothing.* 36. (εἶπεν οὖν αὐτοῖς) *Then said he unto them, But now, he that hath a purse,* &c *.—John vi. 45. Πᾶς οὖν, *Now every one who hath heard.*—John vii. 33. Εἶπεν οὖν, *Then said Jesus* *.—John xviii. 25. *Now Simon Peter stood and warmed himself,* (εἶπον οὖν) *and they said to him.*—Rom. ii. 26. Ἐὰν οὖν, *And if the uncircumcision.*—Rom. ix. 19. Ουν, *But thou wilt say to me.*—1 Cor. xi. 20. Συνερχομένων οὖν, *But your coming together into one place, is not to eat.*—Heb. iv. 14. Ἔχοντες οὖν, *Now, having a great high priest.*—Heb. ix. 1. Εἶχε μὲν οὖν, *Then verily the first covenant had,* &c *.—1 Tim. ii. 1. Παρακαλῶ οὖν, *Now I exhort.* In this sense Plato, in his Apol. Socratis, uses οὖν.

263. Ουν, *For.* John xviii. 24. Ἀπέστειλεν οὖν, *For Annas had sent him bound to Caiaphas the high priest.*—Rom. vi. 4. Συνετάφημεν οὖν, *For we are buried with him.*—In this causal sense, οὖν is used like γάρ, to introduce *a second*, and sometimes *a third reason*, in support of the same proposition: in which case it must, like γάρ, be translated, *besides, moreover, farther.* Matt. vii. 12. Πάντα οὖν ὅσα, *Farther, whatever things ye would that men should do,* &c. Accordingly, in the parallel passage, Luke vi. 31. this precept is introduced with καὶ, *and.*—Matt. x. 32. Πᾶς οὖν ὅστις, *Moreover, whosoever shall confess me.*—Luke xi. 36. Εἰ οὖν, *Besides, if thy whole body be full of light.*

264. Ουν adversative, *Yet, nevertheless,* 1 Cor. x. 31. Ουν, *Nevertheless, whether ye eat or drink.*—1 Cor. xiv. 10. *There are perhaps as many kinds of languages in the world, as ye utter, and none of them without meaning:* 11. (ουν) *Yet if I do not know the meaning*

meaning of the language.—Wherefore Matt. x. 26. Μη ουν φοβηθητε αυτους, should be translated, *Nevertheless, fear them not.*

ΟΥΤΩ, *and before a Vowel,* ΟΥΤΩΣ.

265. Ουτως is sometimes used as a *conjunction.* Acts xx. 11. *Talked a long while, even till break of day,* (ἑτως) *then departed.*—Acts xxvii. 17. *Strake sail,* (ἑτως) *then were driven.*—Acts xxviii. 14. *Were desired to tarry with them seven days,* (ἡ ἑτως) *and then we went toward Rome.*—1 Cor. xi. 28. *Let a man examine himself* (ἡ ἑτως) *and then let him eat.*

266. Ουτω illative, *So then, therefore.* Matt. vii. 17. Ουτω παν δενδρον, *So then, every good tree bringeth forth good fruit.*—Matt. xxvi. 40. Ουτως ουκ ισχυσατε; *So then ye are not able to watch with me one hour!*—Mark iv. 26. *And he said* (ἑτως) *therefore is the kingdom of heaven like.*—Acts xvii. 33. Και ἑτως, *And therefore Paul departed from them.*—Rom. i. 15. Ουτω, *Therefore to the utmost of my power.*—1 Cor. iv 1. Ουτως ἡμας, *So then let a man consider us as servants of Christ.*—1 Cor. vi. 5. Ουτως ουκ εστιν, *So then there is not a wise man among you.*—1 Cor. xiv. 12. Ουτω καὶ ὑμεις, *Wherefore ye also, seeing ye are earnestly desirous of spiritual gifts.*—1 Cor. xv. 42. Ουτω καὶ, *Wherefore also the resurrection of the dead* is possible.—Rev. iii. 16. Ουτως, *Therefore, because thou art lukewarm.*—John iv. 6. *Now Jesus being weary with his journey, sat down* (ἑτως) *therefore at the well.*

ΠΑΛΙΝ.

267. Παλιν especially in the beginning of a sentence, signifies, (*porro*) *Moreover.* Matt. xiii. 44. Παλιν, *Moreover the kingdom of heaven is like,* &c. See ver. 45. 47.—2 Cor. xi. 16. Παλιν, *Moreover I say.*—Wherefore John iv. 54. may be thus translated, Τουτο παλιν δευτερον σημειον, *Moreover this second miracle Jesus performed, having come again from Judea into Galilee.* In this sense παλιν is sometimes used by the LXX, as Mintert observes. See also Gal. v. 3.

268. Παλιν, *On the other hand.* Matt. iv. 7. Παλιν, *On the other hand it is written.*—John xviii. 40. Εκραυγασαν ουν παλιν παντες, *But they all cried on the other hand, not this man but Barabbas:* For the multitude had not, before this, cried to have Jesus crucified.—2 Cor. x. 7. *Let him* (παλιν) *on the other hand, reason this from himself.*

269. Παλιν, *In like manner.* 1 Cor. xii. 21. Ἡ παλιν, *Nor in like manner the head to the feet.*—Matt. xxvi. 42. Παλιν εκ δευτερου απηλθων, *In like manner a second time going away, he prayed.*

270. Παλιν, *A second time.* Heb. v. 12. *Ye have need of one to teach you* (παλιν) *a second time.*—Heb. vi. 1. *Not laying* (παλιν) *a second time, the foundation of repentance,* &c.

ΠΑΡΑ.

271. Παρα *To.* Matt. xv. 29. *And Jesus departed thence, and came* (παρα) *to the sea of Galilee.*—Col. iv. 16. *When this epistle hath been read* (παρ' ὑμιν) *to you:* For it was to be read to them, when assembled together; and not by them.

272. Παρα, *Besides, except, save.* 1 Cor. iii. 11. *Other foundation can no man lay,* (παρα) *except that which is laid.*—2 Cor. xi. 24. *Forty stripes,* (παρα) *save one* *.

273. Παρα, *Contrary to, against.* Rom. i. 26. *Changed the natural use, into that which is* (παρα φυσιν) *against nature* *.—Rom. iv. 18. *Who,* (παρα) *against hope* *.—Gal. i. 8. *Angel from heaven should preach to you,* (παρα) *contrary to what we have preached.*

274. Παρα, *More than.* Rom. i. 25. *Who worshipped and served the creature* (παρα τον κτισαντα) *more than the Creator* *.

275. Παρα, *Of.* Matth. ii. 4. *Enquired* (παρ' αυτων) *of them, where the Christ should be born* *.—Ver. 7. *Enquired* (παρ' αυτων) *of them diligently, what time the star appeared* *.—John i. 14. *As the only begotten* (παρα πατρος) *of the Father* *.

276. Παρα, *On account of, therefore.*—1 Cor. xii. 16. *Is it* (παρα τουτο) *therefore not of the body* *? Or, *Is it for this,* &c.

277. Παρα, *From.* 2 Tim. i. 18. *Grant to him to find mercy* (παρα) *from the Lord.*

ΠΕΡΙ.

278. Περι, *In.* Tit. ii. 7. Περι, *In all things shew thyself a pattern* *.

279. Περι, *Concerning.* 1 Thess. iii. 2. Περι, *Concerning your faith* *.—2 Thess. ii. 13. *Give thanks to God always* (περι) *concerning you.*

280. Περι, *For, on account of.* Matt. xxvi. 28. *Which is shed* (περι πολλων) *for many* *.—Luke xix. 37. *Praised God with a loud voice* (περι) *for all the mighty works that they had seen* *.—John x. 33. Περι, *For a good work we stone thee not, but* (περι) *for blasphemy* *.

281. Περι, *About,* in respect of *time.* Matt. xx. 3. *And he went out* (περι) *about the third hour* *. See also ver. 5, 6.

282. Περι, *Against.* Mat. xx. 24. *Were moved with indignation* (περι) *against the two brethren* *.—John vi. 41. *The Jews then murmured* (περι) *at him* *; against him.

283. Περι, *Above.* 3 John ver. 2. *I wish* (περι παντων) *above all things* *. This sense of περι, Beza, in his note on 3 John ver. 2. proves by a quotation from Homer.

ΠΑΗΝ.

ΠΛΗΝ.

284. Πλην, *Moreover.* Matt. xxvi. 64. Πλην, *Moreover I say to you, Hereafter,* &c. See this sense established by a passage from Demetrius Phalereus, Blackwall, vol. ii. p. 132. 12mo. edit.

285. Πλην, *Besides.* Mark xii. 32. *And there is no other* (πλην αυτου) *besides him.*—Acts xv. 28. *To lay upon you no greater burden* (πλην) *than* (besides) *these necessary things* *.

286. Πλην seems to have an *illative* signification. Eph. v. 33. Πλην, *Therefore let every one of you in particular, so love his wife, even as himself.* See Beza on the passage.

287. Πλην, *Except.* Acts viii. 1. Πλην, *Except the apostles* *.

ΠΡΟΣ.

288. Προς, *On account of.* Mark x. 5. Προς την σκληροκαρδιαν, *On account of the hardness of your heart, he wrote you this precept.*

289. Προς, *For the sake of.* Acts iii. 10. *That it was he which sat* (προς) *for alms* *.—Acts xxvii. 34. Προς της ὑμετερας σωτηριας ὑπαρχει, *This is for your health.*—Thucyd. Lib. 3. p. 182. (Cited by Blackwall, vol. i. p. 110.) Ου προς ὑμετερας δοξης ταυδε. "These things are not for your reputation."—Heb. xii. 10. *They verily* (προς) *for the sake of a few days.*

290. Προς, *Of, concerning.* Mark xii. 12. *For they knew that he had spoken the parable* (προς αυτους) *concerning them.* See also Luke xx. 19.—Rom. x. 21. Προς δε τον Ισραηλ, *But of Israel he saith.*—Heb. i. 7. Προς μεν τους αγγελους, *Of the angels he saith* *.

291. Προς, *According to.* Gal. ii. 14. *They walked not uprightly,* (προς) *according to the truth* *. 2 Cor. v. 10. Προς, *According to that he hath done* *.

292. Προς, *Towards.* Luke xxiv. 29. *Abide with us, for it is* (προς) *towards evening* *.

293. Προς, *Among.* Mark i. 27. *They questioned* (προς) *among themselves* *.

294. Προς, *With.* Matt. xiii. 56. *His sisters, Are they not all* (προς ἡμας) *with us?*—Matt. xxvi. 18. *I will keep the passover* (προς σε) *at thy house* *.—Mark ix. 19. *How long shall I be* (προς ὑμας) *with you* *?—Mark xiv. 49. *I was daily* (προς ὑμας) *with you in the temple* *.—John i. 1. *The word was* (προς τον Θεον) *with God* *.

295. Προς, joined with words of *time*, signifies *during.* 2 Cor. vii. 8. Προς ὡραν, *During an hour.*—1 Thess. ii. 17. Προς καιρον ὡρας, *During the time of an hour.*

ΠΩΣ.

296. Πως, (quod) *That.* Mark ix. 12. Said to them, *Elias verily cometh first, and restoreth all things,* (και πως) *and that it is written* (επι) *concerning the son of man.*

ΣΥΝ.

297. Συν, construed with ειναι, signifies *to be on one's side.* Acts xiv. 4. *Part* (ησαν συν) *held with the Jews, and part* (συν) *with the apostles* *.

298. Συν, *With, in respect of place.* Luke i. 56. *Mary abode* (συν) *with her* *.

299. Συν, in composition, governing the accusative, commonly signifies *together.* Mark xv. 16. Συγκαλεσιν, *They call together the whole band* *.—But when the compounded word governs the dative, it often signifies *together, with.* 1 Cor. xiii. 6. *But* (συγχαιρει) *jointly rejoiceth,* rejoiceth with other good men, *in truth.*

300. Συν, *By.* 1 Cor. v. 4. Συν τη δυναμει, *By the power of our Lord Jesus Christ, to deliver such an one to Satan.*

ΤΕ.

301. Τε, *Even.* Rom. i. 20. Ἡ τε αιδιος, *Even his eternal power* *. See Beza in loc.—Rom. i. 26. Τε γαρ, *For even their women* *.

ΤΙ.

302. Τι is sometimes put for πως, *how.* Mark iv. 24. *Take heed* (τι) *how ye hear.* Accordingly in the parallel passage, Luke viii. 18. it is, Βλεπετε ουν πως ακουετε, *Take heed how ye hear.*—1 Cor. vii. 16. Τι οιδας, *How knowest thou, O man* *?

303. Τι is put likewise for δια τι, *why.* Matt. vi. 28. Τι μεριμνατε, *Why are ye anxiously careful?*—Matt. xvii. 10. Τι ουν, *Why then say the scribes?*—John i. 25. Τι ουν, *Why then baptizest thou?* See Whitby in loc.

304. Τι, *Whether,* namely, *of two things.* Luke v. 23. Τι, *Whether is easier to say, thy sins be forgiven thee* *?

305. Τις, *What sort, how great.* Luke viii. 25. Τις αρα ουτος, *How great indeed is this man! for he commandeth,* &c.

306. Τις, *Every one.* 1 Cor. iv. 2. *It is required in stewards, that* (τις) *every one be found faithful.*

ΥΠΕΡ.

307. Υπερ, with the genitive case, signifies *concerning.* Rom. ix. 27. *Esais also cries* (υπερ) *concerning Israel* *.—2 Cor. i. 7. *Our hope* (υπερ) *concerning you is firm.* Ver. 8. *I would not brethren have you ignorant* (υπερ) *concerning our trouble.*—2 Cor. viii. 23. *Whether any enquire* (υπερ) *concerning Titus, he is my partner.*—2 Cor. viii. 24. *Our boasting* (υπερ υμων) *concerning you.*—2 Thess. ii. 1. *Now we beseech you brethren,* (υπερ,) *concerning the coming of our Lord Jesus Christ, and our gathering together unto him.*

308. Ὑπερ, *For, instead of, in behalf of.* Rom. v. 7. *Scarcely* (ὑπερ) *for a righteous man* *.—Ver. 8. *Christ died* (ὑπερ ἡμων) *for us* *.—Philip. i. 29. *To you it is given* (ὑπερ χριστου) *in behalf of Christ* *.—Philem. ver. 13. *Detained him with me, that* (ὑπερ σου) *in thy stead, he might have ministered.*

309. Ὑπερ, *On account of.* 1 Cor. xv. 29. *What shall they do who are baptized* (ὑπερ) *on account of the dead?*

310. Ὑπερ, *With respect to.* Col. i. 7. *Who is a faithful minister of Christ* (ὑπερ) *with respect to you.*

311. Ὑπερ, *From*, denoting *the motive* of an action. Philip. ii. 13. *Who worketh in you* (ὑπερ) *from good will.*

312. Ὑπερ, *More than.* Matt. x. 37. *Loveth father or mother* (ὑπερ,) *more than me* *.—1 Thess. iii. 10. *Requesting* (ὑπερ εκ περισσου) *more than exceedingly*, that is, most exceedingly.

ΥΠΟ.

313. Ὑπο commonly signifies *under*; but with a genitive it denotes *the cause of a thing*, and must be translated *of, by, from.* Matt. ii. 17. *Was spoken* (ὑπο) *by Jeremiah* *.—1 Cor. vii. 25. *I give my judgment as one who hath obtained mercy* (ὑπο) *of the Lord* *.—Heb. xii. 3. *Such contradiction* (ὑπο) *from sinners.*

314. Ὑπο, *At.* Acts v. 21. *They entered into the temple* (ὑπο τον ορθρον) *at day-break.*—James ii. 3. *Sit thou here* (ὑπο) *at my footstool.*

315. Ὑπο, *Under*, denoting *subjection.* Matt. viii. 9. *Having soldiers* (ὑπο) *under me* *, under my command.

Ω.

316. Ὡ, preceded by ἐν, signifies *because.* Rom. viii. 3. *The thing impossible for the law to do,* (ἐν ᾧ) *because it was weak through the flesh.*—Heb. ii. 18. Ἐν ᾧ, *Because he suffered, being tempted, he is able to save.*—Heb. vi. 17. Ἐν ᾧ, *For which cause God willing*, &c. In this sense, the best Greek writers use the phrase. See Vigerus, p. 364.

317. Ἐν ᾧ signifies *while.* Mark ii. 19. *Can the children of the bride chamber fast,* (ἐν ᾧ) *while the bridegroom* *, &c.—Rom. ii. 1. Ἐν ᾧ γαρ, *For whilst thou condemnest*, &c.

318. ΕΦ ᾧ *Because.* Rom. v. 12. ΕΦ ᾧ, *Because all have sinned* *.

ΩΣ. *See* Καθως.

319. Ὡς is sometimes used affirmatively, and must be translated *indeed, truly, certainly, actually*, for Hesychius and Phavorinus tell us, that ὡς is put for οντως, αληθως. Neh. vii. 2. Αυτος ὡς ανηρ αληθης, *He was indeed a true man.*—Matt. xiv. 5. *He feared the multitude, because they counted him* (John, ὡς προφητης) *really a prophet.*—John i. 14. *We beheld his glory, the glory,* (ὡς μονογενης) *indeed of the only begotten of the Father.*—Acts xvii. 22.

I see that in all things ye are (ὡς) *certainly most religious.*—Rom. ix. 32. *But* (ὡς) *actually by works of law.*—2 Cor. ii. 17. Αλλ' ὡς εξ ειλικρινειας, αλλ' ὡς εκ Θεȣ, *But indeed from sincerity, and from God.*

320. Ὡς, *When.* Luke xx. 37. *Now that the dead are raised, even Moses shewed at the bush,* (ὡς λεγει) *when he called the Lord, the God of Abraham, the God of Isaac* *, &c.—Luke xxii. 66. Και ὡς εγενετο ἡμερα, *And when it was day.*—Luke i. 23. Ὡς επλησθησαν ἡμεραι, *When the days were fulfilled.* Acts xxvii. 1. Ὡς *When it was determined* *.—Philip. ii. 12. *Not* (ὡς) *when in my presence only.*

321. Ὡς, *Seeing.* 2 Cor. v. 20. Ὡς τȣ Θεȣ παρακαλȣντος, *Seeing God beseeches you by us, we pray in Christ's stead, be ye reconciled to God.*—Col. ii. 6. Ὡς, *Seeing ye have received Christ Jesus,* &c. Scapula likewise gives ὡς this meaning.

322. Ὡς, *Namely.* 2 Cor. xi. 21. *I speak with respect to reproach,* (ὡς ὁτι) *namely, that we have been weak.*—2 Cor. v. 18. *And hath given us the ministry of reconciliation.* 19. (ὡς ὁτι) *Namely, that God was in Christ reconciling the world to himself* *.

323. Ὡς illative, *Wherefore.* Heb. iii. 81. Ὡς, *So* (wherefore) *I sware* *.

324. Ὡς, admiration, *How!* Rom. x. 15. Ὡς, *How beautiful!*—Rom. xi. 33. Ὡς, *How unsearchable* *!

325. Ὡς, *That.* 1 Tim. i. 3. Ὡς, *That without ceasing* *.

Ὡ Σ Τ Ε.

326. Ὡστε sometimes signifies *so then, so that.* 1 Cor. iii. 7. Ὡστε, *So then, neither is he that planteth any thing.*—2 Cor. ii. 7. Ὡστε, *So that contrarywise ye ought rather to forgive* *.—Gal. iv. 16. Ὡστε εχθρος, *So then I am become your enemy, because I speak truth to you?*

327. Ὡστε, *In like manner.* Iliad, B. line 474. M. line 278.

328. Ὡστε, *That.* 1 Cor. v. 1. Ὡστε, *That one should have* *, &c.

329. Ὡστε, denoting *the end* for which a thing is done. Rom. vii. 6. Ὁστε, *That we should serve in newness of spirit* *.

330. Ὡστε, causal, *for.* 2 Cor. v. 17. Ὡστε, *For if any man be* *, &c.

331. Ὡστε, illative. *Wherefore.* Rom. vii. 4. Ὡστε, *Wherefore my brethren* *.—Ver. 12. Ὡστε, *Wherefore the law is holy* *.—1 Cor. x. 12. Ὡστε, *Wherefore let him that thinketh he standeth* *.—1 Cor. xi. 27. Ὡστε, *Wherefore whosoever shall eat* *.—2 Cor. v. 16. Ὡστε, *Wherefore henceforth we know no man after the flesh.*

Conclusion. From the numerous passages of scripture produced in this essay, it appears, That the Greek particles, as used by the writers of the New Testament, have a great variety of significations

significations: that no translation, especially of the apostolical epistles, in which the Greek particles have only a few of their significations given, will rightly express the meaning of these writings, and that the rectifying of the translation of the particles, though it be only by substituting one monosyllable for another, will often change the sense of a passage entirely, and render it a chain of strict logical reasoning: whereas, by a wrong translation, it becomes quite incoherent, if not inconsequent.

A

NEW LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

ROMANS.

PREFACE.

Sect. I. *Of the time when the Christian Religion was introduced at Rome.*

THE scriptures do not inform us at what time, or by whom, the *gospel* was first preached in Rome. But from the following circumstances, it is probable that the church there was one of the first planted Gentile churches, and that it soon became very numerous.

When St Paul wrote his epistle to the Romans, *A. D.* 57. *their faith was spoken of throughout the whole world,* Rom. i. 8. and many of them possessed spiritual gifts, Rom. xii. 6. *and their obedience was known to all men,* Rom. xvi. 19.—Farther the fame of the church at Rome had reached the apostle long before he wrote this letter. For he told them, *he had a desire for many years to come to them,* Rom. xv. 23. The gospel therefore was introduced in Rome very early, perhaps by some of the disciples who were scattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period; for among the persons who heard Peter preach on the day of pentecost, and who were converted by him, *strangers of Rome* are mentioned, Acts ii. 10. 41. These Roman Jews, on their return home, no doubt preached Christ to their countrymen in the city, and probably converted some of them: so that the church at Rome, like most of the Gentile churches, began in the Jews. But it was soon enlarged by converts from among the religious proselytes; and in process of time, was increased by the flowing in of the idolatrous Gentiles, who gave themselves to Christ in such numbers, that at the time St Paul

wrote

wrote his epistle to the Romans, their conversion was much spoken of.

These facts merit attention; because the opposers of our religion represent the first Christians as below the notice of the heathen magistrates, on account of the paucity of their numbers, and the obscurity with which they practised their religious rites. But if the faith of the Roman brethren was spoken of throughout the whole empire, at the time this letter was written, the disciples of Christ in Rome must have been numerous, and must have professed their religion openly: for the turning of a few obscure individuals in the city from the worship of idols, and their worshipping the true God clandestinely, could not be the subject of discourse in the provinces.—Farther, that there were many *Christians* in Rome when St Paul wrote this epistle, may be inferred from the tumults occasioned by the contests which the Jews had with them about the law, and which gave rise to Claudius's decree, banishing the whole of them from Rome, Acts xviii. 2. See sect. 3. at the beginning.—The salutations likewise in the end of this epistle, show how numerous the brethren in Rome were at that time, some of whom were of long standing in the faith, as *Andronicus* and *Junius*, who were converted before Paul himself; others of them were teachers, as Urbanus; others were deacons and deaconesses, as *Mary*, *Tryphena*, *Tryphosa*, and *Persis*, all of whom were active in spreading the gospel; others were persons of station, such as the members of the family of Narcissus, if as is commonly supposed, he was the emperor's favourite of that name. But although this should not be admitted, *the saints in Cæsar's household*, whose salutation, some years after this, the apostle sent to the Philippians, may have been persons of considerable note.

Sect. II. *Of the state of the Christian Church, at the Time St Paul wrote his Epistle to the Romans.*

The gospel being offered to the world as a *revelation from God*, the Jews justly expected, that it would agree in all things with the former revelations, of which they were the keepers. And therefore, when they perceived, that many of the doctrines taught by the apostles were contrary to the received tenets, which *the scribes* pretended to derive from the writings of Moses and the prophets, the bulk of the nation rejected the gospel, and argued against it with the greatest vehemence of passion, in the persuasion that it was an impious heresy, inconsistent with the ancient revelations, and destructive of piety.

To remove this specious cavil, the apostles, besides preaching the doctrines of the gospel, as matters revealed to themselves, were at pains to shew that these doctrines were contained in

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the writings of Moses and the prophets; and that none of the tenets contrary to the gospel, which the Jewish doctors pretended to deduce from their own sacred writings, had any foundation there. Of these tenets, the most pernicious was their misinterpretation of the promise to Abraham; that *in his seed all the nations of the earth should be blessed.* For the Jews, considering the moral precepts of the law of Moses as a perfect rule of duty, and its sacrifices and purifications, as real atonements for sin, and believing that no man could be saved out of their church, affirmed that the blessing of the nations in Abraham's seed, consisted in the conversion of the nations to *Judaism* by the Jews. Hence the Jewish believers, strongly impressed with these notions, taught the Gentiles, *Except ye be circumcised after the manner of Moses, ye cannot be saved,* Acts xv. 1. But this doctrine, though obstinately maintained, was a gross error. The law of Moses was no rule of justification. It was a political institution, established for governing the Jews as the subjects of God's temporal kingdom in Canaan. And therefore the *apostles*, *elders*, and *brethren*, assembled in the council of Jerusalem, justly decreed, that the yoke of the law was not to be imposed on the Gentiles, as necessary to their salvation.

A decision, so deliberately and solemnly pronounced, by such an assembly, ought, among the disciples of Christ, to have silenced all disputations on the subject. Nevertheless, the converted Jews, having been accustomed to glory in their relation to God as his people, and in the privileges which they had so long enjoyed, were extremely offended, when according to the new doctrine, they found the *Gentiles* under the gospel, raised to an equality with them in all religious privileges. Wherefore, disregarding the decrees which were ordained of the *apostles* and *elders*, they exhorted the Gentiles every where to become Jews, if they wished to be saved. And this exhortation made the stronger impression on the Gentiles, that the Jewish worship by sacrifices, purifications, and holidays, was in many respects similar to their former worship. Besides, as the Jews were the only people who, before the introduction of the gospel, enjoyed the knowledge of the true God, and a revelation of his will, and as the Christian preachers themselves appealed to that revelation in proof of their doctrine, the Gentiles naturally paid a great regard to the opinion of the Jews in matters of religion, and especially to their interpretations of the ancient oracles. Hence some of the Gentile converts, especially in the churches of Galatia and Phrygia, who before their conversion were extremely ignorant in religious matters, hearkening to the Judaizing teachers, received circumcision, and thereby bound themselves to obey the law of Moses, in the persuasion that it was the only way to secure the favour of the Deity.

According to this view of the matter, the controversy which in the first age disturbed the Christian church, was not, as Locke supposes, whether the Gentiles, in their uncircumcised state, should be admitted into the church, and enjoy equal privileges with the Jews; and whether it was lawful for the Jews to hold religious communion with them, while they remained uncircumcised; but plainly, whether there was any church but the Jewish, in which men could be saved. For when the Judaizers taught the Gentile brethren, *except ye be circumcised after the manner of Moses, ye cannot be saved*, they certainly meant that salvation could be obtained no where, but in the Jewish church.

In this controversy, the unbelieving Jews, and all the Judaizing Christians, ranged themselves on the one side; strongly and with united voices affirming, that Judaism was the only religion in which men could be saved; that there was no *gospel church* different from the Jewish, nor any *revealed law of God* but the law of Moses; and that the gospel was nothing but an explication of that law, of the same kind with the explications given of it by the prophets. On the other side, in this great controversy, stood the apostles and elders, and all the well-informed brethren; who, knowing that the Jewish church was at an end, and that the law of Moses was abrogated, strenuously maintained, that a new church of God was erected, in which *all mankind* might obtain salvation by faith without circumcision; and that the *gospel* was the only law of this new church. They therefore maintained the freedom of the Gentiles from the law of Moses in all its parts, and boldly asserted, that the gospel alone was sufficient for the salvation of the Gentiles; consequently, that they were under no obligation to have recourse to the Levitical sacrifices and purifications, for procuring the pardon of their sins.

The controversy concerning the obligation of the law of Moses, viewed in the light wherein I have placed it, was a matter of no small importance, since on its determination depended, whether the *law of Moses* or *the gospel of Christ* should be the religion of the world. No wonder, therefore, that St Paul introduced this controversy in so many of his epistles; and that he wrote three of them in particular, for the express purpose of confuting an error so plausible and so pernicious: I mean his epistles to the *Romans*, to the *Galatians*, and to the *Hebrews*. These learned epistles, in process of time, produced the desired effect. By the strength of the arguments set forth in them, and by representing the same things every where in his preaching and conversation, the apostle enlightened many of the Jewish converts; and these well-instructed Jewish brethren, in their several churches, effectually opposed the

the errors of the Judaizers: by all which, *Judaism* hath at length been banished from the Christian church, in which *for a while* it had taken root, through the misguided zeal of the Jewish converts; and the gospel now remains the only *revealed religion*, authorized by God, and obligatory on men.

Sect. III. *Of the occasion of writing the Epistle to the Romans.*

The controversy concerning the law of Moses, described in the foregoing section, was agitated very early at Rome, where the Jews being rich and factious, disputed the matter with greater violence than in other churches. And the unbelieving part, taking a share in the controversy, they occasioned such tumults, that the emperor Claudius, in the eleventh year of his reign, banished the contending parties from the city. So the Roman historian Suetonius informs us; who, confounding the Christians with the Jews, calls the whole by the general name of *Jews*, and affirms that they were excited to these tumults by *Christ*, (*Christo impulsore*, Claud. c. 25.) because he had heard, I suppose, that Christ was the subject of their quarrels.

Among the banished from Rome was Aquila, a Jew, born in Pontus, and his wife Priscilla, both of them Christians. These came to Corinth, about the time St Paul first visited that city; and being of the same occupation with him, they received him into their house, employed him in their business, and gave him wages for his work, with which he maintained himself all the time he preached the gospel to the Corinthians. During his abode with them, Aquila and Priscilla, no doubt, gave the apostle a full account of the state of the church at Rome, before its dispersion: and, among other things, told him, that the unbelieving Romans, following the Greeks, affirmed the light of natural reason to have been from the beginning a sufficient guide to mankind in matters of religion: that, being great admirers of the Greeks, they considered their philosophy as the perfection of human reason, and extolled it as preferable to the gospel, which they scrupled not to pronounce mere foolishness: that, on the other hand, the unbelieving Jews, no less prejudiced in favour of the law of Moses, affirmed, it was the only religion in which men could be saved; and condemned the gospel as a detestable *heresy*, because it did not adopt the sacrifices, purifications, and other rites enjoined by Moses.—They farther told the apostle, that many, even of the converted Jews, extolled the institutions of Moses, as more effectual for the salvation of sinners than the gospel; and, in that persuasion, pressed the Gentiles to join the law with the gospel, that, by its sacrifices and purifications, the gospel might be rendered a complete form of religion: that the Gentile converts, who knew their freedom from the law of Moses, despised their Judaizing brethren as

superstitious bigots, while the others regarded them as *profane*, for neglecting institutions which they esteemed sacred: that those who possessed spiritual gifts, had occasioned great disturbance in the church, each extolling his own gifts, and striving to exercise them in the public assemblies, without giving place to others: *Lastly*, that some, both of the Jewish and Gentile believers, reckoning it disgraceful to obey constitutions made by *idolaters*, had, in several instances, contemned the wholesome laws of the state, and were in danger of being punished as evil doers, to the great scandal of the Christian name.

As the apostle had not been in Rome, when he wrote this epistle, some persons, well acquainted with the affairs of the church there, must have made him acquainted with all the particulars above mentioned. For his letter to the Romans was evidently framed with a view to these things. If so, who more likely to give the information, than Aquila and Priscilla, with whom the apostle lodged so long? And though the Roman brethren were then dispersed, consequently the apostle had no opportunity of writing to them as a church; yet the disorders which prevailed among them, having made a deep impression on his spirit, we may suppose he resolved to embrace the first opportunity of remedying them. Accordingly, during his second visit to the Corinthians, having heard that the church was re-established at Rome, St Paul wrote to the Romans this excellent and learned letter, which bears their name; wherein, at great length, he discoursed of the justification of sinners; answered the objections made to the gospel doctrine of justification; proved from Moses and the prophets the calling of the Gentiles, the rejection of the Jews, and their future restoration; and gave the Roman brethren many precepts and exhortations, suited to their character and circumstances.

From the pains which the apostle took in this letter, to prove that no Gentile can be justified by the law of nature, nor Jew by the law of Moses, and from his explaining in it all the divine dispensations respecting religion, as well as from what he says, chap. i. 7. 13, 14, 15. it is reasonable to think it was designed for the unbelieving Jews and Gentiles at Rome, as well as for the brethren; who therefore would shew the copies which they took of it to their unbelieving acquaintance. And inasmuch as the apostle professed to derive his views of the matters contained in this letter, from the former revelations, and from inspiration, it certainly merited the attention of every unbeliever to whom it was shown, whether he were a Jewish scribe, or a heathen philosopher, or a Roman magistrate, or one of the people; some of whom, I make no doubt, read it. And though,

by

by reading it, they may not have been persuaded to embrace the gospel immediately, the candid and intelligent, by seriously weighing the things written in it, must have received such instruction in the principles and duties of natural religion, as could hardly fail to lead them to see the absurdity of the commonly received idolatry; which was one good step towards their conversion.—To conclude: as in this learned letter, the principal objections, by which Jews and Deists have all along impugned the gospel, are introduced and answered, it is a writing which the adversaries of revelation, who pretend to oppose it on rational principles, ought to peruse with attention and candour.

The commentators observe, that although the apostle, in the inscription of this letter, hath asserted his *apostolical authority*, to make the Romans sensible, that the things written in it were dictated to him by the Spirit; yet, as he was personally unknown to the greatest part of them, he does not teach, exhort, and rebuke them with that authority which he uses in his letters to the churches of his own planting, but he writes to them in a mild and condescending manner, in order to gain their affection.

Sect. IV. *Of the Time and Place of writing the Epistle to the Romans.*

The first time Paul visited Corinth, he found Aquila and Priscilla, *lately come from Italy*, in consequence of Claudius's edict, (Acts xviii. 2.) which was published in the eleventh year of his reign, answering to *A. D.* 51. (See Pref. 1 Cor. sect. 1.) Probably the apostle arrived at Corinth in the summer of that year. And as he abode there more than eighteen months, before he set out for Syria, (Acts xviii. 18.) he must have left Corinth in the spring of *A. D.* 53.—In his voyage to Syria, the apostle touched at Ephesus, then sailed straight to Cesarea. From Cesarea he went to Jerusalem, and after that to Antioch. And *having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples*, Acts xviii. 21, 22, 23. Then *passing through the upper coasts, he came to Ephesus*, Acts xix. 1. His voyage from Corinth to Cesarea, and his journey through the countries just now mentioned, may have been performed in a year and ten months. Wherefore, if he sailed from Corinth in February 53, he may have come to Ephesus in the end of the year 54. And seeing he abode at Ephesus about three years, (Acts xx. 31.) before he went into Macedonia, his arrival in Macedonia (Acts xx. 1.) must have happened in the year 57. At this time the apostle went over all these parts, and gave them much exhortation

hortation, before he went into Greece, Acts xx. 2. Probably this was the time he preached the gospel in the borders of Illyricum, Rom. xv. 19. And as these transactions would take up the summer of the year 57, we cannot suppose he came into Greece sooner than in the Autumn of that year. The purpose of his journey into Greece, was to receive the collections which the churches of Achaia had made for the saints in Judea, 2 Cor. ix. 3—5. Having therefore abode three months in Greece, (Acts xx. 3.) he departed with the collections early in the year 58.—The time of the apostle's departure from Greece with the collections, being thus fixed, there can be no doubt concerning the date of his epistle to the Romans; for he told them he was going to Jerusalem, when he wrote it, Rom. xv. 25. *But now I go to Jerusalem, ministering to the saints.* Wherefore the epistle to the Romans was written at Corinth, as we shall see immediately, in the end of *A. D.* 57, or in the beginning of *A. D.* 58, full seven years after the Jews and Christians were banished from Rome by Claudius, and about three years after their return. For Claudius dying in the year 54, his edict terminated with his life; and not being renewed by his successor, the Jews and Christians came back to Rome in such numbers, that, in the third year of the emperor Nero, when the apostle wrote this letter, the Roman church had acquired its former celebrity. To conclude: The circumstances, by which the date of the epistle to the Romans is fixed, are so well ascertained, that learned men are nearly agreed in their opinion upon the point: some, with Pearson, dating it at Corinth, in the year 57; others, with Lardner, in the beginning of 58; and others, with Mill, in 58, without determining the time of the year.

The salutations from *Gaius*, or *Caius*, the apostle's host, and from *Erastus*, the chamberlain of the city, Rom. xvi. 23. are additional proofs, that this epistle was written at Corinth. For that Gaius lived there, seems plain from 1 Cor. i. 14. as did Erastus likewise, 2 Tim. ii. 14. Besides, Phœbe, a deaconess of the church at Cenchrea, the eastern part of Corinth, having been the bearer of this letter, Corinth, by that circumstance also, is so plainly pointed out as the place where it was written, that there was no occasion for the apostle to be more particular.

ROMANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

THE unbelieving Jews having violently opposed the gospel, because it was preached to the uncircumcised Gentiles, and because *Jesus*, whom the Christians called *the Christ*, was not such an one as they expected, the apostle, in the inscription of this epistle, affirmed that the gospel was preached to the Gentiles, in fulfilment of God's promise made by the prophets in the scriptures, ver. 1, 2.—And that Jesus, whom the apostles called *the Christ*, was, as to his flesh, sprung of the seed of David, ver. 3.—But as to his divine nature, he was, with the greatest power of evidence, declared to be the Son of God, by his resurrection, ver. 4.—And because Paul was personally unknown to most of the Christians in Rome, he assured them that he was made an apostle by Christ himself, for the purpose of preaching the gospel to the Gentiles, ver. 5. :—of which class of men, most of the inhabitants of Rome were, ver. 6.—He was therefore authorised to write this letter to the whole inhabitants of Rome. So many particulars crowded into the inscription, hath made it uncommonly long. But they are placed with great judgment, in the very entrance, because they are the foundations, on which the whole scheme of doctrine contained in the epistle, is built.

Because it might seem strange, that Paul, the apostle of the Gentiles, had not hitherto visited Rome, the most noted Gentile city in the world, he assured the Romans he had often purposed to come to them, but had hitherto been hindered, ver. 13, 14.—However he was still willing to preach the gospel in Rome, ver. 15. ;—being neither afraid, nor ashamed, to preach it in that great and learned city ; because it reveals the powerful method which God hath devised for bestowing salvation on every one who believeth ; on the *Jew* first, to whom it was to be first preached, and also on the *Greek*, ver. 16.—In this account of the gospel, the apostle insinuated, that no Jew could be saved by the law of Moses, nor any Gentile by the law of nature. For, if the Jews could have been saved by the one law, and the Greeks by the other, the gospel, instead of being the *power of God for salvation to every one who believeth*, would have been a needless dispensation ; and the apostle ought to have been ashamed of it, as altogether superfluous.

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To prove that the gospel is *the power of God for salvation to every one who believeth*, the apostle first of all observes, that *therein the righteousness of God by faith is revealed*; in the gospel, the righteousness which God will accept and reward, is revealed to be a righteousness, not of *works*, but *of faith*. And this being the only righteousness of which sinners are capable, the gospel which discovers its acceptableness to God, and the method in which it may be attained, is, without doubt, the power of God for salvation, to all who believe, ver. 17. Here an essential defect, both in the *law of Moses*, and in the *law of nature*, is tacitly insinuated. Neither the one law, nor the other, reveals God's intention of accepting and rewarding any righteousness, but that of a perfect obedience.—*Secondly*, To prove that the gospel alone is *the power of God for Salvation*, the apostle observes, that both in the law of nature, and the law of Moses, *the wrath of God is revealed from heaven*, &c. That is, these laws, instead of granting pardon to sinners, subject them to punishment, however penitent they may be; consequently, these laws are not the power of God for salvation, to any one. But the gospel, which promises pardon and eternal life, is the effectual means of saving sinners. In short, any hope of mercy sinners entertain, must be derived from revelation alone, ver. 18. And in regard the apostle wrote this epistle to the Romans for the purpose of explaining and proving these important truths, the declaration of them, contained in verses 16, 17, 18. may be considered as the *propostiion of the subjects* to be handled in this epistle.

Accordingly, to shew that no person, living under the law of nature, has any hope of salvation given him by that law, the apostle begins with proving, that, instead of possessing that perfect holiness, which is required by the law of nature, in order to salvation, all are guilty before God, and doomed by that law to punishment. To illustrate this proposition, St Paul took the *Greeks* for an example; because, having carried the powers of reason to the highest pitch, their philosophy might be considered as the perfection both of the light and of the law of nature; consequently, among them, if any where, all the knowledge of God, and of the method of salvation, discoverable by the light of nature, and all the purity of manners, which men can attain by their own powers, ought to have been found. Nevertheless that people, so intelligent in other matters, were in religion foolish to the last degree, and in morals debauched beyond belief. For notwithstanding the knowledge of the being and perfections of the one true God subsisted among them, in the most early ages, ver. 19.—being understood by the works of creation, ver. 20.—their legislators, philosophers, and priests, unrighteously holding the truth concerning God in confinement

confinement, did not glorify him as God, by discovering him to the common people, and making him the object of their worship: But, through their own foolish reasonings, fancying *polytheism and idolatry* more proper for the vulgar than the worship of the one true God, they themselves at length lost the knowledge of God to such a degree, that their own heart was darkened, ver. 21.—Thus the wise men among the Greeks became fools in matters of religion, and were guilty of the greatest injustice, both towards *God* and *men*, ver. 22.—For, by their public institutions, they changed the glory of the uncorruptible God, into an image of corruptible man, and of birds, &c. which they held up to the people as objects of worship. And by their own example, as well as by the laws which they enacted, they led the people to worship these idols, with the most impure and detestable rites, ver. 23.—For which crime, God permitted those pretended wise men, who had so exceedingly *dishonoured* him, to *dishonour* themselves with the most brutish carnality; of which the apostle gives a particular description, ver. 24—26: and observes, that those proud legislators and philosophers, who thought they had discovered the highest wisdom, in their religious and political institutions, thus received in themselves the recompence of their error that was meet, ver. 27.—So that the abominable uncleanness, which was avowedly practised by the Greeks, and which was authorised by their public institutions, as well as by the example of their great men, was both the natural effect, and the just punishment of that idolatry, which, in every state, was established as the *national religion*.—Farther, because the *Grecian legislators* did not approve of the true knowledge of God as fit for the people, the great men, as well as the vulgar whom they deceived, lost all sense of right and wrong, in their behaviour towards one another, ver. 28.—most of them being filled with all manner of injustice, fornication, wickedness, *&c.* ver. 29—31. Nay, although by the law of God written on their hearts, they knew that those who commit such crimes, are worthy of death, to such a degree did they carry their profligacy, that they not only committed these sins themselves, but encouraged the common people to commit them, by the pleasure with which they beheld their debaucheries in the temples, and their revellings on the festivals of their gods, ver. 32.

Such is the apostle Paul's account of the manners of the Greeks: from which it appears, that their boasted philosophy, notwithstanding it enabled them to form excellent plans of civil government, whereby the people were inspired with the love of their country, and good laws for maintaining the peace of society, it proved utterly ineffectual for giving the legislators the knowledge of salvation, and for leading them to establish

a right public religion: defects which entirely destroyed any influence which their political institutions might otherwise have had, in aiding the people to maintain a proper moral conduct. In short, the vicious characters of the false gods, whom the legislators held up to the people as objects of their worship, and the impure rites with which they appointed them to be worshipped, corrupted the morals of the people to such a degree, that the Greeks became the most debauched of mankind, and thereby lost all claim to the favour of God. But if this was the case with the most intelligent, most civilized, and most accomplished heathen nations, under the tuition of their boasted philosophy, it will easily be admitted, that the light of nature, among the barbarous nations, could have no greater efficacy in leading them to the worship of the true God, and in giving them the knowledge of the method of salvation. The most civilized heathen nations, therefore, equally with the most barbarous, having, under the guidance of the light of nature, lost the knowledge of God, and become utterly corrupted in their morals, it is evident, that none of them could have any hope of a future life from the law of nature, which condemns all to death without mercy, who do not give a sinless obedience to its precepts. Wherefore, both for the knowledge of the method of salvation, and for salvation itself, the Greeks were obliged to have recourse to the gospel; which teaches, that because all have sinned, and are incapable of perfect obedience, God hath appointed for their salvation, *a righteousness without law*; that is, a righteousness which does not consist in perfect obedience to any law whatever, even *the righteousness of faith*, that being the only righteousness attainable by sinners; and at the same time declares, that God will accept and reward that kind of righteousness through Christ, as if it were a perfect righteousness.—These inferences, indeed, the apostle hath not drawn in this part of his letter, because he intended to produce them, (chap. iii. 20. 23. 28.) as general conclusions concerning all mankind, after having proved the insufficiency of the law of Moses, for justifying the Jews. Yet it was fit to mention them here, that the reader might have a complete view of the apostle's argument.

I shall finish this illustration with the following remarks.

1. The picture which the apostle hath drawn of the manners of the Greeks, is by no means aggravated. The intercourse which he had with the philosophers, and more especially with his own disciple, Dionysius the Areopagite, enabled him to form a just judgment of the learning and religion of that celebrated people: as his long residence in Athens, Corinth, and other Greek cities, made him perfectly acquainted with their manners. But though his description is not exaggerated, we must

must remember that it does not extend to every individual. It is an image of the manners of the *Greek nations* in general, or rather of such of them as were in the higher ranks of life. I call the reader's attention to this remark, because the apostle himself supposes, in the second chapter, that the Gentiles, who have not the benefit of revelation, may attain that faith and holiness which is necessary to justification: in which case he assures us, that they shall be rewarded with glory and peace. Besides, it is well known, that, in every Gentile nation, there were always many who believed in the one true God, and who, in the persuasion that he is, and that he is the rewarder of them who diligently seek him, were anxious to know and do his will; and who being instructed and strengthened by God, behaved in such a manner as to be acceptable to him.

2. My second remark is, That although the revelation of the wrath of God from heaven, against all ungodliness and unrighteousness of men, mentioned by the apostle, Rom. i. 18. certainly implies, that no sinner can have any hope of salvation from the law of nature, it does not follow, that the pious heathens had no hope of salvation. The heathens in general believed their deities placable, and, in that persuasion, offered to them propitiatory sacrifices, and expected to be pardoned and blessed by them, even in a future state (See Guardian, No. 27.): nay, many of them believed they were to re-animate their bodies. But these hopes they did not derive from the law or light of nature, but from the promise which God made to the first parents of mankind. For that promise being handed down by tradition to Noah, and his sons, they communicated the knowledge thereof, together with the use of sacrifice, to all their descendants. So that the hope of pardon and immortality, which the pious heathens entertained, was the very hope which the gospel hath more clearly brought to light, and was derived from the same source, *namely*, from divine revelation. Withal, being agreeable to the natural wishes of mankind, and the only remedy for their greatest fears, these circumstances contributed to preserve it in the world.—Since then, the hope of pardon and of a future state, which the heathens entertained, was derived, not from the light of nature, but from the primitive revelations, the apostle's reasoning in this chapter is perfectly just, and his conclusion stands firm; *namely*, that the light and law of nature hold out no method in which a sinner can be saved, and that it is the gospel alone which hath brought the important secret to light, by explaining and enlarging the primitive revelations, and by teaching in the clearest manner, that God will accept men's faith for righteousness, and, at the judgment, reward it as if it were

were a perfect righteousness, on account of the obedience of Jesus Christ.

3. My third remark is, That the description which the apostle hath given of the national manners of the Greeks, however disgraceful to human nature, being perfectly true, merits attention; because it is a complete confutation of those who contend, that natural reason hath always been sufficient to lead mankind to just notions in religion, and to a proper moral conduct. For after the weakness of human reason, in matters of religion and morality, hath been so clearly demonstrated by experience in the case of the Greeks, who, of all mankind, were the most distinguished for their intellectual endowments, the futile pretence of the sufficiency of the light of nature, set up by modern infidels, for the purpose of rendering revelation needless, should be rejected with the contempt due to so gross a falsehood. And all who are acquainted with the actual state of the world under the guidance of the light of nature, ought thankfully to embrace the instruction contained in the gospel, as the most effectual means of training ignorant sinful creatures to virtue; and should humbly submit to the method of salvation by Christ, therein revealed, as of divine appointment, and as the only method in which sinners can be saved.

PREMONITION TO THE READER.

SOME perhaps may be of opinion, that to have done justice to the following translation of the *apostolical epistles*, the author, as often as it differs from the common version, should have shewn the import and propriety of these differences, with the reasons on which they are founded, especially when they are of the minute kind; because negligent readers, fancying differences of that sort of little moment, and not attending to those which are of greater magnitude, are apt to conclude, that the translation, now submitted to the public, differs so little from the one in common use, that it might have been spared. But nothing can be worse founded than such a conclusion. Persons who are judges of language, know, that the alteration of a single word in a sentence, and even a different pointing, will change its meaning entirely; as was shewn by some examples in the Gen. Pref. But to have illustrated in the same manner all the alterations and corrections which the author hath introduced into his translation would have swelled the work to an enormous size. And therefore, to shew in what particulars this differs from the common version of the epistles, the author hath contented himself, as has been observed, with printing

printing what is different in Italic characters, and hath left it for the most part to the reader's own sagacity, not only to judge of the propriety of his corrections, but to investigate the reasons by which they are supported.

Yet to prevent cursory readers from disregarding this translation of the epistles, merely because a number of the corrections which it offers, are of the minute kind, the author will here compare one of its chapters only with the common English version of the same chapter, and will shew, that even by the slightest alterations, when made agreeably to the original, such a change in the sense is sometimes produced, as throws great light on the sentiments and reasonings of the inspired writers. The chapter chosen for comparing the two translations, shall be the first of the epistle to the Romans; not because the alterations introduced into the new translation of that chapter, are either of greater magnitude, or more in number, or of higher importance than those in the other chapters of the epistle, (for in reality, they are fewer, more minute, and of less importance,) but because the reader will naturally fix his eye on that chapter first, from its presenting itself first to his view.

Rom. i. 3. *Who was made of the seed of David according to the flesh.* This leads the reader to think of the formation of our Lord's body. Whereas the apostle's meaning is, that with respect to his flesh he was descended from David, and that by a female. In the new translation, these ideas are suggested, by substituting the word *born* (which is one of the literal significations of γενομενου) in place of the word *made*, in this manner: *Who was born of the seed of David, with respect to the flesh.*

Ver. 4. *Was declared to be the Son of God with power, by the resurrection from the dead.* This implies that Jesus was declared to be the Son of God, by his raising other persons from the dead. But as Jesus himself often appealed to his own resurrection in proof of his being the Son of God, the phrase εξ αναστασεως νεκρων is undoubtedly an ellipsis, in which two words are omitted. One of them is supplied by our translators, namely, the word *from:* the other word *his* is supplied in the new translation, which runs thus: *Declared the Son of God by* his *resurrection* from *the dead.* The meaning is, that Jesus was declared the Son of God by his own resurrection, and not by raising others from the dead.

Ver. 5. *By whom we have received grace and apostleship, for obedience to the faith among all nations for his name.* This rendering, besides being inelegant, is faulty in two particulars. For *first*, Paul did not receive his apostleship *by* Christ; that is, from God by the intervention of Christ, but *from* Christ himself,

self, as holding the right originally of making an apostle. *Secondly*, ὑπακοην της πιστεως does not signify *obedience to the faith*, but *the obedience of faith*. In the new translation these faults are thus corrected. *From whom we have received grace and apostleship, in order to the obedience of faith among all the Gentiles, on account of his name.* The apostle received his office from Christ himself, that by preaching him every where as the Son of God, and Saviour of the world, he might produce the obedience of faith among all the Gentiles, on account of his dignity and authority as the Son of God.

Ver. 9. *Without ceasing making mention of you always in my prayers*, is a tautology, which, in the new translation, is avoided, by joining the clause, *always in the prayers*, with the word *requesting* in the beginning of ver. 10. with which it stands connected in the Greek.

Ver. 12. Τουτο δε εστι, *that is to say.* According to this translation, ver. 12. is an explication of ver. 11. But every reader must be sensible, that the things contained in the two verses are entirely different. Wherefore τουτο δε εστι should not be translated, *that is to say*, as in our bible, where δε is neglected as an expletive, and the words *to say*, are supplied but the verse should be supplied and translated in the following manner. *And this is* proposed, "that I may be comforted together with you, by the mutual faith of you and me."

Ver. 15. *So, as much as in me is, I am ready to preach the gospel to you that are in Rome also.* The new translation of this verse is more perspicuous and emphatical. *Therefore*, (namely because I am a debtor, &c.) "I am willing, according to my ability, to preach the gospel even to you who are in Rome." For to hinder the Romans from suspecting that the apostle had hitherto avoided coming to Rome, because he was afraid to preach the gospel to such a learned and intelligent people, he told them, that notwithstanding their great learning, he was willing to preach the gospel even to them. And, to shew that this is his meaning, he added, ver. 16. "For I am not ashamed of the gospel of Christ, &c."

Ver. 17. *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. The righteousness of God revealed from faith to faith*, is an assemblage of words, to which no distinct meaning can be affixed. But the original rightly construed, gives the following clear literal sense. "The righteousness of God by faith, is revealed in it, in order to faith." The apostle was not ashamed of the gospel, because a righteousness of God's appointment, to be obtained by faith, is revealed in it, in order to produce faith in them to whom it is preached. The latter clause, *as it is written, the just shall live by faith*, were better translated, *The just by faith, shall live.*

live. For although in the Hebrew it is, *The just shall live by his faith,* the copy of Habakkuk's prophecy, from which the LXX took their translation, and the apostle his quotation, certainly wanted the pronoun *his.* Besides, as the apostle's design in making this quotation, was to prove that Habakkuk wrote concerning a righteousness by faith, either the most ancient and best copies of his prophecy wanted the pronoun, or the passage must be construed and translated thus: *The just by his faith,* the man who is just by his faith, *shall live.* For otherwise translated, this quotation is no proof of the apostle's assertion, that Habakkuk hath written of a righteousness by faith.

Ver. 19. *That which may be known of God is manifest in them.* According to this translation, the apostle's meaning is, That the knowledge of God, attainable by the light of nature, was manifest in the minds of the Grecian philosophers. But to say, that knowledge is manifest in any one's mind, merely because it exists there, is very improper. Knowledge in the mind cannot be manifest, except it be shewn either by words, or by actions. That the heathen philosophers did not manifest the existence of the knowledge of God in their minds by their actions, is plain from their public institutions of religion, in which they shewed the grossest ignorance of God. As little did they manifest that knowledge, in their discourses to the common people; they rather unrighteously concealed it from them, as the apostle affirms, ver. 18. By their writings only, they manifested their knowledge of God to the few who could read them. This therefore being the apostle's meaning, to express it, the word εν, instead of being translated *in,* as in our bible, ought to have been translated *among,* as in the new translation. "That which may be known of God, is manifest among them, for God hath manifested it to them."

Ver. 20. *For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, so that they are without excuse.* The phrase, *from the creation of the world,* is ambiguous: for it may signify either, *by* the creation of the world, or *since* the creation of the world. The latter is the apostle's meaning; "because clearly seen by the creation of the world," is precisely the same in sense with the clause which follows it; namely, "being understood by the things that are made;" which thus becomes a tautology. But, both the ambiguity and the tautology will be removed, if the preposition απο is translated *since,* as it is Luke ii. 36. thus: "His invisible things, even his eternal power and Godhead, απο, since the creation of the world, are clearly seen, being understood by the things that are made; so that they are inexcusable, &c."

Ver.

Ver. 21. "Because that when they knew God, they glorified him not as God, neither were thankful." The apostle's meaning is not that "at what time they knew God, they glorified him not, &c." but that "although the legislators and philosophers knew the true God," they neither glorified him as God, by making him the object of the people's worship, nor appointed any public thanksgivings to be offered to him, as the author of all the good things mankind enjoy. These ideas the common translation does not express distinctly: but in the new version, they are suggested with sufficient plainness, by rendering the words η ευχαριστησαν literally, *neither gave him thanks;* and by giving the participle γνοντες its adversative sense, thus: "Because although they knew God, they did not glorify him as God, neither gave him thanks, but became foolish by their own reasonings:" those reasonings, by which they pretended to justify polytheism and idolatry, as the most proper religion for the vulgar.

Ver. 32. "Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but take pleasure in them that do them." The new translation of this verse is more accurate and emphatical. "Who though they knew, το δικαιωμα, the law of God, that they who practice such things are worthy of death, not only do them, but even are well pleased with those who practise them." The heathen legislators, instead of punishing, were well pleased with their people, when they practised the enormities mentioned in the preceding part of this chapter.

There are other variations in the new translation of this chapter, by which it is brought more close to the original than the version in common use: but it is needless to mention them, as the examples produced may suffice to shew, that even the smallest alterations in the translation, when conformable to the original, make a great change in the meaning of the passages. It is of more importance to observe, that from the above examples, the reader may justly conclude, that the minute alterations in the other chapters of the Romans have the same effect, as they likewise have in all the chapters of the other epistles, where they are introduced; consequently, that they should not be passed over slightly, but considered with attention, that their importance may be understood. It is necessary also to observe, that notwithstanding so much has been said to shew the value of these minute alterations, the reader must not therefrom conclude, that all, or even the greatest part of the alterations in this translation, are of the minute kind. In every epistle, there are many of much greater magnitude, than those in the first chapter to the Romans. But there is no occasion

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to shew this by examples. They will strike the reader at first sight. Neither is it necessary here to point out, in what respects they alter the meaning of the passages where they are introduced. In the notes, the propriety of many of them is sufficiently illustrated: and for the rest, they will recommend themselves to the learned by their exact agreement with the original.

By this time, the reader no doubt understands, that the *alterations* and *corrections*, concerning which so much hath been said in this premonition, are those which, in the following translation, are made on the English version commonly used. But the principles on which these alterations are founded, having been explained at great length in different parts of the General Preface, no farther information concerning them is requisite, except to put the reader in mind, that they consist in the following particulars. 1. In substituting modern English words and phrases in place of such as are now become obsolete. —2. In correcting the language of the common version, where it is ungrammatical.—3. In rejecting ambiguous expressions, of which there are many in our English bible.—4. In placing the words of the translation in the order which the corresponding words hold in the original, as often as either the meaning, or the perspicuity of any passage depends on that order.—5. In supplying the elliptical expressions properly: and for the most part, either from what goes before, or from what follows in the text.—6. In excluding all such words and clauses as have been added by our translators unnecessarily. Of this kind, there are a number in their version, which hurt the sense.—7. In accurately marking those words, which in the common translation are added to the text, without being marked as added; but which being retained in this, as necessary to complete the sense, it was fit to distinguish them from the original words, that the reader may judge of their propriety.—8. In rightly construing the Greek text, where it requires to be construed; and in translating the passages according to that right construction.—9. In translating the Greek words and phrases according to their true literal meaning, both where they have been mistranslated, and where they have been paraphrased: because, in general, the literal will be found to agree better with the context, and to be more emphatical and beautiful, than any free translation whatever.—10. In not varying the translation of the same words and phrases in the same sentence, unless they are evidently used in different senses: a rule which our translators have often transgressed, to the darkening of the meaning of many passages.—11. In altering the pointing of some sentences, for the purpose of rendering their meaning more consonant

to the context.—12. In translating the Greek particles properly, according to that variety of meaning, in which they are used by the sacred writers.

The corrections comprehended under this last class, are so numerous, and, though minute, make such a change in the sense of the apostolical writings, that any version, in which the Greek particles are properly translated, may well be accounted *new*. For it is certain, as was observed before, from B. Lowth, that upon the right rendering of the connective parts of sentences, depends the relation which the different members of the discourse have to each other: and that by the mutual relation of these members, the train of thought, the course of reasoning, and the whole progress of the mind in continued discourse are laid open. Accordingly it will be found, that, in the following translation, the scheme of the apostle's reasoning is oftentimes entirely changed, from what it appears to be in the common version, merely by giving the particles their proper signification. But if the alterations comprehended under one class only, make such a change in the train of the apostle's reasonings, as to entitle this to the appellation of a *new translation*, the numerous corrections comprehended under the other classes, must set it at a still greater distance from the common version, and fully justify the author in calling it *A new translation from the original, of all the apostolical epistles.*

It only remains to request the learned reader, to examine the *translation* of the epistles, the *commentary*, and the *notes*, all now submitted to the public, by the principles laid down in the General Preface; and to judge of the whole with that candour, which is due to an attempt sincerely meant to exhibit the divinely inspired writings, in the genuine simplicity of their meaning, that, being rightly understood, they may not be applied, as they sometimes have been, for supporting opinions destructive of piety and morality.

N. B. The NUMBERS *in the new translation, following the Greek words, mark the paragraphs of Essay* IV. *where the translation of the word is supported by proper proofs.*

NEW TRANSLATION.	COMMENTARY.
CHAP. I.—1. Paul, a servant [1] of Jesus Christ, *a called* [2] *apostle*, separated [3] *to* the gospel of God, [4]	CHAP. I. 1. *Paul a servant of Jesus Christ*, and *an apostle called* expressly as the other apostles were, and *separated* by him *to* preach *the good news from God.*

Ver. 1.—1. *Paul, a servant.* The original word δουλος, properly signifies *a slave.* Here it is a name of honour. For in the east, the chief ministers of kings were called δουλοι, *slaves.* In this sense, Moses is called δουλος θεου, *the slave*, or *servant* of God, Josh. i. 1. This honourable

2. Which *he promised before*, by his prophets, in the holy scriptures, [1]

3. Concerning his *Son*, [1] *who was born* of the seed of David *with respect* to the flesh, [2]

2 *Which he promised before by his prophets in the holy scriptures*, should be preached to the Gentiles,

3 *Concerning* the coming of *his Son* to save the world, *who*, as it was foretold *was born of a woman descended from David*, the king of Israel, *with respect to his flesh*,

honourable name, therefore, denotes the high authority which Paul possessed in the kingdom of Christ, as one of his chief ministers.

2. *A called apostle.* The name *apostle* was given to different orders of men, Rom. xvi. 7. note 4. But in its highest sense, it was appropriated to the *twelve*, whom Christ appointed to be with him, Mark iii. 14. and whom, after his resurrection, he sent forth to preach the gospel. See Prel. Ess.

3. *Separated unto the gospel of God.* We are told, Acts xiii. 2. That *the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them.* But this being nothing but a separation of Paul, from the teachers at Antioch, to go and preach to the Gentiles, the higher separation, mentioned Gal. i. 15. is here meant.

4. *Gospel of God.* See ver. 15. note. The gospel is said to be *God's*, because it is good news from God; than which a greater commendation of the gospel cannot be conceived.

Ver. 2. *Which he promised before by his prophets*, &c. The promise in the scriptures, that the gospel should be preached to the Gentiles, is taken notice of by the apostle, to convince the unbelieving Jews, that in preaching to the Gentiles, Paul did not contradict, but fulfil the ancient revelations.

Ver. 3.—1. *Concerning his Son. The gospel* is good news from God, concerning the coming of his Son to save the world. Wherefore the Son of God is the subject of the gospel, as well as its author.

2. *Who was born of the seed of David, with respect to the flesh.* Σαρξ, *flesh*, sometimes denotes the human body, 1 Cor. vii. 28. sometimes the human mind, Rom. vii. 19. 2 Cor. vii. 7. and sometimes the whole man, John iii. 6.—Here being opposed to *the spirit of holiness*, it signifies our Lord's body. For, it cannot be thought, that he derived his human soul from his mother, because that would imply the divisibility of the soul of the parent. Beza, in his note on this verse, supposing that the word γενομενος denotes the formation of our Lord's body, says, the Holy Ghost took of the substance of Mary's body, and formed it into a body for our Lord. He adds, that the ancients urged this text against Valentinus, Marcion, and the rest; some of whom affirmed, that our Lord's body was only imaginary; others, that it was formed of celestial matter, and sent into the body of his mother from heaven. But although the apostle, in this place, speaks only of our Lord's body, it does not follow, that he had nothing of the human nature but a body. The passages

4 *But was declared the Son of God, with* great *power* of evidence, *with respect to his holy spiritual nature, by his resurrection from the dead,* after he had been crucified by the Jewish rulers for calling himself the Son of God, *even Jesus Christ our Lord.*

5 *From whom,* since his resurrection, *I have received miraculous powers and apostleship, in order that* through my preaching him as the Son of God, *the obedience of faith* may be given to him, *among all the Gentiles, on account of his being the Son of God.*

6 *Among the number of which* Gentiles *are also ye the called* disciples *of Jesus Christ.*

4. *BUT was declared* [1] the Son of God with power, [2] *with respect to* the spirit of holiness, by *HIS* resurrection *FROM* the dead [3]: *EVEN Jesus Christ our Lord.*

5. (Δι' 121.) *From* whom we have received grace, and apostleship, [1] *in order to the obedience of faith* [2] *among all the Gentiles,* (ὑπερ) *on account of* his name; [3]

6 Among whom, *are also ye,* the called of Jesus Christ:

in which he is called a *man,* and *the man Jesus Christ,* and *our brother,* and in which his sufferings are described, imply that he had a real human soul also.

Ver. 4.—1. *Declared* ὁρισθεντος. The original word signifies to fix the boundaries of a thing, consequently to make it appear what it is.

2. *With power.* Locke understands this of the miraculous power, described Eph. i. 19, 20. whereby Jesus was raised from the dead. I rather think *power* denotes the strength of the evidence by which he was demonstrated to be the Son of God.

3. *By his resurrection from the dead.* Here I have supplied the pronoun *his,* because the scope of the reasoning requires it to be supplied.—Jesus being put to death as a blasphemer, for calling himself *Christ the Son of the blessed,* God would not have raised him from the dead, if he had been an impostor, especially as he had often foretold his own resurrection, and appealed to it as a proof of his being the Son of God, John ii. 19. His resurrection therefore was a public testimony, borne by God himself, to the the truth of our Lord's pretensions, which put the matter beyond all doubt. See Heb. i. 5. note 1.

Ver. 5. 1. *From whom we have received grace and apostleship.* That is, *the grace or favour of apostleship.* See Gal. ii. 9. Eph. iii. 2. where the apostolic office is styled *grace.* Or, if *grace and apostleship* are taken separately, *apostleship* may signify the office, and *grace* the supernatural endowments bestowed on Paul, to fit him for that office.

2. *In order to the obedience of faith.* Either *obedience* from a principle of faith, or *faith* itself, called *obedience* simply, chap. xvi. 19.

3. *On account of his name. Name* here signifies the character of Christ, as the Son of God and Saviour of the world. This *name,* Paul was appointed *to bear,* or publish *before the Gentiles, and kings,*

and

7 To all *who are* in Rome, [1] *to the beloved* of God, *to the called*, [2] *to the saints*; grace *BE* to you, [3] and peace [4] from God our Father, and the Lord Jesus Christ.

7 Being thus commissioned, I write this letter *to all who are in Rome*; and more especially *to those who are the beloved of God*, on account of their faith, *to the called* seed of Abraham, *to the saints* by profession. *May grace be multiplied to you, and peace from God our Father, and from the Lord Jesus Christ.*

and the children of Israel. Acts ix. 15. And it is on account of this *name*, or character, that all men are bound to obey him.

Ver. 7.—1. *Unto all who are in Rome.* This epistle being written to persuade the unbelieving Jews and Gentiles to embrace the gospel, as exhibiting the only effectual method of salvation, it was fitly addressed to the whole inhabitants of Rome, to the heathens, as well as to the Jews and Christians. See ver. 13, 14, 15.

2. *To the beloved of God, to the called* (see Rom. ix. 7. note,) *to the saints.* See Ess. iv. 48. These are the honourable appellations which God anciently gave to the Jewish nation, as his people and church. But they now belonged to the disciples of Christ, as the visible church of God, substituted in place of the Jews. By these honourable appellations, therefore, the Christians at Rome were distinguished from the idolatrous inhabitants of the city, and from the unbelieving Jews; the whole being comprehended in the general description, *All who are in Rome.*

3. *Grace to you.* In the apostolic benedictions, *grace* signifies the influences and fruits of the Spirit, the favour and protection of God, the pardon of sin, the enjoyment of eternal life; all which are called *grace*, because they are gratuitously bestowed by God.

4. *And peace.* The usual salutation among the easterns was, *Peace be to you*, by which they meant every kind of worldly felicity. But in Paul's writings, *peace* signifies that satisfaction which results from being in friendship with God. Thus Rom. v. 1. *Being justified by faith, we have peace with God.* It also signifies the happiness of heaven, called, Philip. iv. 7. *The peace of God, which passeth all comprehension.* In this sense, I think, it is used in the apostolic benedictions, and Rom. ii. 9.—Because most of the Roman brethren were unacquainted with Paul, he judged it necessary, in the inscription of his letter, to assure them that he was an apostle called by Jesus Christ himself, and that he was separated to preach the gospel to the Gentiles, in fulfilment of the promises which God had made by the prophets in the scriptures, that the gospel should be preached to them. These circumstances he mentioned, to remove the prejudices of the believing, as well as of the unbelieving Jews, who he knew were displeased with him for preaching the gospel to the Gentiles. Withal, because the church of Rome had not been planted by any apostle, he instructed them in some particulars concerning the nature and character of Christ, which it was of great importance for them to know.

Ver.

8 *And first, I thank my God through Jesus Christ, on account of all of you,* who have embraced the gospel, *that your faith* in Jesus Christ is so conspicuous, that it *is spoken of throughout the whole Roman empire.*

9 In saying, I am thankful for your conversion, I speak the truth; *for I call God to witness, whom, with the utmost earnestness, I serve in the ministry of the gospel of his Son,* that *constantly I make* affectionate *mention of you,*

10 *Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey to* Jerusalem, (chap. xv. 25.) *by the will of God,* under whose direction I execute my ministry, and then *to come to you.*

11 *For I greatly desire to see you, that I may impart to you some spiritual gift, in order that* ye may *be established* against the heathens, who wish to bring you back to idolatry; and the

8 (πρωτον μεν 238.) *And* first, I thank my God through Jesus Christ for *all of you,*[1] that your faith is spoken of [2] throughout the whole world.

9 For God is my witness, [1] whom *with my spirit I serve* in the gospel of his Son, that *continually* I make mention of you,

10 *Always in my prayers, requesting that by some* means, now at length I *may* have a prosperous journey by the will of God, to come to you.

11 For I *greatly desire* to see you, that I may impart *to* you some spiritual gift, [1] *in order that ye* may be established.

Ver. 8.—1. *I thank my God, through Jesus Christ, for all of you.* In the beginning of his epistles, Paul generally subjoined to the apostolic benediction, a solemn thanksgiving for the faith, charity, patience, and other virtues of the brethren to whom he wrote, to make them sensible of their happy state, and to lead them to a right improvement of the advantages which they enjoyed as Christians.

2. *That your faith is spoken of throughout the whole world.* The faith of the Romans, which occasioned so much discourse, was their turning from idols. An event of this kind could not fail to be spoken of with wonder through the whole empire, as there were multitudes of strangers continually coming to Rome from the provinces, who, on their return home, would report what they had seen. For this the apostle thanked God, because the conversion of the Romans encouraged the inhabitants of other cities to forsake the established idolatry. Besides, Rome being the metropolis of the world, the conversion of so many of its inhabitants, brought no small credit to the evidences of the gospel.

Ver. 9. *For God is my witness.* The Roman brethren being mostly Jews, this solemn asseveration concerning the mention which the apostle made of them in his prayers, was intended to convince them that their conversion was as much the subject of his thanksgiving to God, as the conversion of the Gentiles.

Ver. 11. *That I may impart to you some spiritual gift.* That many of

12 *And this is* PROPOSED THAT I may be comforted together with you, (δια) *through* the mutual faith, both of you and me. [1]

13 *Now, brethren,* I would not have you ignorant, that oftentimes I purposed to come *to* you, (και, 211. *though I have been hindered* hitherto, Rom. xv. 22.) that I might have some fruit among you also, even as among *the* other Gentiles.

14 I am *a* debtor, both to the Greeks and to the barbarians, [1] both to the *learned* and to the *ignorant.*

Jews, who would subject you to the law.

12 *And this is proposed, that I may be comforted together with you, through the mutual faith, both of you* whose faith will be confirmed by these gifts; *and of me,* whose faith will be confirmed, when I see unbelievers converted by these gifts.

13 *Now, brethren,* lest ye should be surprised, that I who am the apostle of the Gentiles, and who have expressed such a desire to see you, have never yet preached in Rome, *I would not have you ignorant, that oftentimes I purposed to come to you, (though I have been hindered hitherto,) in order that I might have some fruit* of my ministry *among you* the idolatrous inhabitants of Rome *also, even as among the other Gentiles.*

14 Being the apostle of the Gentiles, *I am bound* to preach *both to the Greeks,* however intelligent, *and to the barbarians; both to the philosophers, and to the common people.*

of the brethren at Rome were already possessed of spiritual gifts, is evident from Rom. xii. where directions are given them concerning the exercise of these gifts. A number of the Roman brethren having been converted in the east, may have received spiritual gifts from one or other of the apostles; and with respect to the rest, St Paul proposed to enrich some of them with these gifts on his coming to Rome.

Ver. 12. *Mutual faith both of you and me.* As often as the apostles communicated spiritual gifts to their disciples, it was a new proof to themselves of the divine presence with them, and an additional confirmation of their mission from God in the eyes of others, both of which, no doubt, gave them great joy.

Ver. 14. *To the Greeks and to the barbarians.* Under the name of *Greeks*, the Romans were comprehended, because they were now become a learned and polished people. For the meaning of the name *barbarian*, see 1 Cor. xiv. 11. note.

Ver. 15. *To preach the gospel to you who are in Rome also.* The original word, ευαγγελιζεσθαι, was first used by the LXX. to signify *the publishing of any good news:* and having inserted it in their translation of Is. lx. 6. lxi. 1. where Messiah's preaching good tidings to the poor is foretold, (see Luke iv. 21.) the apostles justly appropriated it to the preaching of the gospel, as the best news mankind could hear.

15 *Therefore*, notwithstanding your great proficiency in the sciences, *I am willing, according to my ability, to preach the gospel even to you* unbelieving Gentiles *who are in Rome.*

16. *For* although the learned among you think it foolishness, *I am not ashamed of the gospel of Christ, because it is the power of God*, (1 Cor. i. 24.) the powerful means which God makes use of for working out *salvation to every one who believeth; to the Jew first, and also to the Gentile.*

17. First, The gospel is the power of God for salvation, to every one

15 *Therefore, I am willing, according to my ability*, to preach the gospel *even* to you *who* are *in* Rome. [1]

16. For I am not ashamed [1] of the gospel of Christ, *because* it is the power of God *for* salvation, to every one *who* believeth; to the Jew first, [2] and also to the Greek. [3]

17. *For the righteousness of God*, (ch. 161.) *by faith*

hear. In regard, that Paul, after acknowledging he was bound to preach the gospel both to the Greeks and to the barbarians, adds, I am *ready to preach* the gospel *even to you who are in Rome*, the idolatrous inhabitants of Rome certainly were included in the expression, *you who are in Rome*. This verse, therefore, as well as the following, is a proof that the epistle to the Romans was intended, not for the Roman brethren alone, but for *unbelievers* also, to whom copies of it might be shewn.

Ver. 16—1. *For I am not ashamed of the gospel.* Here the apostle insinuates, with great propriety, that the gospel is not an institution like the heathen mysteries which the keepers concealed from all but the initiated; either because they were ashamed of the infamous things practised in them, Ephes. v. 11, 12. or, because they thought the only way to render them venerable, was to conceal them; whereas the doctrines and precepts of the gospel being honourable in themselves, and beneficial to society, cannot be too openly published. Perhaps, also, the apostle meant, that notwithstanding the idolatrous Greeks and Romans boasted of their genius and learning, he would boldly preach the gospel even to them, fully assured that it is *the power of God unto salvation;* a dispensation of religion in which God most effectually exerts his power, for saving every one who believeth.

2. *To the Jew first.* This is said, because, according to Christ's commandment, the gospel was to be first preached to the Jews, as the keepers of the ancient revelations. See Rom. xv. 8. note 1.

3. *And also to the Greek.* After Alexander's generals established their empire in Egypt and Asia, the inhabitants of these countries were considered as Greeks because they generally spake the Greek language; and as the Jews were little acquainted with the other idolatrous nations, they naturally called all the heathens *Greeks.* Hence, in their language, *Jew* and *Greek* comprehended all mankind.

Ver.

is revealed in it, [2] (ες, 147.) *in order to faith*; as it is written, (Habak. ii. 4.) *But* (δικαιος εκ πιστεως,) *the just by faith*, shall live. [3]

who believeth; *because the righteousness of God's appointment by faith, is revealed in it, in order to* produce *faith* in them to whom it is preached. And to this righteousness the Jews cannot object, since *it is written: But the just by faith, shall live.*

18 (γαρ, 91.) *Besides*, the wrath of God is revealed from heaven, [1]

18 *Next*, The gospel alone is the power of God for salvation, because it alone grants pardon to sinners on

Ver. 17.—1. *For the righteousness of God by faith, is revealed in it, in order to faith.* This translation, which results from construing the words properly, affords a clear sense of a passage, which in the common translation, is absolutely unintelligible. Besides, it is shewn to be the right translation, by other passages of scripture, in which the expression, δικαιοσυνη εκ πιστεως, *righteousness by faith*, is found, Rom. iii. 22. ix. 30. x. 6. Philip. iii. 9.—*Righteousness by faith* is called *the righteousness of God*. 1. Because God hath enjoined faith as the righteousness which he will count to sinners, and hath declared that he will accept and reward it as righteousness. 2. Because it stands in opposition to the *righteousness of men*, which consists in a sinless obedience to the law of God. For if men gave that obedience, it would be *their own righteousness*, and they might claim reward as a debt.

2. *Is revealed in it.* The righteousness of God by faith, was made known to the Jews darkly in the covenant with Abraham, and in the types of the law of Moses: but it is now clearly revealed in the gospel to all mankind.

3. *The just by faith shall live.* They who are just by faith, shall live. This translation is agreeable both to the order of the words in the original, and to the apostle's design; which is to shew, that the doctrine of the gospel concerning *a righteousness by faith*, is attested even by the prophets. Besides, it represents Habakkuk's meaning more truly than the common translation. For, in the passage from which the quotation is made, Habakkuk describes the different dispositions of the Jews, about the time they were threatened by the Chaldeans. Some *of their souls were lifted up*; they presumptuously trusted in their own wisdom and power, and, contrary to God's command, refused to submit to the Chaldeans, and were destroyed. But *the just by faith*, they who believed God and obeyed his command, lived. However, as the reward of faith is not confined to the present life, persons who are just, or good, by believing and obeying God, shall certainly live eternally. See another interpretation of Habakkuk's words, as they stand in our present Hebrew copies, Heb. x. 38. note.

Ver. 18.—1. *Besides the wrath of God is revealed from heaven against all ungodliness.* As the *righteousness of God by faith* is revealed in the *gospel*, so the *wrath of God* is revealed *from heaven* against, &c. It is revealed by the works of creation and providence, and by

repentance: whereas in the law of nature, ver. 32. and in the law of Moses, *the wrath of God is plainly revealed against all impiety and unrighteousness of men, who conceal the truth* concerning God from the vulgar, *by* their *unrighteous institutions.* against all ungodliness, (see Titus ii. 12. note,) and unrighteousness [2] of men, (κατεχοντων) who *confine* the truth (ον, 165.) *by* unrighteousness. [3]

their own consciences, clearly teaching that God will severely punish all ungodliness, especially idolatry. It is revealed also in the law of Moses, where it is written, Deut. xxvii. 26. *Cursed,* &c.

2. *And unrighteousness of men. Unrighteousness* signifies those injuries which men do either to themselves, or to their neighbours.

3. *Who confine the truth by unrighteousness.* κατεχοντων. This is a strong figurative word, which it is not easy to translate into our language. But its meaning is, that the knowledge of the one true God, the Maker and Governor of the universe, which the persons here spoken of, had attained, by contemplating the works of creation, they did not discover to the rest of mankind; but confined it in their own breast, as in a prison, by the most flagrant unrighteousness. For they presented, as objects of worship, beings which are not by their nature God; nay, beings of the most immoral characters; and by so doing, as well as by the infamous rites with which they appointed these false gods to be worshipped, they led mankind into the grossest errors concerning the nature and attributes of the objects of their worship. This corrupt form of religion, though extremely acceptable to the common people, was not contrived and established by them. In all countries they were grossly ignorant of God, and of the worship which he required. They therefore could not be charged with the crime of concealing the truth concerning God. The persons guilty of that crime, were the legislators who first formed mankind into cities and states, and who, as the apostle observes, ver. 21. though they knew God, did not glorify him as God, by making him the object of the people's worship, but unrighteously established polytheism and idolatry as the public religion. Of the same crime, the magistrates and philosophers were likewise guilty, who, in after times, by their precepts and examples, upheld the established religion. Of this number, were Pythagoras, Socrates, and Plato, whom, therefore, we may suppose the apostle had here in his eye. For, although these men had attained the knowledge of the true God, none of them worshipped him publicly, neither did they declare him to the people, that they might worship him. Concerning Socrates, see ver. 21: note 2; and with respect to Plato, he held, that the knowledge of the one God was not to be divulged. See Euseb. Præpar. Evang. lib. xi. c. 9. And in his Timæus, he says expressly, "It is neither easy to find the Parent of the Universe, nor safe to discover him to the vulgar, when found." The same conduct was observed by Seneca, *as Augustine* hath proved from his writings: De Civit. Dei. lib. vi. c. 10. His quotations from Seneca, Augustine concludes in the following manner: "Sed iste qui illustris Romani populi senator

19 Because that which may be known [1] of God is manifest (εν 172.) *among* them, [2] for God (εφανερωσε) *hath manifested it to* them.

20 For *his invisible things*, [1] *even his eternal power* [2] *and Godhead*, [3] *since the creation of the world* [4] are clearly seen,

19 *Of* this crime, all the Greek legislators, statesmen, and philosophers have been guilty. *Because that which may be known of God, is known among them; for God hath manifested it to them*, by his works of creation.

20 *For his invisible attributes, even his eternal power and Godhead*, though not discernible by the eye of the body, *ever since the creation of the world, are clearly seen* by the eye of

tor erat, colebat quod reprehendebat; agebat quod arguebat; quod culpabat, adorabat, *idque* propter leges civium, moresque hominum: *videlicet*, eo damnabilius, quod illa quæ mendaciter agebat, sic ageret, ut eum populus veraciter agere existimaret." The same Augustine, as Estius informs us, in his book, De Vera Relig. c. 5. blames the philosophers in general, because they practised the most abominable idolatries with the vulgar, although in their schools they delivered doctrines concerning the nature of the gods, inconsistent with the established worship.

Ver. 19.—1. *That which may be known of God*, is his existence, his unity, his power, his wisdom, his goodness, and his righteous government of the world, called his invisible things, ver. 20.

2. *Is manifest among them.* The apostle's assertion is confirmed by the writings of the philosophers still remaining. See ver. 21. note 1.

Ver. 20.—1. *For his invisible things.* The being and perfections of God are called *his invisible things*, in opposition to the heathen deities, who being all corporeal, their being and attributes were *things visible.*

2. *Even his eternal power and Godhead.* The true God being *eternal*, is thereby distinguished from the fictitious gods of the heathens, who all had a beginning; the most ancient of them having come out of chaos, and their birth being sung by the heathen poets. Of the particular attributes of God, the apostle mentions only his *power*, because the effects of the divine power are what first strike the senses of men, and lead them most directly to the acknowledgment of a Deity.

3. *And Godhead.* Θειοτης. This denotes every thing comprehended in the idea of God; namely, his unity, incorporiety, immutability, knowledge, wisdom, justice, &c. all which, together with God's eternal power, the apostle affirms, every intelligent person may understand by the things that are made.

4. *Since the creation of the world are clearly seen.* Καθορατα. The present tense, *are seen*, denotes the continued manifestation of the being and perfections of God, by the works of creation from the beginning; agreeably to Psal. xix. 1. *The heavens declare the glory of*

men's minds, *being understood by the things which he hath made, so that they are inexcusable.* The apostle means, that the Greek legislators and philosophers were inexcusable:

21 *Because though they knew God, they did not glorify him as God,* by teaching the people what they knew concerning him; *neither did they give*

being understood by the things that are made, [5] (εις το ειναι, 154.) so that they are *inexcusable.*

21 (Διοτι γνοντες, 16.) Because *though they knew God,* [1] *they did not glorify him* as God, [2] neither

the Lord. Accordingly, the apostle does not use the preposition εκ, *by*, but απο *from*, or *ever since* the creation.

5. *Being understood by the things that are made.* In this mundane system, every thing is so formed, that to the pious among the vulgar, God himself appears to be the author of all the operations of nature. But they who have attained a partial knowledge of what is called *natural philosophy*, have, from the discovery of some second causes, been led to fancy, that the whole system may be accounted for, without the intervention of a Deity. This is what the apostle calls, ver. 21. *becoming fools by their own reasonings.* These, however, who have made the greatest advances in true philosophy, know, that *second causes* properly speaking, are no *causes*, because they have no efficiency in themselves, but are set in motion by God. And thus the most perfect philosophy always ends, where the natural sense of mankind begins.

Ver. 21.—1. *Because though they knew God.* For this translation, see Ess. IV. 16. The writings of Plato, Xenophon, Plutarch, Cicero and other philosophers, which still remain, together with the quotations made by Just. Martyr and Clem. Alexandrinus, from those which are lost, prove that the learned heathens, though ignorant of the way of salvation, were acquainted with the unity and spirituality of God, and had just notions of his perfections, of the creation and government of the world, and of the duties which men owe to God, and to one another. Their sin, therefore, in worshipping idols, and in concealing the true God from the vulgar, did not proceed from ignorance, but from corruption of heart.

2. *They did not glorify him as God.* To *glorify* one, is to think of him frequently with esteem, and to pay him that outward respect, both in speech and action, which is due to the worthiness of his character. *To glorify God*, therefore, is to think highly of him, to speak of him with reverence, and to worship him publicly, as the Maker and Governor of the universe; of which worship, a principal part is to give him thanks, as the Author of all the good things mankind enjoy.—The apostle having blamed the Greek legislators, ver. 18—20. for concealing from the people the knowledge which they had attained of the true God, he here condemned them, because though they knew the absurdity of polytheism, they established it by their laws, as the religion most proper for the vulgar, and joined them in all the impious and obscene rites of worship which they practised. He condemned the philosophers also, because they followed

the

gave him thanks, [3] but (εματαιωθησαν) became *foolish by their own reason-*

him thanks, by making him the object of their worship, *but became foolish by their own reasonings,* con-

the same course.—Of this, Socrates, the greatest of them all, is a remarkable example, who, it is well known, both by precept and practice, countenanced the false religion of his country. For he taught his disciples, in matters of worship, to govern themselves, νομῳ πολεως, *by the custom of their country;* and himself sacrificed at the public altars, and sent to consult the oracle at Delphi. And, at his trial, as Xenophon informs us from Hermogenes, pleaded these facts as known to his accusers, to prove that he had not denied the gods of his country. Moreover, if at any time he spake against the established religion, it was only in secret, and feebly; as we learn from Plato in Euthyph. where Socrates, discoursing with Euthyphro, who was bringing an action for murder against his own father, asked him, *If he thought it just and pious to do so? Yes,* says the other, *it is right and pious to bring an offender to justice, though he be my father. For so Jove bound his father Saturn in chains for devouring his children; and Saturn before, castrated his father for some other crime. I confess,* replied Socrates, *when I hear such things said of the gods,* (δυσχερως πως ακουσεχομαι) *I assent with some difficulty.* Farther, this celebrated philosopher, after his condemnation, when he had nothing farther to fear, instead of bearing witness to the truth concerning God, by speaking plainly against the popular religion, rather confirmed it, if he was serious in the hymn to Apollo and Diana, which he composed in prison, and in ordering his friends to sacrifice a cock to Esculapius. But be these things as they may, the above well known facts shew, that Socrates, as a *teacher of religion,* deserves no praise; and that the honourable appellation of a *martyr for truth* was never worse applied than to him. With respect to Plato, the utmost length he ventured to go in opposing the popular theology, was to banish the poets, the great supporters of that theology, from his Republic. Yet, not to shock the prejudices of the vulgar too much, in his treatise of laws, (lib. viii.) and in his books De Republ. he orders worship and rites to be performed to the gods, and to demons, and to Esculapius.—In like manner, Varro, as Augustine informs us, (De Civit. Dei, iv. 31.) speaking of the established religions, says, *Many things are true, which are not only not fit for the vulgar to know, but if they should be false, it is fit the vulgar should think otherwise, and therefore the Greeks kept, (teletas et mysteria,) their initiations and mysteries in secrecy, and within private walls.*—In short, the famed distinction of *Exoteric* and *Esoteric doctrine,* invented by the philosophers in excuse for their teaching the common people *the grossest falsehoods,* while they reserved *truth* for the ear of the learned, may convince us that none of them had any zeal for truth, and that all of them were restrained from publishing it, by the evils which they feared they might have suffered on that account.—How different was the conduct of Christ's apostles in all these particulars! Instead of communicating the truth

concerning

cerning the worship fit for the vulgar; *and their imprudent heart was darkened*, so as to relish idolatry equally with the vulgar.

22 Thus, the Grecian statesmen and philosophers, *who assumed the pompous title of wise men, became fools* in their public institutions of religion.

23 For *they misrepresented the perfections of the incorruptible God, by an*

ings, [4] and their (ασυνετος) *imprudent heart* [5] was darkened. (See Jer. x. 14.)

22 *Professing to be* (σοφοι) *wise men*, [1] (See 1 Cor. i. 20. note 1.) they became fools:

23 *For they* changed the glory [1] of the incor-

concerning God to *a few of their companions*, as the philosophers did, they went about every where preaching it publicly; they every where commanded all men to turn from idols; they exposed the vanity of idol worship; they condemned the vices that were practised as parts of that worship; and by so doing, they exposed themselves to persecution; and, at last, suffered death in that honourable cause, with a triumphant courage and joy.

3. *Neither gave him thanks.* As the true God was not the object of the popular religion, no public thanksgivings were offered to him in any country. And with respect to the private conduct of individuals, though, as Estius observes, there are still extant hymns in honour of the heathen gods, written by Orpheus, Homer, Pindar, and Horace, who were themselves philosophers as well as poets, we have never heard of any psalm or hymn composed by any heathen poet or philosopher in honour of the true God.

4. *But became foolish by their own reasonings.* This Le Clerc understands of the attempts of the philosophers to explain in a physical sense all the ridiculous things which the poets had written concerning their gods. But the context implies, that the object of their reasonings was to shew, that the established *theology* and *worship*, as the vulgar understood it, was the fittest *theology* and *worship* for them. So we are expressly told by Cicero, De Nat. Deor. lib. i.

5. *And their imprudent heart.* So the original word ασυνετος, may be translated; one of the senses of the word, συνετος, of which it is compounded, being *prudent*. In scripture, the *heart* is sometimes put for *the affections*, and sometimes for *the understanding*. The Greek legislators and philosophers, in the affair of settling the public religion, having acted without prudence, their understanding was darkened by the pernicious influence of their own institutions.

Ver. 22. *Professing to be wise men they became fools.* In this stricture, the apostle finely ridiculed that ostentation of wisdom which the Greek philosophers made, by taking to themselves the name of *wise men*. And his irony was the more pungent, that it was put into a writing addressed to the Romans, who were great admirers of the Greeks.

Ver. 23.—1. *For they changed the glory*, &c. Properly, *glory* denotes

ruptible God, [2] into *the likeness of an image of* corruptible man, [3] and *of* birds, and *of* four-footed beasts, and *of* creeping things.

24 (Διο) *Therefore also God*, (εν, 167.) *through the lusts* of their own hearts, *delivered them over* to uncleanness, [1] to dishonour their own bodies between themselves.

25 Who changed the truth (τε θεε, 24.) *concerning God* (εν, 163.) into a lie, [1] and worshipped

image made in the likeness of corruptible men, and of birds, and of beasts, and of reptiles; and thereby led the vulgar to believe, that God was like the animals whose images they worshipped.

24 *Therefore also*, as the just punishment of their impiety in likening him to men and beasts, *God, through the lusts of their own hearts* impelling them, *gave these pretended wise men up to every sort of uncleanness, whereby they dishonoured their own bodies between themselves:*

25 I speak *of* the legislators, philosophers, and priests, *who changed the truth concerning God into falsehood*, by likening him to men and beasts;

notes the bright rays about the body of the sun, by which the sun himself and all other objects are seen, 1 Cor. xv. 41. Applied to God, it signifies his perfections, by which he discovers himself to his intelligent creatures. It signifies also particular attributes of the Deity. Thus *the power* by which Christ was raised from the dead, is called Rom. vi. 4. *The glory of the Father.* In like manner, *the veracity* of God is called, Rom. xv. 7. *His glory.*

2. *Of the incorruptible God.* The original word signifies likewise, *the immortal God.* 1 Tim. i. 17. But that sense does not suit here so well as the other. For, as in the subsequent clause, *corruptible*, applied to *man*, signifies not only *liable to dissolution*, but to *moral pollution; incorruptible*, applied to God, signifies that he is not liable to either.

3. *The likeness of an image of corruptible man*, &c. The evil of the heathen idolatry consisted in the setting up images of men and beasts in their temples, as representations of the Deity, by which the vulgar were led to believe, that God was of the same *form, nature*, and *qualities* with the animals represented by these images. The persons who thus *changed the glory of God*, were not the common people among the Greeks, but the legislators, magistrates, priests, and philosophers; for they were the persons who framed the public religion in all the heathen countries, who established it by their laws, and who recommended it by their example.

Ver. 24. *God, through the lust of their own hearts, delivered*, &c. That is, God *permitted them to fall into all uncleanness.* See Ess. IV. 4. He withdrew his spirit from them, as he did from the antediluvians; the consequence of which was, that their lusts excited them to commit every sort of uncleanness. The truth is, a contempt of religion is the source of all wickedness.

Ver. 25.—1. *Who changed the truth of God into a lie. The truth*

of

and who, pretending to worship God under these symbols, *worshipped and served the creature rather than the Creator, who is to be praised for ever. Amen.*

and served [2] the creature *rather than* the Creator, who is blessed [3] for ever. Amen.

26 I say, *because they changed the truth concerning God into a lie, God left them to be led by the most shameful lusts. For even their women changed the natural use* of their bodies, *into that which is contrary to nature*, burning with lusts towards one another.

26 (Δια τουτο) *For this God delivered* [1] *them over to shameful passions ;* for even their *females changed* the natural use [2] into *what* is *contrary to* nature.

27 *In like manner also the men forsaking the natural use of the women, burned with their lust towards one ano-*

27 *In like manner also the males* leaving the natural use of the *female*,

of God, is the true idea of God, and of his perfections, exhibited in the works of creation, ver. 20. The *lie* here spoken of, is the images of men and beasts, by which the Greeks pretended to represent the incorruptible God. These are fitly called *a lie*, being most false representations of the Deity. Hence idols are called *lying vanities*, Ps. xxxi. 6. And every image of an idol is termed *a teacher of lies*, Habak. ii. 18.

2. *And worshipped and served.* The original word, σεβασθεντα, signifies the paying veneration to great and excellent characters ; but the other word, λατρευσαν, denotes the paying outward religious worship to beings esteemed gods.

3. *Who is blessed for ever.* The Jews, when they spake of God, especially if they had occasion to mention any thing dishonourable to him, commonly added some *benediction* or *thanksgiving*, to testify their high veneration of him.

Ver. 26.—1. *For this, God delivered them over to shameful passions.* In verses 24. and 25. the apostle evidently speaks of the punishment inflicted by God on the great legislators, philosophers, and priests, for having established *polytheism* and *idolatry* as the public religion. But in this verse, and what follows he represents the people also as deserted of God, and given up to all manner of wickedness, on account of the same crime. And the punishment was just, because it was the extreme propensity of the people to worship visible gods, which led their legislators to fancy, that *polytheism* and *idolatry* was the only religion proper for them. So that being accessories to the crime of their rulers, they justly shared with them in their punishment.

2. *For even their females changed the natural use.* The women of Lesbos are said, by ancient authors, to have been, many of them, guilty of this vice. They were called *Trilades*. Martial inscribes the 90th epigram of his first book to a woman of that character, named *Bassa*. See also Lev. xviii. 23.

Ver.

burned *with* their lust *towards one another, males with males,* [1] *working out* that which is *shameful,*

ther, men with men working habitually that which is shameful, whereby they received in their own minds and bodies that punishment for their error

Ver. 27.—1. *Males with males working out that which is shameful.* Κατεργαζόμενοι, *studiosè et impensè operantes.* Estius. The apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorising these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to *fornication*, the heathens actually made it a part of the worship of their deities. At Corinth, for example, as Strabo informs us, lib. viii. p. 581. there was a temple of Venus, where more than a thousand courtesans (the gift of pious persons of both sexes,) prostituted themselves in honour of the goddess; and that thus the city was crowded, and became wealthy. In the court of the temple of Venus at Cnidos, there were tents placed under the trees for the same lewd purposes. Lucian. Dial. *Amores.*—And 2 Macc. vi. 4. we are told, *the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women in the circuit of the holy places.* With respect to sodomy, it is not so commonly known that it was practised by the heathens as a part of their religious worship; yet in the history which is given of Josiah's endeavours to destroy idolatry, there is direct evidence of it, 2 Kings xxiii. 7. *And he brake down the houses of the Sodomites, that were by the house of the Lord.*

That the Greek philosophers of the greatest reputation were guilty not only of *fornication*, but even of *sodomy*, is affirmed by ancient authors of good reputation. With the latter crime, Tertullian, and Nazianzen have charged Socrates himself, in passages of their writings, quoted by Estius. The same charge, Athenæus, a heathen writer, hath brought against him, Deipnosophist. lib. xiii; not to speak of Lucian, who in many passages of his writings, hath directly accused him of that vice. I am not ignorant, however, that some learned moderns have endeavoured to clear Socrates from that accusation, by observing, that neither Aristophanes, in his Comedy of the Clouds, written on purpose to discredit Socrates, nor his accusers, at his trial, have advanced any thing tending to impeach him on that head: and that it is not probable Socrates would have dissuaded his disciples from unnatural love, as we know he did, (Xenoph. Memor. lib. i. c. 2, 3.) if he had been addicted to it himself. But allowing the above mentioned accusations to be calumnies, what shall we say of the conversation which this great philosopher had with Theodota, a noted courtesan in the city, of which Xenophon has given an account? Memor. lib. iii. c. 11. On that occasion, Socrates, in presence of two of his disciples, advised the prostitute to employ persons to bring lovers to her, and taught her the most artful methods of exciting their passions, and of bestowing her favours; and all this professedly for the purpose of effectually retaining them in her snares, and of drawing money from them. In re-

concerning God, *which was fit.*— The idolatry, whereby they dishonoured God, naturally led them to dishonour themselves, by lascivious practices, in imitation of their gods.

and receiving (ἐν) in themselves that recompence of their error * which was *fit.*

lating this conversation, Xenophon certainly did not mean to dishonour his master Socrates. It therefore remains an unambiguous proof, of how little estimation *chastity* was, in the eye, both of the master and of his disciples. The above mentioned Athenæus has charged Aristotle and Zeno as guilty of *sodomy;* so likewise has Diogenes Laertius accused Plato: in which accusation he is joined by Theodoret, as quoted by Estius. Theodoret likewise takes notice, that Lycurgus, by a law, permitted the love of boys. And Chrysostom, in his commentary, affirms the same of Solon. However, to pass from these testimonies, Cicero, a little before the publication of the gospel, De Nat. Deor. lib. i. § 28. introduces Cotta, a man of the first rank, plainly owning to other Romans of the same quality with himself, that he practised this infamous vice, and quoting the ancient philosophers in vindication of it, and mentioning Q. Catulus, a principal man in the city, who was in love with Roscius. Lastly, Virgil's second eclogue is founded wholly on this unnatural love.

These things I should not have brought into the reader's view, had it not been to prove the truth of the apostle's charge, namely, that the abominable crimes mentioned by him, were not prohibited either by *the religion* or by *the laws* of the heathens; but, on the contrary, were authorised by both, and avowedly practised by men of the first characters in the heathen world. When, therefore, the statesmen, the philosophers, and the priests, notwithstanding they enjoyed the light of nature, improved by science, thus avowedly addicted themselves to the most abominable uncleannesses; nay, when the gods whom they worshipped, were supposed by them to be guilty of the same enormities; when their temples were *brothels*, their pictures *invitations to sin*, their sacred groves *places of prostitution*, and their sacrifices *a horrid mixture of superstition and cruelty;* there was certainly the greatest need of the *gospel revelation* to make mankind sensible of their brutality, and to bring them to a more holy practice.

That some professing Christianity are guilty of the crimes of which we have been speaking, is true. But it is equally true, that their religion does not, like the religion of the heathens, encourage them in their crimes, but deters them, by denouncing, in the most direct terms, the heaviest wrath of God, against all who are guilty of them. Besides, the gospel, by its divine light, hath led the nations to correct their civil laws; so that in every Christian country these enormities are prohibited, and when discovered, are punished with the greatest severity. The gospel, therefore, hath made us far more knowing, and, I may add, more virtuous, than the most enlightened and most polished of the heathen nations were formerly.

2. *Re-*

28 *And as* they did not *approve* [1] *of holding* God *with acknowledgment*, [2] God *delivered them over to an unapproving* mind, [3] to *work* [4] those things which are not *suitable:*

29 Being *filled with all injustice*, fornication, wickedness, [1] covetousness, maliciousness; [2] full of envy, murder, *strife*, *cunning*, *bad disposition;* [3] whisperers, [4]

28 *And as the Grecian translators and philosophers did not approve of holding the knowledge of God with that worship which is due to him, God delivered them* and their people *over to a dead conscience*, so that *they practised habitually those things which are not suitable* to human nature.

29 *Being* not slightly tinctured, but *filled with every kind of injustice*, *uncleanness*, *treachery*, *covetousness*, *malicious dealing; full of envy*, *murder*, *strife*, *cunning*, *habitual bad disposition*, *whispering evil of their neighbours*,

2. *Receiving in themselves the recompence of their error.* That is, *of their idolatry*, named *error*, because it was the greatest and most pernicious of all errors. It is named *error*, also 2 Pet. ii. 8.

Ver. 28.—1. *And as*, εκ εδοκιμασαν, *they did not approve*, So the word, δοκιμαζειν, may be translated: for it signifies *to try* metals, in order to distinguish the good from the bad: consequently, *to approve* what is found good after trial; and simply *to try*. See Rom. v. 4. note.

2. *Of holding God with acknowledgment.* That is, did not approve of holding God as the object of the people's acknowledgment or worship, but approved of the worship of false gods, and of images, as more proper for the vulgar; and on that account substituted idolatry in place of the pure spiritual worship of the one true God, and established it by law: *therefore God gave them up to an undiscerning mind*, &c. According to Beza to *have God in acknowledgment*, is *to acknowledge God;* as *habere in honore*, is the same with *honorare*.

3. *To an unapproving mind.* The original words, αδοκιμον νουν, denote a mind not capable of discerning and approving what is good, either in principle or practice; *an injudicious mind*, a mind void of all knowledge, and relish of virtue. Men of this stamp are called απηλγηκοτες, *without feeling*, Eph. iv. 19.

4. *To work those things.* The original word, ποιειν, here, as in many other passages, denotes *the habit of doing a thing*.

Ver. 29.—1. *Being filled with wickedness*, πονηρια, is a disposition to injure others by craft. Hence the devil is called ὁ πονηρος, *the wicked one*, by way of eminence.

2. *Maliciousness*, κακια, is a disposition to injure others, from ill will to them.

3. *Bad disposition*, κακοηθεια, according to Aristotle, is a disposition to take every thing in the worst sense. With this vice, Plutarch charged Herodotus in his book, περι της Ηροδοτου κακοηθειας, *concerning*

30 *Revilers, haters of God* on account of his purity, *insolent* towards their inferiors, *proud, boasters* of qualities which they did not possess, *inventers of unlawful pleasures, disobedient to parents:*

31 *Imprudent* in the management of affairs, *having no regard to the faith of covenants, without natural affection* to their children and relations, *implacable* towards their enemies, *unmerciful* to the poor:

32 So utterly corrupt are they,

30 *Revilers,* [1] haters of God, *insolent,* [2] proud [3] boasters, [4] inventers of *evil PLEASURES,* disobedient to parents:

31 *Imprudent,* [1] covenant-breakers, [2] without natural affection, [3] implacable, [4] unmerciful;

32 *Who* (επιγνοντες, 16.)

the evil disposition of Herodotus.—Estius thinks this word denotes *asperity of manners, rudeness.*

4. *Whisperers,* ψιθυριστας, are those who secretly speak evil of persons when they are present.

Ver. 30.—1. *Revilers,* κατακαλους, as distinguished from *whisperers,* are persons who speak evil of others to their face, giving them opprobrious language, and bad names.

2. *Insolent,* υβριστας, from υβρις, *violent anger.* This word denotes persons who commit injuries with violence, or who oppress others by force.

3. *Proud,* υπερηφανους, are persons elated on account of their fortune, or station, or office.

4. *Boasters,* αλαζονας, are persons who assume to themselves the reputation of qualities which they do not possess.

Ver. 31.—1. *Imprudent,* ασυνετους, are persons who, not forming just judgments of things, act improperly.

2. *Covenant breakers,* ασυνθετους. The Greeks expressed the making of covenants by the word συντιθεσθαι.

3. *Without natural affection.* In this the apostle seems to have had the Stoics in his eye, who recommended their *apathy,* or freedom from all affection and passion, as the highest pitch of virtue; and who reckoned the affection between parents and children, husbands and wives, and the like, among the vices. But their tenets are here condemned with the greatest reason; for the very best men need the impulses of *affection* and *passion,* to move them to what is good; and God hath implanted these in our nature, for that very purpose.—Beza thinks the apostle in this, condemned the unnatural custom of the Greeks, who exposed their children; and the rather that in some states, they were allowed by the laws to do so.

4. *Implacable.* The original word, ασπονδους, which comes from σπονδη, *a libation,* is used to signify *irreconcileable,* because when the heathens made their solemn covenants, by which they bound themselves to lay aside their enmities, they ratified them by a sacrifice on which they poured a libation, after drinking a part of it themselves.

Ver.

though they know the law [1] of God, that they *who practise* such things, are worthy of death, [2] not only do *them*, but *even are well pleased with those who practise THEM.* [3]

that *although they know the law of God, that they who practise such things, shall be punished with death*, they *not only commit these crimes* themselves, *but even take delight in*, and encourage *those who practise them*; which is a demonstration that their wickedness is not to be cured by their own natural powers.

Ver. 32.—1. *Who though they know, το δικαιωμα, the law of God,* The original word, δικαιωμα, properly signifies *righteousness*, or *a righteous appointment.* But because God's law is founded in righteousness, and is the rule thereof to us, the word is often used in scripture, to denote *an ordinance, statute, or particular law*, Numb. xxvii. 11. xxxi. 21. and in the plural it signifies *the precepts* of God, Luke i. 6. Rom. ii. 26. Heb. ix. 1. even those which were purely ceremonial, Heb. ix. 10. Here δικαιωμα, signifies the *law of God, written on men's hearts*, called by philosophers, *the law of nature*, and by civilians, *the law of nations.* For the Greeks could know no other law of God, being destitute of revelation.

2. *That they who practise such things are worthy of death.* God hath written on the hearts of men, not only his law, but the sanction of his law. For the fear of punishment is inseparable from the consciousness of guilt. Farther, that the heathens knew, that the persons guilty of the crimes mentioned by the apostle, merited death, is evident from the laws which they enacted for punishing such persons with death.

3. *Have pleasure in those who practise them.* In this stricture, the apostle glances at the Greek legislators, priests, and philosophers, who, by their institutions, example, and presence, encouraged the people in the practice of many of the debaucheries here mentioned, especially in the celebration of the festivals of their gods.

CHAP. II.

View and Illustration of the Reasoning in this Chapter.

HAVING shewn that the Gentiles could not entertain the least hope of salvation, according to the tenor of the law of nature, it was next to be considered, Whether the law of Moses gave the Jews any better hope. This inquiry the apostle managed with great address. Well knowing, that on reading his description of the manners of the Greeks, the Jews would pronounce them worthy of damnation, he suddenly turned his discourse to the Jews, telling them, that they who passed such a judgment on the Gentiles, were inexcusable in hoping

ing to be saved through the law of Moses; because, by condemning the Gentiles, they virtually condemned themselves, who being guilty of the very same crimes, were thereby under the curse of Moses' law, ver. 1.—And to enforce his argument, the apostle observed, that God's sentence of condemnation, passed in the curse of the law, upon them who commit such things, is known by all to be according to truth, ver. 2.—But although every Jew was condemned by the curse of the law of Moses, they all expected salvation, on account of their being Abraham's children, Matt. iii. 8, 9. and of their enjoying the benefit of revelation, Rom. ii. 13. Wherefore to shew them the vanity of that hope, the apostle proposed the following question: Dost thou, who condemnest the Gentiles for their crimes, and yet committest the same thyself, think that thou shalt escape the righteous sentence of God, declared in the curse of the law of Moses, merely because thou art a son of Abraham, and a member of God's visible church? ver. 3.—By entertaining such a notion, thou judgest amiss of thy privileges, which are bestowed on thee, not to make sinning more safe to thee than to others, but to lead thee to repentance, ver. 4.—These privileges, therefore, instead of making thy salvation sure, if abused by thy obdurate and impenitent heart, will make thy punishment greater *in the day of wrath, and revelation of the righteous judgment of God*, ver. 5.

Having mentioned the general judgment, the apostle, for the instruction of the Jews, and of all, who like them, expect salvation, because they are favoured with revelation, discoursed at large concerning future retributions. And first of all, he shewed them from the natural character of God, that *rewards and punishments will be dispensed* at the judgment to every man, not according to the outward privileges and advantages which he enjoyed in this life, nor according to the flattering opinion which he entertains of himself, but *according to his works*, ver. 6.—More particularly, to them who, by perseverance in well doing, earnestly seek glory, honour and immortality, God will render eternal life, ver. 7.—But them who obey unrighteousness, he will punish with indignation and wrath, ver. 8.—Lest, however, the Jews might have imagined from the apostle's mentioning *eternal life*, (ver. 7.) that he spake of the members of the visible church of God only, and that no others are to have eternal life, he repeated his account of the judgment in such terms as to make his readers sensible, that he is speaking of men of all nations and religions. "Affliction and anguish shall come upon every soul of man who worketh evil, of the Jew first, and also of the Greek," ver. 9.—"But glory, honour, and peace shall be to every one who worketh good, to the Jew first, and also to the Greek," ver. 10. For as *Jew*

and

and *Greek* is a division which comprehends all *mankind*, there can be no doubt of the apostle's intention to declare, on the one hand, that every impenitent sinner, and among the rest the impenitent members of God's visible church, shall assuredly be punished; and on the other, that all who have wrought good, whether they be Jews, or heathens, or Christians, shall have glory, honour, and peace, that is eternal life, rendered to them, "Because with God there is no respect of persons," ver. 11.

His account of the judgment, the apostle introduced in this place with great propriety, not only for the reason already mentioned, but lest the heathen philosophers and Jewish scribes, from his teaching that no man can be saved, either by the law of nature, or by the law of Moses, might have suspected it to be his opinion, that all are to be condemned who have not the gospel-revelation; and that such good works as Jews and heathens perform, who are out of the Christian church, will be of no use to them at the last. For by declaring that glory and peace shall come, not only upon such Jews, but upon such Greeks, as have wrought good, he hath taught, that salvation is not confined to them who have enjoyed revelation; that in all nations there are men who fear God, and work righteousness; and that at the judgment, such shall have the benefit of the method of salvation established at the fall, and revealed in the gospel, extended to them, though it was not discovered to them during their lifetime on earth.

Moreover, because the Jews really held the uncharitable opinion, falsely imputed to the apostle, consigning to damnation all who had not the Mosaic revelation, the apostle assured them, that the revealed law of God, is not the rule by which the heathens are to be judged: *As many as have sinned without law, shall perish without law;* without being judged by any revealed law. So that in punishing them, God will consider those hinderances of their virtues, and those alleviations of their sins, which resulted from the imperfection of the dispensation under which they were placed, and will make proper allowances. Whereas all who have sinned under a revealed law, shall be judged by that law: the aggravations of their sins, resulting from the advantages they enjoyed, will be taken into the account, and punished, ver. 12.—And with respect to men's being saved, because they have enjoyed an external revelation, the apostle expressly declared, that *not the hearers of the law are just before God, but the doers of the law shall be justified*, ver. 13. —He therefore concluded, that when the Gentiles, who have not a revealed law, do, by the guidance of natural reason, the works enjoined by that law, these men furnish a law to themselves, by which they must direct themselves, ver. 14.—and shew that there is a law of God written in their hearts, to which

which their reason and conscience bear witness, ver. 15.—which if they obey sincerely, they shall obtain eternal life, in the day when God will judge the hidden things of men, namely, their inward dispositions, by Jesus Christ, according to the gospel which Paul every where preached, ver. 16.

Here let it be observed, *First*, That by making *the doing of law*, ver. 13. as far as our imperfection will admit, necessary to justification, the apostle hath guarded his readers against misinterpreting the doctrine he was about to deliver, chap. iii. 28. *That by faith man is justified, without works of law.* For if he had not expressly declared, that the doing of law to a certain degree is necessary, even when men are justified freely through Christ, it might have been objected, that he made void their obligation to do good works altogether.—Farther, by declaring, at the conclusion of his account of the judgment, that in punishing the wicked, and rewarding the righteous, both among the Jews and Greeks, God will proceed *according to his gospel*, the apostle hath taught us two things of great importance. The first is, that in judging men, God will not proceed according to the tenor, either of the law of nature, or of the law of Moses, by inquiring after an obedience absolutely perfect; because according to that method of judgment, no one could be acquitted. *But he will judge their hidden things*, their inward frame of mind, *according to the gospel*; that is, he will examine, whether in the present life men have been guided by a sincere desire to know and to do his will, in whatever manner it was manifested to them. And in whomsoever *such a faith* is found, he will count it for righteousness, and reward it, whether the person who possessed it were a Gentile, a Jew, or a Christian.—The second thing taught in this declaration is, that wicked men, of all nations, shall be punished according to the demerit of their sins, while the righteous shall be rewarded, not on account of the merit of their good works, but through the mere favour of God; who, for the sake of Christ, will accept their spirit of faith, as if it were a perfect righteousness. For these being the doctrines which Paul every where preached, they are *his gospel*, according to which men are to be judged.

In the *next* place, to shew the unbelieving Jews the vanity of placing their hope of salvation on God's having chosen them for his people, and on his having given them the law, the apostle inquired what efficacy the law of Moses, with their other privileges as the people of God, had had in leading the men of rank and learning among the Jews to a right practice. Now, that he might not seem to undervalue their privileges as Jews, he enumerated them particularly: *Behold, thou art called a Jew, and restest in the law*, &c. ver. 17—20.—Then asked the doctors

tors and scribes, how it came to pass that, notwithstanding they had the express image of knowledge and truth in the law, and had set themselves up as guides of the blind Gentiles, they had not so instructed themselves, as to refrain from breaking the law in the many flagrant instances which he mentioned, ver. 20.—23.—At the same time, that he might not charge the Jews with those gross immoralities without foundation, he quoted passages from their own scriptures, which declare, that the name of God was blasphemed among the Gentiles through the wickedness of the Jewish rulers and scribes, ver. 24.—Wherefore, seeing not the hearers of the law, but the doers of it, shall be justified, the men of rank and learning among the Jews, being so wicked, had not the least ground to expect salvation through the law, but were under a necessity of seeking justification through faith: and the Gentiles were under no obligation to be guided, in the interpretation of the revelations of God, (see ver. 19.) by persons whose practice was so contrary to the precepts of revelation.

In the *third* place, because the Jews expected salvation, on account of their being the children of Abraham, and members of God's covenant, and gloried in their circumcision, as the sign of that covenant, and of their descent from Abraham, the apostle told them, that their circumcision, though a proof of their descent from Abraham, and of their relation to God as his people, would not profit them, if they were breakers of the law: but in that case, they would be in no better a condition than the uncircumcised Gentiles, ver. 25.—Whereas, if the Gentiles are found to have performed the good actions enjoined by the law of God given to the Jews, their uncircumcision will be no obstacle to their salvation, ver. 26.—Consequently, they will put the Jews to shame, by obtaining that justification which shall be denied to the Jews, ver. 27.—For he is not a *Jew*, or son of Abraham, and heir of the promises, who is so by descent and profession only, ver. 28.; but he is a son of Abraham, and an heir of the promises, in their highest meaning, whatever his pedigree or profession of religion may be, who is Abraham's son in the temper of his mind; and true circumcision is that of the heart, which is made by cutting off evil affections, according to the spirit, and not according to the letter of the law of circumcision. And where that circumcision was found, though such a person might not receive praise from the Jews, as one of the people of God, he shall assuredly receive it from God at the judgment, who will own him as one of his people, by conferring upon him the blessings promised to Abraham, and to his seed, ver. 29.

Reader, Behold and admire the benignity and impartiality of the divine government, as set forth in the gospel. At the

judgment, God will render to every man according to his works, without shewing more favour to those who have enjoyed revelation, than to those who, in the exercise of his sovereignty, have been denied that favour. In other words, the enjoyment of revelation will not be imputed to any man for merit, nor the want of it be considered as a fault: but in judging men, God most righteous, will consider the advantages and disadvantges which result from the nature of the dispensation under which they lived, and will pass sentence upon them accordingly. And therefore if, at the judgment, some who have not enjoyed revelation, are found to have feared God, and wrought righteousness notwithstanding the disadvantages they laboured under, he will not deny them those rewards, which persons in more happy circumstances have reason to expect, from his mercy in Christ.

To this liberal doctrine, it hath been objected,

1. That no works being good, but such as proceed from faith, none of the heathens will be found at the judgment to have wrought good, as they had no opportunity to believe the revelations of God: consequently the apostle's doctrine, that, *glory, honour, and peace*, shall be to every one who worketh good, is not to be understood of the heathens, but must be limited to such Jews and Greeks as have enjoyed the benefit of an external revelation.

But the answer is, *Faith* does not consist in the belief of particular doctrines, (see Rom. iii. 28. note 1.) far less in the belief of doctrines which men never had an opportunity of knowing; but in such an earnest desire to know and do the will of God, as leads them conscientiously to use such means as they have for gaining the knowledge of his will, and for doing it when found. Of this kind was Abraham's faith. (See Rom. iv. 3. note 1.) And inasmuch as the influences of the Spirit of God are not confined to them who enjoy revelation, but are promised in the gracious covenant made with mankind at the fall, to all who are sincere, a heathen by these influences may attain the faith just now described, and thereby may please God. For faith is more a work of the heart, than of the understanding. So our apostle teaches, Rom. x. 10. "With the heart, we believe unto righteousness." So that although the persons to whom revelation is denied, may not have the same objects of belief with those who enjoy revelation, they may have *the same spirit of faith*, as it is termed, 2 Cor. iv. 13. Of this Abraham, Rahab, the centurion whose son Christ healed, the Ethiopian eunuch, and Cornelius, are examples; for in uncircumcision, they exercised such faith as was acceptable to God. And therefore Peter did not scruple to say, Acts x. 33. "Of a truth I perceive that God is no respecter of

of persons, but in every nation, he that feareth God and worketh righteousness, is accepted with him." And 1 Pet. i. 17. "The Father, without respect of persons, judgeth according to every man's work."

That the pious heathens, should have their faith counted to them for righteousness at the judgment, notwithstanding it may have been deficient in many particulars, and even erroneous, is not unreasonable; provided in these instances of error, they have used their best endeavours to know the truth, and have not been led by these errors into habitual sin. For, as Mr Claude observes in his treatise of self-examination, chap. vii. "When one takes a view of false religions, they seem to make "no less impression on the heart of those who are sincere in "them, than the true religion does on the hearts of the faithful. In the one, and in the other, we see the same good "intention, the same zeal, the same readiness to do every "thing they believe will tend to the glory of God; they love "God according to the idea they form of him; they worship "him in their own way; and through fear of him, they endeavour to live irreproachably among men." Between them indeed, there is this difference; the conceptions of the one are true, but the notions of the other are in many particulars false; and the service which the one pays to God, is a rational service, whereas the worship of the other is mixed with much superstition. However, as the pre-eminence of the one above the other in point of knowledge and worship, is owing not to the greater rectitude of their disposition, but to the greater favour of God, who hath bestowed on them a more perfect discovery of his will, why should it be thought strange, that God who is equally related to all his creatures, should, in judging them, consider the circumstances of each, and make the proper allowances, (as the apostle expressly affirms in this chap. ver. 12.) and bestow on them, for the sake of Christ, such a degree of happiness as their good disposition makes them capable of enjoying? In short, if the heathens are not to be saved, by having their spirit of faith counted to them for righteousness, through Christ, notwithstanding they have lived in false religions, what shall we say concerning the salvation of the various sects of Christians, many of whom, in the articles of their faith, differ from one another, and from truth, almost as widely as they do from some who live and die in Paganism?

2. It hath been objected to the salvation of the heathens, that they have not that explicit knowledge of Christ, nor faith in him as the Saviour of the world, which is required in the gospel. But to this I reply: The gospel does not make it necessary to salvation, that men have an explicit knowledge of Christ, and a direct faith in him, if they never have had an

opportunity of knowing and believing on him. On the contrary, by informing us, that all mankind live at present, and shall hereafter be raised from the dead, through the obedience of Christ, although the greatest part of them know nothing of him, nor of his obedience, the sacred oracles lead us to conclude, that, at the general judgment, many shall be saved through Christ, who till then never heard of him. Besides, is it not as agreeable to justice and goodness, to save the pious heathens through Christ, notwithstanding they never heard of him, as it was to condemn all mankind to death, for the sin of Adam, although the greatest part of them never heard of his disobedience? Withal, since at the judgment, the ground of the salvation of mankind shall be declared in the hearing of the assembled universe, the discovery of Christ as Saviour will be made to the saved heathens, in time sufficient to lay a foundation for their gratitude and love to him, through all eternity. In fine, if the efficacy of Christ's obedience does not extend to the saving of the pious heathens, what interpretation can we put on Rom. v. 12—21. where the professed purpose of the apostle's reasoning, is to shew, that the effects of Christ's obedience are greater than the consequences of Adam's disobedience?

3. To the salvation of the heathens it hath been objected, that if justifying faith consists not so much in the number and extent of the doctrines believed, as in the disposition of the heart to believe, so that many who have lived and died in false religions may be saved, what purpose does it serve, to give any of mankind the true form of faith and worship by revelation? This objection the apostle himself hath stated in the beginning of chap. iii. and hath answered it very solidly, by shewing, that in the true religion men have many more and better opportunities of cultivating good dispositions, and of being prepared for heaven, by the discoveries which revelation makes of spiritual things, than can be had in any false religion; the errors of which, though they may not absolutely extinguish goodness of heart, are certainly great impediments to virtue, if not rather temptations to sin. In short, the true form of religion, instead of being of no use, is the greatest blessing men can enjoy; because by affording better means of improvement, it enables them to acquire a greater measure of virtue, and a more distinguished reward.

This illustration will not be thought tedious, by those who consider the importance of rightly understanding, what the gospel teaches concerning the salvation of the heathens. For,

First, To know that this liberal doctrine makes part of the Christian revelation, must give the highest pleasure to every benevolent mind, on account of the glory which will redound

to

to God, from the salvation of so many of the human race, through the coming of his Son into the world.

In the *second* place, this liberal doctrine puts an end to those specious cavils, whereby the enemies of revelation have endeavoured to discredit the gospel, in the eyes of the intelligent. For it can no longer be pretended, that by making faith the means of salvation, the gospel hath consigned all the heathens to damnation. Neither can God be accused of partiality, in conferring the benefit of revelation upon so small a portion of the human race, in the false notion, that the actual knowledge of revelation is necessary to salvation. For although the number of those who have lived without revelation, hath hitherto been much greater than of those who have enjoyed that benefit, no unrighteousness can be imputed to God, since he hath not excluded those from salvation, who have been denied revelation, but hath graciously determined, that all, in every dispensation, who by perseverance in well doing, seek for glory, honour, and immortality, shall obtain eternal life, by having their spirit of faith counted to them for righteousness, through Jesus Christ. Moreover, all the heathen, who are condemned, shall be condemned, not because they lived without revelation, but because they have lived in opposition to the law of God written on their heart.—Wherefore, the strongest of all the objections with which revelation hath been attacked, having no foundation, the gospel ought to be received by every one to whom it is offered, as a discovery from God, of the only method in which sinners can be saved; namely, not by a *righteousness of law*, which in our present state is unattainable, but by *a righteousness of faith* counted to us by the mere favour of God, on account of the obedience of Christ.

NEW TRANSLATION.

CHAP. II.—1. (Διο) *Wherefore* thou art inexcusable, [1] O man, who-

COMMENTARY.

CHAP. II. 1. *Since all who practise these crimes are worthy of death, thou art inexcusable, O man, whosoever thou*

Ver. 1. *Wherefore thou art inexcusable.* Here the illative particle διο is used to introduce a conclusion, not from what goes before, but from something not expressed, the proof of which is to be immediately added: As if the apostle had said, For this reason, O Jew! thou art without excuse, in judging the Gentiles worthy of death, because by that judgment thou condemnest thyself. Accordingly, to shew that he was thinking of the judgment which the Jews passed on the Gentiles for their crimes, he immediately adds: *For wherein thou judgest the Gentiles* worthy of death, *thou condemnest thyself, because thou who judgest committest the same things.* Whitby in his note on this verse, quotes passages from Josephus, by which it appears that the Jews in his time, were guilty of most of the crimes imputed to the Greeks in the first chapter of this epistle.

Ver.

art, who thus *judgest*, and yet expectest, that thyself shall be saved: *for whilst thou judgest the Gentiles* worthy of death, *thou condemnest thyself: because thou who* thus *judgest, committest the very same things.*

2 *Besides, we know that the sentence of God* contained in the curse of the law of Moses, *is agreeable to truth*, even when it is pronounced *upon the Jews who commit such crimes*, and condemns them to death.

3 *This being the case, dost thou think, O* Jewish *man, who condemnest those* heathens *who commit such sins, and yet committest the same sins thyself, that thou shalt escape the sentence of God*, because thou art a son of Abraham, and a member of God's visible church?

4 *Or dost thou misconstruct the greatness of his goodness*, in bestowing on thee a revelation of his will, *and* soever thou art *who* judgest: for (ἐν ᾧ, 317.) *whilst* thou judgest another, thou condemnest thyself; (γὰρ, 90.) *because THOU who* judgest, *practisest* the same things.

2 (δὲ, 104.) *Besides, we know* that the *sentence* [1] of God is according to truth, [2] (ἐστι) *upon* them *who* commit such things.

3 (δὲ, 101.) And *dost thou think* this, O man, who judgest *those who practise* such things, *and yet workest* the same, that thou shalt escape *the sentence* of God?

4 *Or dost thou misconstruct* [1] the riches of his goodness and forbear-

Ver. 2.—1. *Besides we know that the sentence of God.* The original word κριμα, often signifies *a judicial sentence*, especially that by which one is doomed to punishment. Thus Deut. xxi. 22. LXX κριμα θανατου, is *the sentence of death.* Rom. v. 13. *For verily,* το κριμα, *the sentence*, &c. Hence it is translated *condemnation*, Luke xxiii. 40. xxiv. 20. 1 Tim. iii. 6. Jude, ver. 4. and *damnation*, Rom. iii. 8. 1 Cor. xi. 29, 34. Wherefore, as in the preceding chapter, the apostle had spoken of the law of God written on the hearts of men, whereby they who commit crimes are condemned to death, I am of opinion that κριμα του θεου, *the sentence of God*, in this passage, is *the curse of the law of Moses*, whereby all the Jews who committed the things which the apostle laid to their charge, were condemned to death.

2. *Is according to truth*, is not only according to justice, but according to the true meaning of God's covenant with the fathers of the Jewish nation. By this declaration, the apostle reprobated the erroneous opinion, confidently maintained by the Jews, who fancying that, by their natural descent from Abraham, they were entitled to the promises made to his seed, firmly believed that no Jew would be damned.

Ver. 4.—1. *Or dost thou misconstruct.* The original word καταφρονεις, being compounded of φρονεω, *to think*, and the preposition κατα *against*, signifies literally *to think wrong*, and is fitly translated in this place,

Dost

ance [2] and *slowness to anger*; [3] not knowing that (το, 71.) *this* goodness of God leadeth thee to repentance?

5 (κατα δε, 100.) *Nevertheless, according to thy obdurate* (20.) and impenitent [1] heart, *thou* treasurest [2] up *to* thyself wrath, (εν) against the day of wrath, [3] and revelation of the righteous judgment of God.

6 Who will render to every *one* according to his *works*:

7 To them *verily, who*

forbearing to punish thee, *and his being slow to anger* with thee, by inferring from these things that God will not punish thee; *not knowing that this goodness of God is designed to lead thee to repentance?*

5. *Whatever thou mayest think, in proportion to thy own obdurateness and impenitency of heart, thou layest up in store for thyself punishment*, to be inflicted on thee *in the day of punishment, when there shall be an illustrious display of the righteous judgment of God*, made before the assembled universe;

6 *Who will render to every man*, not according to his external privileges, but *according to* the real nature of *his works*:

7 *To them, verily, who by perse-*

Dost thou form a wrong opinion of the goodness of God: *Dost thou misconstruct it.* See 1 Cor. xi. 22. where the Greek word has the same signification. God's *goodness*, of which the Jews formed a wrong opinion, consisted in his having made them his church and people, and in his having bestowed on them a revelation of his will. From these marks of the divine favour, they vainly inferred that God would punish no descendant of Abraham for his sins. But in this, they formed a very wrong judgment of the goodness of God, which was not intended to make sinning safe to the Jews, but to lead them to repentance.

2. *And forbearance*, ανοχης. *Forbearance* is that disposition in God, by which he restrains himself from instantly punishing sinners.

3. *And slowness to anger*, μακροθυμιας. The apostle means God's patiently bearing the ill use, which the Jews made, of the privileges they enjoyed as his church and people.

Ver. 5.—1. *Impenitent heart.* Αμεταμελητον, literally signifies, *which cannot repent*: but here it signifies, *which does not repent*: as αμετακινητον, *unmoveable*, is used, 1 Cor. xv. 58. for *unmoved*.

2. *Thou treasurest up to thyself wrath.* In our language, *a treasure* signifies a collection of things useful or precious. But the Hebrews gave that appellation to *an heap*, or *an abundance* of any thing, whether good or bad, Prov. x. 2. *Treasures of wickedness.*

Against the day of wrath. Wrath, the cause is often put for punishment, its effect. The apostle calls the day of judgment, *the day of wrath*, to make the wicked sensible, that as men greatly enraged, do not suffer their enemies to escape, so God, highly displeased with the wicked, will assuredly punish them in the severest manner at length.

Ver.

verance (1 Thess. i. 3.) *in faith and holiness*, according to the light which they enjoy, (see Illustration) *seek glory, honour, and immortality, he will render eternal life:*

8 *But to them, who*, being of a proud sceptical disposition, *dispute against, and obey not the truth* concerning God, and his will, made known to them, *but obey unrighteousness* from false principles and evil inclinations, *anger and wrath shall be* rendered.

9. I speak of all men without exception: for, *I say the severest punishment will be inflicted on every man who*

by (ὑπομονὴν) *perseverance* in well doing, *seek glory* [1] honour and immortality, *HE WILL RENDER* eternal life:

8 But *to* them *who* are contentious, [1] and *obey not* the truth, [2] but obey unrighteousness, [3] *anger* and wrath, [4] *SHALL BE.*

9 *I SAY affliction* and *great distress SHALL COME* upon every soul of man

Ver. 7. *Seek glory, honour, and immortality.* *Glory* is the good fame which commonly attends virtuous actions; but *honour* is the respect paid to the virtuous person himself, by those who have intercourse with him.

Ver. 8.—1. *But to them who are contentious.* According to Locke, οἱ ἐξ ἐριθειας, *the contentious who obey not the truth*, are the Jews who refused to obey the gospel. But as the apostle is speaking of the punishment of the wicked Gentiles, as well as of the wicked Jews, ἐριθεια, *contention*, must be a vice common to both. Accordingly, ἐριθειαι, *contentions*, are mentioned among *the works of the flesh*, to which wicked men in general are addicted, Gal. v. 20. And Suidas tells us, that ἐριθεια, *contention*, is ἡ διὰ λογῶν φιλονεικια, *contention by words, by keen disputing.* Wherefore *the contentious* are persons who spread evil principles, and maintain them by keen disputings. This was the vice of many of the heathens, who disputed themselves into a disbelief of the plainest principles of morality, and argued even in support of atheism. Agreeably to this account of *the contentious*, the apostle represents them here as enemies of the truth, and as friends of unrighteousness. Οἱ ἐξ ἐριθειας, is the same form of expression with οἱ κατα νομον. Rom. iv. 14.

2. *Who obey not the truth.* Locke contends, that *truth* in this passage signifies *the gospel*, called by way of eminence, *the truth*, Gal. iii. 1. 1 Tim. ii. 4. But as *truth* is here opposed to *unrighteousness*, it must signify, not only the truths discovered by revelation, but those likewise respecting religion and morality, which are discoverable by the light of nature, and which, among the heathens, were the only foundations of a righteous conduct.

3. *Unrighteousness*, in this passage, denotes all those impious false principles which atheists, infidels, and sceptics, propagate with a view to destroy the obligations of religion and morality, and to defend their own vicious practices.

4. *Anger*, θυμος, *and wrath*, οργη *shall be.* See Eph. iv. 31. note, where the difference between θυμος and οργη, is explained.

Ver.

who worketh [1] evil, of the Jew [2] first, and also of the *Greek*.

10 But glory, honour, and peace [1] *SHALL BE* to every *one* who worketh good, first to the Jew, and also to the *Greek*.

11 (Ου γαρ εστι προσωπολημψια παρα.) For there is no respect of persons with God. [1]

12 *As many* (γαρ, 93.)

practises evil; upon the Jew first, or heaviest, because his sins are aggravated by his superior advantages, *and also upon the Gentile*, because, being taught his duty by the light of nature, he is justly punishable.

10 *On the other hand*, I affirm, that *eternal life* shall be *to every one who practises good; first*, or chiefly, *to the Jew*, who, through his superior advantages, hath made greater progress in virtue, *and also to the Greek*, whose improvement hath been in proportion to his advantages.

11 *For there is no respect of persons with God.* A wicked Jew shall not escape at the judgment, because he is a son of Abraham; neither shall a wicked Gentile be spared, because he lived without revelation.

12 *As many, therefore, as have*

Ver. 9.—1. *Who worketh evil.* In this and the following verse, we have the only description of *good* and *bad men*, which at the day of judgment will be acknowledged. And in this description John agrees with Paul, 1 epist. iii. 7. *He that doth righteousness, is righteous, even as he is righteous.*

2. *Of the Jew first, and also of the Greek.* In this and the following verse, the apostle, by using the most general expression possible, *every soul of man*, and by twice introducing the distribution of *Jew and Greek*, which, according to the ideas of the Jews, comprehended all mankind, (see Rom. i. 16. note 3.) has left his reader no room to doubt, that he is discoursing of *the judgment of all nations*, of heathens as well as of Jews and Christians. Therefore, not only what he saith of *the punishments*, but what he saith of *the rewards* to be distributed at that day, must be understood of the heathens, as well as of those who have enjoyed the benefit of revelation.

Ver. 10. *But glory, honour*, (see ver. 7. note) *and peace. Peace* added to *glory* and *honour*, signifies the uninterrupted possession of the happiness of heaven, called *the peace of God.* See Rom. i. 7. note 4.

Ver. 11. *For there is no respect of persons with God. Persons*, according to Beza, are men, as distinguished from one another by their external qualities, their country, kindred, sex, dignity, office, wealth and profession of religion. This declaration concerning God *as judge*, the apostle made, to shew the Jews their folly in expecting favour at the judgment, because they had Abraham for their father, and were themselves members of God's church.

sinned without revelation, shall also perish without being judged by *revelation;* their punishment will be less on account of their want of revelation. *And as many as have sinned under revelation, shall be judged by revelation;* their guilt being aggravated by the advantages which they enjoyed, they shall be punished in proportion to their guilt.

therefore, as have sinned *without law* [1], shall also perish [2] without *BEING JUDGED BY* law; and as many as have sinned (ἐν, 175.) *under law,* [3] shall be judged *by law.*

Ver. 12.—1. *As many therefore as have sinned without law.* Since none of mankind ever lived without the law of nature, ἀνομως, *without law,* in this clause, and ἐν νομῳ, *under law,* in the following clause, cannot be understood of that law. Neither can they be understood of the law of Moses, as Locke fancies, seeing it is affirmed in the subsequent clause, that *as many as have sinned under law, shall be judged by law.* For the Jews are not to be judged by the law of Moses. See ver. 13. note 2. In this context, νομος, *law,* signifies *divine revelation* in general. Thus *the oracles of God,* with which the Jews were intrusted, Rom. iii. 2. have the name of ὁ νομος, *the law,* often given to them in scripture. For example, Psal. xix. 7. John x. 34. xii. 34. xv. 25. Rom. ii. 17, 20. iii. 19, 21. 1 Cor. ix. 20. xiv. 21. 34. Gal. iv. 21. in all which places, *the law,* signifies the whole of *the divine revelations,* taken complexly as they stand recorded in the Jewish scriptures.

But when the Jewish scriptures are distinguished into parts, as Luke xxiv. 44. *Written in the law of Moses, and in the Prophets, and in the Psalms: the law,* in that division, denotes *the five books of Moses* only; as it does likewise, Rom. iii. 21. *Being witnessed by the law and the prophets.* In this restricted sense, νομος, generally, though not always, has the article prefixed.

Farther, because *the covenant with Abraham* is one of the greatest of the ancient oracles of God, and is in substance the gospel-covenant, it is called in some passages *the law:* as Rom. ii. 25, 26. And *the law of faith,* Rom. iii. 27. See note 4.—In like manner, *the gospel* is sometimes called *the law,* 1 Cor. vii. 39. James iv. 11.: And the *law of Christ,* 1 Cor. ix. 21.: And *the law of the Spirit of life in Christ Jesus,* Rom. viii. 2.: And *the law of liberty,* James i. 25.—*Law* also signifies the law of nature, Rom. iii. 20. note 1. Gal. ii. 16.: which law being written in men's hearts, they are said on that account, to be *a law to themselves,* Rom. ii. 14. *Lastly, Law* is used in a metaphorical sense for *any thing which hath the force and strength of a law.* Thus, *law of sin; law of the members; law of death,* Rom. vii. 21. *I find this law to me inclining to do good, that evil lies near me.*

2. *Shall also perish.* Some understand this of the annihilation of the heathens, but without reason.

3. *As many as have sinned under law,* under revelation, whether the

13. For not the hearers of the law ARE just before God, [1] but the doers of the law shall be justified,

13. *For not those who have enjoyed revelation, are* esteemed *just in the sight of God, but those* only *who do* (ver. 10.) *the things enjoined in revelation, shall be justified* at the judgment.

the patriarchal, the Jewish, or the Christian, *shall be judged by law.* Though κρινειν, *to judge*, sometimes signifies *to condemn*, the word κριθησονται, is rightly translated in this passage, *shall be judged*, because the apostle's intention is to shew, that all who have enjoyed the benefit of an external revelation, shall be more severely punished, if wicked, than the Gentiles who have not had that advantage: an idea that is better conveyed by the expression, *shall be judged*, than it would have been by the expression, *shall be condemned.* The reason is, *judgment* implies an accurate consideration of all circumstances, whether of aggravation or of alleviation, and the passing such a sentence as appears to the judge equitable, upon due consideration of the whole case.

Ver. 13.—1. *For not the hearers of the law are just before God.* In this the apostle condemned the folly of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will. See Whitby on this clause.

2. *But the doers of the law shall be justified.* As no person ever was, or ever will be justified by the doing, either of the law of nature, or of the law of Moses, *the law*, by the doing of which the Jews are to be justified at the judgment, must be that which is called, Rom. iii. 27. *The law of faith:* namely, the gracious covenant or law, which God established for all mankind immediately after the fall, and by which he required, not perfect obedience as the means of their justification, but the obedience of faith. See Rom. iii. 27. note 4. Rom. vii. Illustr. This covenant or law, was made known to the Jews in the covenant with Abraham, and afterwards to all men by the preaching of the gospel.

Shall be justified δικαιωθησονται. See Illustr. Here the word *justified* occurs for the first time in the epistle to the Romans. And being introduced in the account given of the general judgment, that circumstance suggests two things. *First*, That the words *justify* and *justification* are forensic terms, denoting the act of a judge, who, after a fair legal trial, declares one innocent who was accused at his bar, either of having neglected some duty, or of having committed some crime. This *forensic* sense of the word *justify*, was very familiar to the Jews, being the sense which it hath in the precept concerning the Israelitish judges, Deut. xxv. 1. *They shall justify the righteous, and condemn the wicked.*—Prov. xvii. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.*—The *second* thing suggested by the apostle's mentioning the word *justify*, for the first time in his account of the judgment, is, That as often as he discourses in this epistle, of *the justification of sinners*, he hath in his eye the inquiry which Christ

14 *When, therefore, the Gentiles, who have not revelation, do, by the guidance of their reason and conscience, the things enjoined by revelation, these persons, though they have no external revelation* to direct them, *furnish a revelation to themselves*, by obeying, which they may be justified through Christ, equally with the Jews.

14 (*When therefore* the Gentiles, *who* have not *a law*, do by nature (Eph. ii. 3. note 2.) the *things of the law*, [1] these *persons, though they have not a law*, are a law to themselves:

will make into their conduct, and the sentence of acquittal which, as judge, he will then pronounce on believers, whereby they will both be freed from punishment, and entitled to reward. In this forensic sense, our Lord himself used the word *justify*, Mat. xii. 36. *Every idle word that men shall speak, they shall give account thereof in the day of judgment.* 37. *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*—Acts xiii. 38, 39. *The forgiveness of sins* is termed *justification.* And Rom. viii. *justification* is represented as putting an end to *accusation.* 33. *Who shall bring an accusation against God's elect? It is God that justifieth.*

Such being the use of the word *justify* in scripture, it is evident, that when the apostle speaks of being *justified by deeds*, or *works of law*, Rom. iii. 20. Gal. ii. 16. he means, *justified according to the tenor of law*, by performing all the *deeds* or *works* enjoined by law, without the least failure; consequently, he speaks of *a meritorious justification*, obtained by the sentence of a judge, declaring, after enquiry, that the judged person hath performed all that was required of him, so that he is not only freed from punishment, but entitled to the promised reward, and may complain of injustice, if these are denied him. On the other hand, when *justification by faith* is mentioned, in opposition to justification by deeds of law, the apostle means *a gratuitous justification*, founded, not on the accused person's *innocence* or *righteousness*, but proceeding merely from the mercy of his judge, who is pleased, out of pure favour, to accept of his *faith* in the place of *righteousness*, and to reward it as if it were *righteousness*; and all for the sake of Christ.

This distinction between *meritorious* and *gratuitous justification*, deserves notice, not only on account of the light which it throws on the apostle's reasonings concerning justification, but because it reconciles his doctrine on that head, with the doctrine of the apostle James. The justification which Paul declares to be unattainable by works of law, is *a meritorious justification*; but the justification which James tells us is to be attained, *not by faith only, but by works also*, is a gratuitous justification, to which both faith and works are necessary. See Rom. iii. 28. note 2.

Ver. 14. *When therefore the Gentiles who have not a law.* Many are of opinion, that the Gentiles mentioned in the preceding part of this chapter, who are to be rewarded with eternal life, are the Gentiles

15 *Who shew plainly* the work of the law written *on* their hearts, [t] their conscience bearing witness, *and also* THEIR *reasonings between one another, when they accuse, or* else *excuse EACH OTHER.*

15 *These shew plainly, that the distinction between virtue and vice, inculcated in revelation, is written,* not on tables of stone, but *on their hearts; their conscience bearing witness thereto, as also their debates with one another; in which they either accuse one another* of evil actions, *or else defend each other* when so accused.

16 In the day, [u] when God *will* judge *the hidden*

16 What I have said concerning God's rendering to every one ac-

tiles who embrace the gospel. But this verse shews, that the apostle is speaking of such Gentiles as have not a revealed law; and the things said here concerning them, plainly imply, (though the apostle hath not directly expressed it) that they may be saved by performing the law which they furnish to themselves. All the ancient Greek commentators interpreted this passage of the Gentiles who had not a revealed law, as Whitby hath shewn. But both he and they were mistaken, in thinking the reward of the pious heathens will be of a different nature from the reward of those who have enjoyed revelation. For the whole strain of the apostle's reasoning, in this and the following chapter, is to shew, that God hath established one method of justification for all men, and will follow one rule in rewarding and punishing them. So Peter also taught Cornelius.

Ver. 15. *Who shew plainly the work of the law written on their hearts.* As *the law* in this context signifies *divine revelation*, (See ver. 12. note 1.) *the work of the law* must be the discovery of men's duty, which revelation makes by its precepts. The same discovery is in part made by men's natural reason and conscience, on which account it is said to be written on their heart. The reality of such a *natural revelation* made to the heathen, Taylor observes, the apostle hath proved by three arguments: 1. By the pious and virtuous actions which many of the heathens performed: 2. By the natural operation of their consciences: 3. By their reasonings with one another, in which they either accused or excused one another. For in these accusations and defences, they must have appealed to some law or rule. Thus, in the compass of two verses, the apostle hath explained what the *light of nature is*, and demonstrated that there is such a light existing. It is *a revelation from God*, written on the heart or mind of man; consequently is a revelation common to all nations; and so far as it goes, it agrees with the things written in the external revelation, which God hath made to some nations: for the mind of man, as made by God, harmonizes with the mind of God.

Ver. 16. This verse must be construed with ver. 12.: for ver. 13, 14, 15. are a parenthesis.

Ver.

cording to his works, and concerning the judgment of those who have sinned, whether under law, or without law, will happen *in the day when God will judge the inward dispositions of men by Jesus Christ, according to the gospel which I preach.*

17 What improvement have ye Jews made of revelation? *Behold, thou hast the honourable appellation of a Jew, and restest in the law* as a complete rule of duty, *and boastest in God* as the object of thy worship.

18 *And knowest what God requires, and approvest the things that are excellent, being instructed* by the law

things of men, by Jesus Christ, according to my gospel.

17 Behold, (επονομαζη) thou art *sirnamed* a Jew, [1] and restest in the law, and *boastest in* God;

18 And knowest his will, and approvest the things that *are excellent,* [1]

Ver. 17. *Behold thou art sirnamed a Jew.* After the returning of the Israelites from the Babylonish captivity, they were all called *Judæi*, Jews, because *Judah* was the principal, and almost the only tribe then existing, and because to that tribe the others joined themselves. And as the Jews differed from all nations in point of religion, the name *Jew and Israelite* at length signified *the profession of a religion.* When therefore it is said, *Behold thou art sirnamed a Jew*, the meaning is, thou art a worshipper of the true God, and enjoyest the benefit of a revelation of his will. In this and the following verses, if I mistake not, the apostle addressed the men of rank and learning among the Jews. It is no objection to that supposition, that probably there were no doctors of the law, nor Jewish scribes and priests at Rome, when this letter was written: for as the apostle was reasoning against the whole body of the nation, his argument required that he should address the teachers of every denomination, to whom the things written in this and the following verses best agree. Besides, as he had addressed the heathen legislators, philosophers, and priests, in the first chapter, for the purpose of shewing them the bad improvement they had made of the knowledge they derived from the works of creation, it was natural for him in this, to address the Jewish scribes, priests, and doctors, to shew them how little they had profited by the knowledge which they had derived from revelation. Of the Jewish common people, the apostle speaks, Rom. iii. 20. where he proves, that they also were extremely vicious.

Ver. 18.—1. *And approvest the things that are excellent.* The original words, δοκιμαζεις τα διαφεροντα, may be translated, *and tryest the things that differ.*

Ver.

being instructed (ex, 161.) *by* the law, [2]

19 And *boastest* [1] that thou thyself art a guide of the blind, [2] a light of them *who* are in darkness,

20 An instructor of the foolish, a teacher of babes, *having the image* [1] of knowledge and of truth in the law.

21 Thou *then who* teachest another, teachest thou not thyself? Thou *who* preachest, *do not steal*, dost thou steal? [1]

22 Thou (ὁ λεγων, 55.)

which is a revelation from God, and a much surer rule than philosophy,

19 *And boastest, that thou thyself art a guide* in matters of religion *to the* Gentiles, who, notwithstanding their philosophy, are *blind, and a light to all who are in the darkness* of heathenism;

20 *A reprover of the foolish, a teacher of* persons as destitute of spiritual ideas as *babes;* these titles thou assumest, *because thou hast a just representation of religious knowledge and truth in the scriptures.*

21 Is thy behaviour suitable to those high pretensions? *Thou then who teachest the Gentiles, Why teachest thou not thyself? Thou who preachest* to them, *do not steal, Dost thou steal?*

22 *Thou* enlightened Jewish doc-

2. *Being,* κατηχουμενος εκ, *instructed by the law.* Beza thinks the propriety of the Greek word might be retained in the translation, thus, *Being instructed from thy childhood out of the law.*

Ver. 19.—1. *And boastest.* As the Greek noun καυχησις, signifies *boasting*, 2 Cor. iii. 4. the verb in this passage may be translated *boastest.*

That thou thyself art a guide of the blind, &c. The Jewish doctors, in contempt of the Gentiles, always spake of them as persons who were *blind*, and in *darkness*, and *foolish*, and *babes*, and boasted of themselves as *guides*, to whose direction the Gentiles, in matters of religion, ought implicitly to submit. This boasting of the Jews, the apostle introduced here, to shew that their sins were greatly aggravated by the revelation of which they boasted.

Ver. 20. *Having the image of knowledge and of truth in the law.* This could not be said with propriety of the law of Moses: but it is true of the whole body of the divine revelations contained in the Jewish scriptures. The original word μορφωσις, according to Bos, signifies the sketch or outlines of a thing; its form. But as the Jews are said to have this *form in the law*, I rather think St Paul compares the law to a looking-glass, which gives exact images of things; as the apostle James likewise does, chap. i. 25.

Ver. 21. *Thou who preachest, do not steal, Dost thou steal?* This and what follows, is mentioned to shew, that the knowledge which the scribes and doctors pretended to derive from the law, had had no manner of influence on their temper and manners; so that their boasting in the law, and their claim to be the teachers of the Gentiles, were very little to be regarded by the Gentiles.

Ver.

tor, *who sayest to* the Gentiles, *Do not commit adultery, Dost thou commit adultery? Thou who abhorrest idols, Dost thou rob temples* of the tithes destined for the support of the worship of God? as if impiety were criminal in heathens, but pardonable in thee.

23 *Thou who boasteth of revelation, Dost thou, by breaking the precepts of revelation dishonour God* who bestowed it on thee? (See ver. 4.)

24 I do not charge you Jews with these crimes rashly: *For as it was written* to your fathers, so I write to you, *the name of God is evil spoken of among the Gentiles, through your wickedness,* who call yourselves his people.

25 Whilst ye continue wicked, it is foolish to expect salvation, because ye are circumcised; for *circumcision, indeed,* as the sign of God's covenant, *will profit thee, if thou keepest the law,* of faith enjoined in the covenant; *but if thou be a transgressor of that law, thou art in the condition of a wicked Gentile.*

26 *And if a heathen,* instructed by right reason, and by the grace of God, *perform the precepts of the law of faith, Will not God treat him as a*

who commandest, Do not commit adultery, Dost thou commit adultery? Thou *who* abhorrest idols, (ιεροσυλεις;) dost thou *rob temples?* [1]

23 Thou *who boastest in* the law, *by the breaking of the* law, dishonourest thou God?

24 For, *as it was written,* (Isa. lii. 5. Ezek. xxxvi. 20.) The name of God *is evil spoken of* among the Gentiles, through you.

25 (Περιτομη μεν γαρ, 238. 94.) *Now* circumcision *indeed* profiteth, if thou *practise law;* [1] but if thou be a *transgressor of law,* thy circumcision *hath become* uncircumcision.

26 (Εαν ουν, 262.) *And if* the uncircumcision keep (τα δικαιωματα) the *precepts* [1] of the law,

Ver. 22. *Dost thou rob temples?* The Jews, who defrauded the Levites of their tithes, are said, Mal. iii. 8. *To rob God.*

Ver. 25. *Circumcision indeed profiteth, if thou practise law.* Εαν νομον πρασσῃς. Here, as in many other passages, the apostle speaks to the thoughts of his Jewish readers. They fancied that circumcision, by shewing that they were descended from Abraham, and were members of God's covenant, would insure their salvation, though they were ever so wicked. But the apostle told them, their circumcision would avail them only, if they practised law; that is, performed the things required in the covenant with Abraham; (see ver. 12. note 1.;) in which case, as the seal of that covenant, it would give them assurance of salvation. But, if they did not perform the precepts of that covenant, their circumcision would be of no use to them.

Ver. 26. *Keep,* τα δικαιωματα, *the precepts of the law.* For this translation, see Rom. i. 32. note 1. *The law,* here, and in the following verse,

will not his uncircumcision be counted for circumcision?

27 And *will* not the uncircumcision, *which by nature* [1] *fulfilleth the law*, [2] judge thee *a transgressor of law, THOUGH A JEW* (*from* ver. 28.) by the literal circumcision? (see ver. 29.)

person circumcised, by bestowing on him justification, the blessing promised to Abraham's seed?

27 *And will not every uncircumcised Gentile, who, under the direction of reason and conscience*, without revelation, *practises the faith and obedience enjoined in the covenant* with Abraham, *condemn thee as a transgressor of that covenant, though a Jew by the circumcision which is according to the letter* of Moses' precept?

verse, cannot be the *law of Moses*, because the uncircumcised Gentiles could not keep the precepts of that law: they were utterly ignorant of them, and never could, by any exercise of reason, find out, either that they were agreeable God, or that he required them of the Gentiles. Most commentators are of opinion, that the *moral precepts* of the law of Moses are here meant, which the Gentiles might know by the light of nature. But as neither they nor the Jews could *keep these precepts*, in the manner the law required, so as to merit life by them, it is more reasonable to think, the *law* here spoken of, whose precepts the Gentiles are supposed to keep, is the *law of faith*, (See Rom. ii. 13. note 2.) the precepts of which the Gentiles may both know and keep. For the light of natural reason dictates its two great precepts, namely, that men should *believe in God*, and *obey him* from love. Farther, the precepts of this law are very properly expressed by words which literally signify *righteousnesses of the law*; because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.

Ver. 27.—1. *The uncircumcision which by nature fulfilleth the law.* The words, *by nature*, are added by the apostle, to shew, that he is speaking of persons without revelation, and not of the converted Gentiles, nor of those who were to be converted.

2. *Fulfilleth the law*, namely, of faith. See ver. 26. note. For though the Gentiles were ignorant of the covenant that was made at the fall, and of its promises, they might both know and perform its requisitions, ver. 6. Accordingly, many of the Gentiles believed in the true God, and obeyed him from a principle of faith and love.

3. *Judge thee a transgressor of the law, though a Jew*, διὰ γράμματος καὶ περιτομῆς, *by the letter and circumcision*, (Ess. iv. 18.) *by the literal circumcision*. The words *though a Jew*, are rightly supplied in this verse from the following; because the common translation, *who by the letter and circumcision dost transgress the law*, is not sense. See General Preface. The judgment which the Gentiles who fulfil the law, are here said to pass on the wicked Jews, is the same with that which the Jews are said, ver. 1. to pass on the wicked Gentiles;

28 *For he is not a son of Abraham*, and an heir of the promises, *who is one by natural descent only; neither is* true *circumcision that which is outward in the flesh:*

29 *But he is a Jew who is one in the temper of his mind; and circumcision is that of the heart*, by cutting off evil desires, *according to the spirit, not according to the letter of the law. Of such a real Jew, the praise will not be from the Jews*, who will disown him if he is uncircumcised, *but* it will come *from* God, who, knowing his heart, will acknowledge him as one of Abraham's spiritual seed.

28 For he is not a Jew, [1] *who IS ONE* outwardly, neither IS circumcision, THAT which IS outward in the flesh:

29 But he IS a Jew *who is one* inwardly, [1] and circumcision IS of the heart, [2] in the spirit, *not* in the letter [3] *OF THE LAW.* (ℵ, 67.) *Of this man* the praise IS not *from* men, but *from* God.

namely, *that they are worthy of death.* But they pass this judgment on the Jews with much more reason than the Jews pass it on them; because whilst they condemned the Gentiles, they expected to be saved themselves, though guilty of the very same crimes.

Ver. 28. *For he is not a Jew.* In this most beautiful passage, *a Jew* does not, as in ver. 17. signify a professor of the Jewish religion, or a member of God's ancient visible church, but one who is *a son of Abraham*, by possessing faith and holiness, like that for which Abraham was constituted the father of all believers. In this sense, the pious Gentiles, though uncircumcised, and members of no visible church, were really *Jews*, or *sons of Abraham*, and members of the covenant which God made with him, and entitled to all its blessings, by virtue of the circumcision of their heart. It is of such as these, that Christ speaks in his epistle to the church of Smyrna: Rev. ii. 9. *I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.*

Ver. 29.—1. *But he is a Jew who is one inwardly.* He is a son of Abraham, a member of God's invisible catholic church, and entitled to the blessings of the covenant, who inwardly possesses the temper and disposition of Abraham, and who imitates him in his faith and obedience.

2. *And circumcision is of the heart.* The circumcision which renders men *the sons of Abraham*, and *the people of God*, is a circumcision of the heart, made by cutting off, or mortifying its lusts. That this is the true circumcision, or the thing meant by that rite, is evident from what Moses said to the Jews. Deut. x. 16. *Circumcise therefore the foreskin of your hearts, and be no more stiff necked.*

3. *In the spirit, not in the letter.* The apostle, by distinguishing between the *spirit* and the *letter of the law of Moses*, intimates that the rites enjoined in that law were typical, and had a spiritual or moral meaning, as Moses also expressly declared to the Jews, Deut.

xxx. 6. Levit. xxvi. 41. The prophet Jeremiah likewise represents *circumcision*, as emblematical, chap. iv. 4. Consequently all the other rites of the law were so likewise.

CHAP. III.

View and Illustration of the Subjects handled in this Chapter.

THE foregoing reasonings being contrary to the prejudices of the Jews, one of that nation is here introduced objecting, If our being the children of Abraham, members of the church of God, and heirs of the promises, will procure us no favour at the judgment, and if the want of these privileges will not preclude the heathens from salvation, what is the pre-eminence of a Jew above a Gentile, and what is the advantage of our being made the visible church of God? ver. 1.—The apostle replied, That the Jews, as a nation, enjoyed great advantages by being the church of God: To them were committed the oracles of God, the law of Moses, and the writings of the prophets, in which the coming of the seed of Abraham, who was to bless all nations, is foretold, ver. 2.—But says the Jew, What good have we derived from these oracles, if the greatest part of us have not believed on him whom you affirm to be the seed of Abraham? Will not our unbelief, as you have often told us (See View prefixed to chap. xi.) occasion our rejection, and thereby destroy the faithfulness of God, who promised to Abraham, to be a God to him and to his seed in their generations? ver. 3.—This consequence the apostle denied. Because, although all the natural seed of Abraham were rejected for unbelief, the faithfulness of God would not be destroyed thereby, but rather established, as the casting of Abraham's seed out of the covenant for unbelief and disobedience, was tacitly threatened in the covenant itself, ver. 4.—But replied the Jew, If our unrighteousness, in not believing on Jesus, establisheth the faithfulness of God, by occasioning our losing the privileges of the covenant, Is not God unrighteous in destroying us also as a nation, for the sin of not believing in Jesus? ver. 5.—By no means, answered the apostle; for if no sin could be righteously punished, which is attended with good consequences, *How shall God judge the world?* How shall he render to every man according to his works? ver. 6.—This answer not convincing the Jew, he urged his objection in a stronger form, as follows: If *the truth of God*, in executing his threatenings on us as a nation, *hath abounded to his glory through our lie*, Why are we punished as sinners individually, for what hath

contributed so exceedingly to God's glory, that it can scarcely be called a sin? To this objection the apostle adds, Why not say also, what we apostles are slanderously reported to practise, and even to order, *Let us do evil, that good may come?* This pernicious doctrine the apostle reprobated with abhorrence, by declaring, that the condemnation of those who hold it is most just, ver. 8. which is all he now thought fit to say on the subject; intending to confute both the objection and the slander more fully afterwards, chap. vi. vii. viii.

Because the apostle had affirmed, ver. 2. that the pre-eminence of the Jews above the Gentiles, consisted in the advantages which they derived from the oracles of God, for improving themselves in knowledge and virtue, the Jew asks, Do you acknowledge that we excel the Gentiles in worthiness of character, and that, on account thereof, we are entitled to be justified by the law? Not at all, says the apostle; for we have formerly, chap. i. and ii. proved Jews and Gentiles, that is, the scribes, Pharisees, and lawyers among the Jews, and the statesmen, philosophers, and common people of the Gentiles, to be all under sin, and obliged to seek justification by faith, ver. 9.—And with respect to the common people of the Jews, I will shew you by passages from your own scriptures, that the generality of them have always been exceedingly corrupt, notwithstanding the advantages which they derived from the oracles of God, ver. 12—18.—Wherefore, Jews and Gentiles being sinners, every mouth of man, pretending to justification, as due on account of works, is effectually stopped, both by the law of nature and by the law of Moses, and all the world stands condemned by both, as liable to punishment from God, ver. 19.—The apostle having thus, step by step, led his readers to the great conclusion which he meant to establish, he produces it as the result of all his reasonings hitherto: "Wherefore, by works of law; there shall no flesh be justified in his sight: because through law is the knowledge of sin," ver. 20.:—That is, neither Jew nor Gentile can be justified meritoriously by works of law, because law requiring perfect obedience, under the penalty of death, its only operation is to make sinners sensible that they are liable to condemnation, without giving them the least hope of mercy: so that any expectation of eternal life which sinners can entertain, must be founded upon a method of justification different from that of law.

This being the proper place for it, the apostle introduces his account of the gospel-method of justification, as follows: Because both the law of nature, and the law of Moses, hath made perfect obedience necessary to justification, and because no man is able to give such an obedience, *a righteousness without*

out law, that is, a different righteousness from perfect obedience to any law whatever, *is now discovered* in the gospel, to be what God requires in order to salvation. And to reconcile the Jews to that kind of righteousness, the apostle told them, (deferring the proof of his assertion till afterwards, ch. iv. 1—8.) "that it is testified by the law and the prophets," ver. 21.—Even the righteousness which God hath appointed from the beginning, as the righteousness of sinners; a righteousness which is through the faith enjoined by Jesus Christ, and which, from mere favour, "will be counted to all, and rewarded upon all who believe;" for with God there is no distinction of persons, in his method of justifying mankind, ver. 22.—"Because all have sinned, and come short of the praise of God," ver. 23.

Many of the Jews, however, continued utterly averse to the new dispensation: *First*, Because its doctrine of justification by faith rendered the Levitical sacrifices, which they believed to be real atonements, altogether useless; and, *Secondly*, because they fancied that no sacrifice for sin was appointed under the gospel.—This latter mistake the apostle corrected, by informing them, that justification is a free gift from God, bestowed on sinners through the redemption that is by Christ Jesus; that is, through the atonement which he hath made for sin by the sacrifice of himself: ver. 24.—And that, on account of his having offered a sacrifice so meritorious, God hath set him forth as a *mercy-seat*, seated on which, consistently with his justice, he forbears to punish sinners immediately, and grants them space to believe and repent, that he may pardon both them who have believed and repented before the coming of Christ, ver. 25.—and them who shall believe and repent after his coming, even to the end of the world, ver. 26.—*Where then is boasting?* the boasting of the Gentile philosophers, and of the Jewish scribes, who being puffed up with pride, the one on account of their intellectual attainments, and the other on account of their zeal in performing the rites of Moses, fancy themselves entitled to eternal life. To this question the apostle replies, *It is excluded:* not however by *law*, which only justifies men meritoriously through a perfect obedience to its precepts; but by *the law of faith*, the gospel, which justifies sinners gratuitously through faith, ver. 27. and thereby utterly beats down the pride both of the Jews and the Gentiles.

Having thus explained the gospel-method of justification, and shewn that it is founded, not on the merit of men's works, but in the mercy of God, and in the atonement made for sin by the death of Christ, the apostle produces his second great conclusion: "We conclude then, that by faith man is justified

fied without works of law," ver. 28. And truly, unless this, with the arguments which support it, had been added, the former conclusion, ver. 20. "By works of law, there shall no flesh be justified in his sight," would have answered no purpose, but to terrify sinners.—Farther, to wean the Jews effectually from the legal method of justification by *sacrifices*, *washings*, and *meats*, on which they doated, the apostle observed, that Jews and Gentiles being all under the government of the same God, who is equally related to all, as their Creator and Judge, ver. 29.—there cannot be one way of justification appointed for the Jews, and another for the Gentiles; but all are to be justified in one method, namely, by faith, ver. 30.—To conclude, Because the unbelieving Jews and Gentiles affirmed, That in teaching a gratuitous justification by faith, without works of law, the apostle made law useless,—he told them, this doctrine does not make law useless, but rather establishes it as absolutely necessary, ver. 31. However, the proof of his assertion being a matter of great importance, the apostle deferred it till afterwards, that he might propose it at large, chap. vii.

COMMENTARY.

CHAP. III. 1. If our privileges will procure us no favour at the judgment, and if the want of these privileges will be no disadvantage to the Gentiles, *What is the pre-eminence of the Jew* above the Gentile? *and what* is *the advantage of circumcision?*

2 It is *great in every respect: but chiefly, indeed, because the Jews were intrusted with the oracles of God:* especially that concerning the blessing of the nations in Abraham's seed.

NEW TRANSLATION.

CHAP. III.—1 *JEW. What then IS the pre-eminence* of the Jew? (*n*, 195.) *and* what *the advantage of* circumcision?[1]

2 *APOSTLE.* Much *in every respect:* [1] *but* chiefly, *indeed, because they were intrusted with* the oracles of God. [2]

Ver. 1. *What then is the pre-eminence of the Jew? and what, &c.* There are two questions proposed here, 1. What is the pre-eminence of the Jew above the Gentile? 2. What is the advantage of circumcision, and of the other ritual services which are enjoined in the law? To the first of these questions the apostle answers in this chapter, and to the second in chap. iv. beginning at ver. 11. See that verse, note 1.

Ver. 2.—1. *Much in every respect.* The respects in which the Jews were superior to the Gentiles, are enumerated Rom. ix. 4, 5. and explained in the notes on that passage.

2. *But chiefly indeed, because they were entrusted with the oracles of God.* The Greeks used the word λογια, *oracles*, to denote the responses

3 *JEW.* (Τι γαρ, 98.) *But* what if (τινες, 54.) some *have not believed?* (μη, 247.) *Will not* their unbelief [1] (καταργησει, chap. iii. 31. note 1.) *destroy the faithfulness of God.*

3 *But what* benefit have we received from the oracles of God, *if the greatest part of us have not believed* on him whom ye call the seed, and are to be cast off? *Will not their unbelief destroy the faithfulness of God,* who promised to be a God to Abraham's seed in their generations?

responses which their deities, or rather their priests, made to those who consulted them; especially if they were delivered in prose. For, as Beza observes, they gave a different name, χρησμοι, to such responses as were uttered in verse. Here *oracles* denote the whole of *the divine revelations*, and among the rest *the law of Moses*, which Stephen calls λογια ζωντα, *living oracles*, Acts vii. 18. because God spake that law in person. All the revelations of God to mankind, from the beginning of the world to his own times, Moses, by the inspiration of God, committed to writing; and what farther revelations God was pleased to make to mankind, during the subsistence of the Jewish church, he made by the Jewish prophets, who recorded them in books; and the whole was intrusted to the Jews, to be kept for their own benefit, and for the benefit of the world. Now this being the chief of all their advantages as Jews, it alone is mentioned by the apostle. In like manner, the Psalmist hath mentioned the word of God as the distinguishing privilege of the Israelites, Psal. cxlvii. 19. *He hath shewed his word unto Jacob, and his statutes and judgments unto Israel.* 20. *He hath not dealt so with any nation.* The benefits which the Jews derived from the oracles of God, the apostle had no occasion to explain here, because they were all introduced in the boasting of the Jew, described chap. ii. 17—23.

Ver. 3. Μη ἡ απιστια, *Will not their unbelief destroy the faithfulness of God?* The common translation, *Shall their unbelief destroy*, &c. implies that the faithfulness of God will not be destroyed by the unbelief of the Jews, which no doubt is true; but it is contrary to the intention of the objector, who means that it would be destroyed by their unbelief. The same reasoning applies to ver. 5.; whereas if Μη, in these verses, is translated, as I have done, *Will not*, the reasoning, in both places, will be conclusive. Beza has translated Μητι, without the negative particle, Matt. xii. 23. *Nonne? Is not this the Christ?* John xviii. 17. Μητι; *Nonne et tu? Art not thou also one of this man's disciples?* Our translators likewise have translated Μητι in the same manner, John iv. 29. *Is not this the Christ?* And John xviii. 25. Μη και συ; *Art thou not also one of his disciples?* In ver. 8. of this chapter, Μη without ου is used as a negative interrogation. So also 1 Cor. vi. 3. Μητιγε βιωτικα; *Why not then things pertaining to this life?*

In the covenant with Abraham, God having promised (Gen. xvii. 8.) to give to him and to his seed, the land of Canaan for an ever-

4 *By no means:* the faithfulness of God will not be destroyed by the rejection of the Jews. *But let God be* acknowledged *true* to his covenant, *although every Jew be a liar*, in affirming that Jesus is not the promised seed, and be rejected on that account: *for, as it is written*, in all cases *God will be justified in his threatenings, and will appear just as often as he punishes.*

4 *APOSTLE. By no means: but* let God be true, [1] (θε, 100.) *though every man BE a* liar; [2] as it is written, (Ps. li. 4.) That thou *mayest* be justified in thy (λογοις, 60.) *threatenings, and mayest* overcome when *thou judgest.*

everlasting possession, and to be their God, the Jews affirmed, that if they were cast off from being his people, and driven out of Canaan for not believing on Jesus, the oracles of God, instead of being an advantage, would be a disadvantage to them, and the faithfulness of God, in performing his promises, would be destroyed. It seems the apostles, in their discourses to the Jews, had told them, that for crucifying Jesus, they were to be punished in that manner. See chap. xi. Illustration.

Ver. 4.—1. *But let God be true;* let God be acknowledged true to his covenant, though every Jew disbelieves, and is cast off on that account. To understand this, we must recollect, that the performance of the promises to the natural seed of Abraham, is, in the original covenant, tacitly made to depend on their faith and obedience, Gen. xviii. 19. and that it is explicitly made to depend on that condition in the renewal of the covenant, Deut. xxviii. 1—14. Besides, on that occasion, God expressly threatened to expel the natural seed from Canaan, and scatter them among the heathens, if they became unbelieving and disobedient, Lev. xxvi. 33. Deut. xxviii. 64. The rejection, therefore, and expulsion of the Jews from Canaan, for their unbelief, being a fulfilling of the threatenings of the covenant, established the faithfulness of God, instead of destroying it.

2. *Though every man be a liar.* The apostle calls the unbelieving Jews *liars*, not only because in Scripture wicked men are called *liars*, Psal. cxvi. 11. but because they who refused to believe on Jesus, thereby affirmed that he was an impostor, which was the greatest falsehood.

3. *That thou mayest be justified in thy threatenings, and mayest overcome when thou judgest.* This is the proper translation of the original phrase, εν τω κρινεσθαι σε, and is agreeable to Psal. li. 4. whence the quotation is made. God's *threatenings*, in which David justified God, or acknowledged him to be just, are those which Nathan, by God's order, spake to him in reproof of his crimes of adultery and murder, 2 Sam. xii. 9—12. And with respect to God's *judging* or *punishing* David, it happened when God executed on David's posterity, the things which he denounced against them by Nathan. In thus punishing him, David thought God *clear*, or *just*, and acknowledged him to be so, by meekly receiving his punishment. On this occasion, the apostle quoted David's confession, that God's punishing

5 *JEW.* But if our unrighteousness *establisheth* the righteousness of God, what shall we say? (μη, see note on ver. 3.) *Is not* [1] God unrighteous *who inflicteth wrath?* (I speak *THIS after the manner of man.* [2])

6 *APOSTLE. By no means:* (επει, 177.) *otherwise* how shall God judge the world? [1] (See ver. 5. note 2.)

5 *But if our unrighteousness*, in rejecting and crucifying Jesus, (συνιστησι; see 2 Cor. vi. 4. vii. 11. Gal. ii. 18.) *establisheth the faithfulness of God* in casting us off from being his people, *What shall we infer? Is not God unrighteous, who* likewise *destroyeth us as a nation* for that sin? (*I write this in the character of an unbelieving Jew.*)

6 *By no means: for if no sin can be righteously punished which is attended with good consequences, How shall God judge the world?* How shall he render to every man according to his works?

ing him in the manner denounced by Nathan, was no breach of the promises he had made to him and to his posterity, because it shewed the Jews, that God's promises, like his threatenings, are all conditional, and that, consistently with his promises to Abraham, and to his seed, God might reject the Israelites, and drive them out of Canaan, for their unbelief and disobedience.

Buxtorf hath shewn, in his Lex Chaldaic. p. 668. that the Hebrew word which our translators have rendered *mayest be clear*, Psal. li. 4. is rightly translated by the LXX. and by the apostle, νικησας, *mayest overcome;* that sense of the word being familiar to the Syrians and the Rabbins. The *victory* here ascribed to God, is a victory over enemies who disobey his laws.

Ver. 5.—1. *Is not God unrighteous?* See ver. 3. note, for this translation.

2. *I speak this after the manner of man.* See Rom. vi. 19. note 1. The apostle, as Taylor remarks, in reverence of the majesty of God, is at pains to qualify the supposition of his being unrighteous. For first, he puts it in the form of a question: *Is not God unrighteous?* Next, he adds, that he speaks it in the character of an objector.—Then he interrupts the objection, by inserting a strong denial thereof, founded on God's character as judge of the world; after that he suffers the objector to state his objection in a new form, and strengthens it by an addition of his own. An example of this kind of interruption of an objection, we have, Horace, Lib. ii. Ser. iii. ver. 187, 188.

Ver. 6. *Otherwise how shall God judge the world?* The very idea of God's judging the world, implies that it shall be done in righteousness. For if any person were to have injustice done him on that occasion, it would not be *judgment*, but a capricious exercise of power, whereby the judge would be dishonoured. On this idea is founded the answer which Abraham made to God, and which, I

7 Your account is not satisfactory: *for if the truth of God*, in casting off and punishing our nation, *hath been manifested to his great honour through our lie*, in affirming that Jesus is not the promised seed, *Why am I*, an individual, *farther punished also as a sinner?* My being involved in the rejection and destruction of the nation, is punishment sufficient.

7 *JEW*, (γαρ, 92.) For, if the truth of God *hath abounded* to his glory (εν, 167.) through my lie, [1] Why *still am I also* judged as a sinner?

8 *And*, to carry your objection farther, *Why not add, as we are slanderously reported* by you Jews *to practise, and as many affirm we* apostles *order, certainly let us do evil, that glory may accrue to God* from our pardon? *Of these persons* who teach and practise such things, *the condemnation is* both certain and *just*.

8 *APOSTLE. And WHY not ADD*, as we *are* slanderously reported *TO PRACTISE*, and as some affirm we *order*; (οτι, 260.) *certainly*, let us do [1] evil that good may come? (αν, 65.) *Of these the condemnation is just?* [2]

9 *Well then*, since the pre-eminence of the Jews above the Gentiles consists in their superior advantages, *Do* ye acknowledge that *we excel the Gentiles* in piety? *I acknowledge no such thing; for I have formerly proved both Jews and Gentiles to be all guilty of sin.*

9 *JEW. Well then, do we EXCEL THE GENTILES? APOSTLE. Not at all*; for we have *formerly* proved [1] both Jews and Gentiles *to be all* under sin;

suppose, the apostle had now in his eye, Gen. xviii. 25. *Shall not the judge of all the earth do right?*

Ver. 7. *Through my lie.* The Jew, who here sustains the part of the objector, supposes, for argument's sake, that Jesus is the Christ, and that his own disbelief, which, after the apostle's example, he terms a *lie*, was wrong. Taylor supposes that *lie* in this passage signifies *disobedience*; because the word was used in that sense by the Hebrews, Isa. lxiii. 8.

Ver. 8.—1. *Let us do evil that good may come.* This slanderous report seems to have been founded on a misinterpretation of the apostle's doctrine, that the greatness of the sins of which the Gentiles were guilty, rendered God's goodness, in sending Christ to die for them, the more illustrious, Rom. v. 8. 20, 21.

2. *Of these the condemnation is just.* Here the apostle teaches expressly, that things in themselves evil, are never to be done on the pretence of promoting what is good. Such a pretence, if allowed, would justify the greatest crimes.

Ver. 9. *We have formerly proved both Jews and Gentiles to be all under sin.* Erasmus translates the word, προητιασαμεθα, *ante causis redditis*,

10 As it is written, [1] (Ps. xiv. 3.) *Surely* there is none righteous, no not one. [2]

11 There is none that understandeth: there is none that seeketh after God.

12 They are all (31.) gone out of the way, they are together become unprofitable, there is none that doth good; *there is not so much as one.*

10 With respect to the Jewish common people, they have been wicked in all ages; *as it is written, There is not a righteous man, no not one.*

11 In the same psalm, ver. 2. It is said, *There is none that understandeth* his duty: *there is none that worshippeth God* as he ought to do.

12 And in ver. 3. it is said, *They are all gone out of the way* of righteousness, *they are employing themselves together in works which are utterly unprofitable* to themselves, and to society; *there is none* of them *who does any good action; there is not so much as one.*

redditis, ostendimus: Having before mentioned the reasons we have shewn. But the translation I have given is sufficiently exact. The apostle had formerly, chap. ii. 21—24. proved the Jewish scribes, lawyers, and Pharisees, to be under sin; and chap. i. 8—32. he had shewn, that the Greek philosophers, statesmen, and common people, were all in the same condition. He is now going to speak of the lower ranks of the Jewish people.

Ver. 10.—1. *As it is written*, &c. namely, Psal. liii. 1—3. and Psal. xiv. 1—3. Jerome, in his commentary on Ephes. v. 31. makes the following judicious remark concerning the quotations from the Old Testament, found in the New; "When testimonies are taken, as from the prophets and from the Old Testament, by the apostles, and these are not found in our books, we are not immediately to have recourse by the silly stories and dotages of such as are apocryphal. These testimonies are really written in the Old Testament, though not in the very words used by the apostles, who took the sense, rather than the words. However, where they are written, is not easily to be found, except by the learned."

2. *There is none righteous, no not one.* This, and the following affirmations, must not be interpreted according to the strictness of modern speech. For it can hardly be supposed, that in any period the Jewish nation was so universally wicked, that there was not a single righteous man in it, see ver. 18. note. These strong expressions were used by the Psalmist, according to the genius of the eastern languages, in which universal propositions were used, not according to their strict logical meaning, but to denote a great number, as in this passage, where they are used to signify, that the good among the Jews were very few in comparison of the wicked. Of this manner of speaking, we have an undoubted example, John iii. 32. where the Baptist saith of Jesus, οὐδεὶς, *no one receiveth his testimony*, that is, *few received it* in comparison of those who rejected it; for this same evangelist hath mentioned a number who believed on Jesus.

13 Also it is said, Psal. v. 9. *Their throat is an open sepulchre*, sending forth by their rotten speech an offensive stench; *with their fair speeches they deceive*; their speech being deadly, *the poison of asps is under their lips.* Psal. cxl. 3.

14 On other occasions, giving way to their malicious dispositions, *Their mouth is full of cursing and bitter imprecations.* Psal. x. 7.

15 Their works correspond to their words; for *they make haste to commit murder*, as Isaiah hath testified, chap. lix. 7.

16 *They occasion destruction and misery to all who follow them.*

17 *But such practices as lead to the happiness* of mankind, *they neither have known* nor desired to know.

18 All this wickedness they commit, because as is said, Psal. xxxvi. 1. *There is no fear of God before their eyes.* they fear not God's displeasure.

13 Their throat is an open sepulchre; [1] with their tongues they have used deceit [2]; the poison of asps is under their lips:

14 (Ων, 61.) *Their* mouth is full of cursing and bitterness.

15 Their feet ARE (οξεις, sharp) swift to shed blood.

16 Destruction and misery *LURK* in their *paths*;

17 *But* the *path* of peace *they have not* known.

18 There is no fear of God before their eyes. [1]

Ver. 13.—1. *Their throat is an open sepulchre.* Because an open sepulchre sends forth a noisome stench, the Psalmist uses that figure, to represent the rotten infectious discourse which wicked men send from their throats. Accordingly it is added, *The poison of asps is under their lips*, &c.

2. *They have used deceit.* According to Beza, εδολιωσαν is put here for εδολιευν. And, in confirmation of his observation, he says, πλησσων is put for πλησσον, Psal. lxxvii. 2.

Ver. 18. *There is no fear of God before their eyes.* In this whole discourse, the apostle speaks of the collective body of the Jews, as he had done of the Greeks in chap. i. The reason is, both among the Jews and Greeks, there were, at all times, individuals of a character very different from that which he hath ascribed to the generality of both. Besides, more than a general description was not necessary to his argument.—His different manner of describing the characters of the Jews and of the Greeks, is worthy of notice. For, in speaking of the Greeks, he uses the greatest plainness, knowing that it would not offend them, as they did not pique themselves on sanctity of conduct, and were conscious that the things laid to their charge were true. But in speaking of the Jews, as Taylor observes, he couches their character under quotations from their own sacred writings, and thereby turns their eyes to ancient, rather than to present manners. This method he followed, because, in the ancient manners

19 Now we know, that *whatever things* the law [1] saith, it saith to them who are under the law: [2] that every mouth may be stopped, [3] and *THAT* all the world *may be liable to punishment* before *God*. [4]

19 *Now* these things are said, not of the heathens, but of the Jews; for *we know that whatever things the law saith, it saith to them who are under the law: that every Jew may remain silent*, as condemned by the law; *and that all the world*, Jews as well as Gentiles, *may be* sensible that they are *liable to punishment before God*.

20 *Wherefore* (ἐξ, 161.) *by works of law*, [1] there

20 *Wherefore, by works of law*, whether natural or revealed, moral

manners of the nations, they might, as in a glass, clearly see the very deformed complexion of the then generation.

Ver. 19.—1. *We know, that whatever things the law saith.* The foregoing quotations, although taken from the Psalms, being called *sayings of the law*, it is evident, that *the law* here denotes the whole body of the Jewish scriptures. See Rom. ii. 12. note 1.

2. *It saith to them who are under the law.* Although many things are spoken of, and to the Gentiles, in the Jewish scriptures, the immediate intention of these writings was to instruct, exhort, and reprove the Jews. And therefore, they are all to be understood as spoken to them, unless it is mentioned that the Gentiles in particular are addressed.

3. *That every mouth may be stopped.* A *stopped mouth*, denotes the confusion of a guilty person, who being accused, hath no answer to make for himself.

4. *And that all the world may be liable to punishment before God.* The apostle's meaning is, that the passages which he had quoted from the scriptures, concerning the wickedness of the Jews, are recorded there *first*, To make them sensible, that, notwithstanding their privileges as the people of God, they were as great sinners as the Gentiles. *Next*, To stop every mouth of man, pretending to claim justification as due to him for his works. And in the *third* place, to constrain all the world to acknowledge themselves liable to punishment before God.

Ver. 20.—1. *Wherefore, by works of law, there shall no flesh be justified in his sight.* Beza acknowledges, that in this passage, *law*, without the article prefixed, signifies, "omnem doctrinam, seu scriptam, seu non scriptam, quæ aliquod jubeat aut interdicat."—That the apostle is here speaking of a *meritorious justification*, by moral, as well as by ceremonial works of law, is evident from the universality of his preposition; also from this, that the only condition on which *law* allows justification to any person, is his performing all its requisitions. Wherefore, as, in the present state of human nature, a *perfect obedience to law* is impracticable, the apostle's assertion in this verse remains invariably true.—For the import of the word *justified*, see Rom. ii. 13. note 2.

2. *Through*

or ceremonial, *there shall no man be justified meritoriously*, (Rom. ii. 13. note 3.) *in God's sight*; (Psal. cxliii. 2.) *because law makes men sensible that they are sinners*, without giving them any hope of pardon; consequently, instead of entitling them to life, it subjects them to punishment.

shall no flesh be justified in his sight; *because* (διὰ νόμου) *through law* is the knowledge [2] of sin. (See chap. vii. 7. note 3.)

21 *But now*, under the gospel, *a righteousness appointed by God*, as the means of the justification of sinners, *without* perfect obedience to *law* of any kind, *is made known*; And it is no new method of justification, *being taught both by the law and the prophets*.

21 But now, *a* righteousness of God (χωρὶς νόμου) *without law*, (πεφανέρωται) *is discovered*, [1] being testified by the law and the prophets; [2]

22 *Even the righteousness which God hath appointed* to be *through faith of Jesus Christ*, (the faith which Jesus Christ hath enjoined) graciously counted *unto all*, and re-

22 (As, 102.) Even the righteousness of *God* (διὰ πίστεως Ἰησοῦ) *through* faith [1] of Jesus Christ, unto all, and upon *all who* be-

2. *Through law is the knowledge of sin.* *Law*, here signifies *law in general*, and comprehends the law written on man's heart, (Rom. ii. 15.) as well as the law of Moses; for by both is the knowledge of sin. And seeing it was by the moral precepts of the law of Moses chiefly, that the Jews had the knowledge of sin, (Rom. vii. 7.) it is evident, that when the apostle told the Jews, *By works of law there shall no flesh be justified in his sight*, he meant *moral* as well as *ceremonial works of law*. Besides, all along in this discourse, the opposition is stated, not between *moral* and *ceremonial works*, but *works of law in general*, and *faith*, as the means of our justification.

Ver. 21.—1. *But now a righteousness of God without law, is discovered.* According to Beza, the apostle's meaning is, that the righteousness of God was discovered, not by *the law* but by *the gospel*, contrary to the next clause, where *the righteousness of God* is expressly said to be testified by *the law and the prophets*.

2. *Being testified by the law and the prophets.* The example of Abraham's justification by faith, recorded Gen. xv. 6. and the passage which the apostle quotes, Rom. iv. 17. from Psalm xxxii. 1, 2. as well as that from Habakkuk, quoted Rom. i. 17. are clear testimonies from the law and the prophets, that there is a *righteousness without law*, which God accepts; and that the method of justification revealed in the gospel, is the method in which men were justified under the law, and before the law: in short it is the method of justifying sinners, established from the very beginning of the world. See Rom. iii. 27. note 4.

Ver. 22. *Even the righteousness of God through faith of Jesus Christ* Th:

lieve ; for there is no *distinction :*

23 (Γαρ, 90.) *Because* all have sinned, and come short 1 (της δοξης) of the *praise* 2 of God ;

24 Being justified (δωρεαν) *of free gift* by his

warded *upon all who believe ; for there is no distinction* between Jew and Gentile, in the method of justification :

23 *Because all have sinned, and come short of praise from God ;* so that being all involved in guilt and misery, the same remedy must be applied to all :

24 *Being justified* by faith, not meritoriously, but *of free gift, by* a

The apostle who, in the foregoing chapter, hath so fully taught, that men may be saved who have not the benefit of an external revelation, cannot be supposed in this place to make the explicit knowledge of Christ, *and faith in him*, necessary to salvation. I therefore think the original clause, δια πιστεως Ιησυ Χριστυ does not signify *through faith in Jesus Christ*, which is sometimes the meaning of the expression, but *through faith of Jesus Christ*, as it is rightly rendered in our English bible ; understanding thereby, *the faith which Jesus Christ hath enjoined*, agreeably to the use of the genitive of the agent. See Ess. iv. 25. For, that this is the true meaning of the expression, is plain from Philip. iii. 9. where *the righteousness which is through the faith of Christ*, is termed *the righteousness which is of God by faith.* In like manner, Rom. iv. 16. *That which is of the faith of Abraham*, does not mean *faith in Abraham*, but faith like that which Abraham exercised.—Matt. vi. 33. Rom. i. 17. *The righteousness of God*, is not the righteousness which God possesses, but which he requires.—And John vi. 28. *The work of God*, is not work performed towards God, or by God, but which God hath enjoined: for it is said, ver. 29. *This is the work of God, that ye believe on him whom he hath sent.* See Rom. iii. 26. note 3. Gal. ii. 16. where πιστως Ιησυ, as in this verse, signifies *the faith enjoined by Jesus.*

Ver. 23.—1. *Sinned and come short.* The word υστερουνται, as Beza observes, is properly applied to those whose strength failing them in the race, are left behind. The word therefore is very suitable to mankind, who being weakened by sin, have lost eternal life, the reward which they pursued by their obedience.

2. *Of the praise of God.* Της δοξης του Θεου. This clause is commonly translated, *of the glory of God;* by which is understood the happiness of heaven, called *an eternal weight of glory*, 2. Cor. iv. 17. and *the glory that shall be revealed in us*, Rom. viii. 18. and *the glory of God*, Rom. v. 2. because it is bestowed by God. Various other interpretations have been given of this expression. But since John v. 44. δοξαν παρ' αλληλων *praise from one another*, is opposed to δοξαν την παρα του Θεου, *the praise which cometh from God ;* and the *loving*, την δοξαν, *the praise of men more than*, την δοξαν του Θεου *the praise of God*, is mentioned John xii. 44. the words δοξης του Θεου, in this passage, may very well be translated *the praise* or *approbation of God.*

Ver.

great exercise of *God's grace through the redemption which is* procured for them *by Christ Jesus:*

25 *Whom God hath set forth a propitiatory,* from which he will dispense pardon to sinners, *through faith in his blood, for a proof of his own righteousness in not instantly punishing the sins which were before* the coming of Christ *committed, through God's for-*

grace, through the redemption [1] *which is by Christ Jesus:*

25 Whom God hath set *forth a propitiatory* [1] through faith in his blood, [2] (εις, 147.) *for a proof of his own* righteousness [3] (δια) *in passing* [4] *by the sins which were*

Ver. 4. *Justified of free gift, by his grace, through the redemption which is by Christ Jesus.* The word απολυτρωσις, denotes that kind of redemption of a captive from death, which is procured by paying a price for his life. See 1 Tim. ii. 6. note 1. and Locke's note on this verse.—The *redemption* which Christ purchased for us, is *the forgiveness of sins*, Eph. i. 7. Col. i. 14.

Ver. 25.—1. *Whom God hath set forth a propitiatory.* The cover of the ark is called, Exod. xxv. 17. LXX ιλαστηριον επιθεμα, *a propitiatory cover;* because it was the throne on which the glory of the Lord received the atonements made by the high priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a *propitiatory*, or *mercy seat*, set forth by God for receiving the worship of men, and dispensing pardon to them. Or if a *propitiatory* is, by a common metonomy, put for *a propitiatory sacrifice*, the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called ιλασμος, a propitiation. 1 John ii. 2. iv. 10. By teaching this doctrine, the apostle removed the great objection of the Jews and heathens against the gospel, That it had neither a priest nor a sacrifice.

2. *Through faith in his blood* δια της πιστεως *through faith*, is wanting in the Alexandrian MS.—The expression *faith in his blood*, is found no where else in scripture. But the apostle's meaning is sufficiently plain, namely, that God dispenses pardon to all who have *faith in Christ's blood*, as shed for the remission of sin; who trust to the merit of that sacrifice for the pardon of their sin; who approach God with reverence and confidence through the mediation of Christ; and who discerning with admiration the virtues which Christ exercised in his sufferings, endeavour to imitate them. This I think is *faith in his blood.*

3. *A proof of his own righteousness in passing by*, &c. God's *righteousness* or *justice* might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the mean time, he had made a sufficient display of his hatred of sin. But such a display being made in the death of Christ, his justice is thereby fully proved.

4. *In*

before committed, through the forbearance[5] of God:

26 *For a proof* ALSO *of his righteousness* [1] *in the present time*, (εις, 147.) *in order* that he *may* be just [2] (και, 210.) *when*

bearing to punish Adam with immediate death, in the view of the obedience of Christ.

26 *For a proof also of his righteousness*, in not punishing sins committed *in the present time*, and henceforward, *in order that*, at the judgment, *he may appear just, when ac-*

4. *In passing by the sins.* That the phrase δια την παρεσιν, (117.) is rightly translated, *in passing by*, or *with respect to the passing by*, may be gathered from Micah vii. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* The word παρ σιν is found no where else in the LXX. nor in the New Testament. But we have a word similar to it, Eccles. xxiii. 2. Μη πωρη τα ἁμαρτηματα, which is translated, *Pass not by my sins.*

5. *Through the forbearance of God.* According to the interpretation of this clause, given in the commentary, the apostle's meaning is, that through God's forbearing to punish our first parents, they were suffered to live and beget children; and they and their children were put under a more gracious covenant than at first, in the view of Christ's coming into the world to die for men. This doctrine the apostle explains more fully, Rom. v. 12, &c.

Ver. 26.—1. *For a proof also of his righteousness in the present time.* Here, and in the preceding verse, the apostle mentions two periods, in which the death of Christ operated in inducing God to *pass by*, that is, not instantly to punish mankind for their sins. The first period was that which elapsed from the fall to the coming of Christ to die for men. The second is that which extends from the death of Christ to the end of the world. Now, as in this and in the preceding verse, the apostle assures us, that Christ's death is a proof of God's righteousness, both when he passed by the sins of mankind before Christ came, and when, in the present time, he passes them by, we are led therefrom to conclude, that Christ's death hath rendered these exercises of God's mercy consistent with his character as the righteous moral governor of the universe. But in what manner this joyful event hath been accomplished by Christ's death, is no where in scripture, so far as I know, declared to us. It is sufficient to all the purposes of our salvation, that the fact is revealed: and our duty is, to believe the fact upon the testimony of God who hath revealed it, and to rest our hope of salvation thereon, although the manner in which it hath been accomplished, is not made known to us. See Rom. v. 9. note 2.

2. *That he may be just.* Locke, by *just*, understands *faithful to his promises*; and Taylor *merciful*. But, as Doddridge observes, "it is nowise wonderful that God should be faithful to his promises, and merciful, when justifying believing sinners. But that he should

quitting him who is a performer *of the faith enjoined by Jesus:* and that whether he be a Jew or a Gentile.

27 *Since all are justified by the free gift of God, Where is boasting? It is excluded. By what law? Of works?* Do the laws which require perfect obedience exclude it? *No. But it* is excluded *by the law which makes faith the means of our justification.*

28 *We conclude then, that by faith Jew and Gentile is justified without*

justifying him *WHO IS of the faith of Jesus.* [3]

27 (Πῦ ἐν ἡ καυχησις;) Where *then* is boasting? [1] It is excluded. [2] By what law? Of works? [3] *No:* But by the law of faith. [4] (See chap. ii. 12. note 1.)

28 *We conclude then, that by faith* [1] (ανθρωπον)

be *just* in such an act, might have seemed incredible, had we not received such an account of the atonement."

3. *Him who is of the faith of Jesus.* Gal. iii. 10. Ὁσοι ἐξ ἐργων νομου εισι, *as many as are of the works of law*, are they who perform, or pretend to perform the works enjoined by law. In like manner, τον ἐκ πιστεως Ιησυ, *him who is of the faith of Jesus*, is one who performs the faith enjoined by Jesus. See ver. 22. note.

Ver. 27.—1. *Where then is boasting?* the boasting of the Gentiles in their philosophy, and of the Jews in the rites of the law of Moses, as sufficient for their salvation.

2. *It is excluded.* Neither Jew nor Gentile can boast, as having merited salvation by good works.

3. *By what law? of works? No.* Every law which requireth works as the condition of justification, permits boasting; because if a man is justified by such a law, he must have obeyed it perfectly, and so hath whereof to boast. Rom. iv. 2.

4. *But by the law of faith.* The *law of faith* here, as opposed to the *law of works*, is that gracious covenant, which God made with mankind immediately after the fall. See Rom. v. Illustration.—This gracious covenant is fitly termed *a law*, because it is the *law*, or rule, by which sinners are to be justified in every age; and the *law of faith*, because the requisition of faith, as the means of our justification, is as much *a law* to men under the new covenant, as the requisition of works for the same purpose, was *a law* under the first covenant. Accordingly, it is called *a law* simply, Rom. ii. 25. and its precepts are called, δικαιωματα, *commandments*, ver. 26.

Ver. 28.—1. *We conclude then, that by faith*, ανθρωπον, *man is justified.* The faith by which men under the new covenant are justified, consists in a sincere disposition to believe what God hath made known, rather than in any particular act, (See Rom. ii. Illustration, and Rom. iv. 3. note 1.) and hath for its object *persons* rather than *propositions.* So Christ himself hath told us: *Ye believe in God, believe also in me.* So Moses also: *Abraham believed in the Lord, and it was counted to him for righteousness;* And Paul, *Believe in the Lord Jesus Christ, and thou shalt be saved.* In the mean time, this faith in God

and

man is justified without works [2] of law.

29 Is HE the God of the Jews only? *and not of the Gentiles also?* Yes, of the Gentiles also.

30. Seeing *THERE IS* one God, [1] (ὃς) *He will*

works of law; without perfect obedience to any law, as the meritorious cause of their justification.

29 To shew that God will justify the Gentiles by faith, equally with the Jews, let me ask, *Is he the maker and judge of the Jews only? and not of the Gentiles also? Most assuredly of the Gentiles also.*

30 *Seeing there is one God,* of Jews and Gentiles, and they are all equal-

and in Christ, necessarily leads those who possess it, to believe every thing made known to them by God and by Christ, and to do every thing which they have enjoined: so that it terminates in the sincere belief of the doctrines of religion, and in the constant practice of its duties, as far as they are made known to the believer.

2. *Without works of law.* In this verse, *works of law* are all those works which law enjoins, performed in the perfect manner required by law. Wherefore, when the apostle tells us, that *by faith man is justified without works of law,* his plain meaning is, that men are justified gratuitously by faith, and not meritoriously by perfect obedience to any law whatever. See Rom. ii. 13. note 2. But many interpreting this passage differently, have argued, that, in the affair of justification, men's faith only is regarded, and no regard whatever is had to their works, as if they attributed men's justification to some efficacy in faith, which is not in works. This however hath no foundation in scripture. For while it teaches, that men are *justified by faith without works of law,* it at the same time teaches, that men are *justified freely through God's grace;* consequently it excludes *faith* equally with *works,* from any meritorious efficiency in the matter. And with respect to *instrumentality,* faith cannot be thought more necessary for preparing us to receive justification as a free gift, than works: seeing in that light, *faith* is itself the greatest of all good works, being the principle from which every good work proceeds. Hence it is called the *work of faith,* 1 Thess. i. 3. and *the work which God hath commanded,* John vi. 29. But it hath been said, that faith alone is necessary to men's justification, because thereby they lay hold on the righteousness of Christ, and receive it by imputation. To this it is sufficient to answer, that no such operation of faith is taught in scripture. Neither is it said there that *Christ's righteousness is imputed to believers.* What the scripture saith, is, that the believer's *faith is imputed,* or *counted to him for righteousness,* Rom. iv. 3. note 2. In short, to connect justification with *faith,* and to separate it from *works,* is to put asunder what God declares he hath joined together, and what is joined in the nature of things. For faith without good works is *a dead faith,* or *no faith at all,* as the apostle James expressly affirms, chap. ii. 20.

Ver. 30.—1. *Seeing there is one God, he will justify,* &c. The

ly related to him, he will in his treatment of them follow one rule: *He will justify the Jews* to whom he has given his oracles, *by* their *faith* in these oracles, *and the Gentiles through the* law of *faith* mentioned ver. 27.

31 *Do we then make law* of every kind *useless*, by teaching the justification of the Gentiles, *through the* law of *faith? By no means, for* by this doctrine *we establish* law, as necessary in many respects.

justify THE circumcision (εκ πιστεως) by faith, and *THE* uncircumcision (δια της πιστεως) through *the* faith. [2] (See Rom. x. 11—14.)

31 Do we then *make law useless* [1] through *the* faith? *By no means*, (αλλα, 78.) *for* we establish *law*. [2]

apostle alludes to Zech. xiv. 8. where the prophet foretels the progress of the gospel, under the image of *living waters going out from Jerusalem*: then adds, ver. 9. *And the Lord shall be king over all the earth, and in that day there shall be one Lord, and his name one*: To shew, that under the gospel dispensation all nations shall be regarded by God as his people; that he shall be acknowledged and worshipped by all nations; and that in the affair of their justification and salvation he will observe one rule.

2. *Through the faith.* This I think is an ellipsis for *through the law of faith*, mentioned ver. 27. and signifies the method of salvation by faith, established in the new covenant; called *a law*, for the reasons given in note 4. on ver. 27. By this law of faith the Gentiles are to be justified. For though they have not the doctrines of revelation as the objects of their faith, they may believe the doctrines of natural religion, (Heb. xi. 5.) and live agreeably to them: in which case, their faith will be counted to them for righteousness, equally as the faith of those who enjoy revelation. See chap. ii. Illustration, answer to objection 1.: so that the method of salvation for all men is the same, as is here affirmed.

Ver. 31.—1. *Do we then make law useless?* καταργουμεν. Stephen in his Concordance translates καταργεω, *inutilem reddo, inanem reddo; aboleo.* The simple word αργεω comes from αργος or αεργος, *idle.* Καταργεω therefore may signify, *facio ut cesset, I deprive a thing of its force, I weaken it, I render it incapable of exerting its power.*

2. *For we establish law.* It is not true of *the law of Moses* in general, that the apostle established it by his doctrine of justification through faith; but it is true, when spoken of *the law which God has written on the heart of men.* Wherefore *law*, in this passage, does not signify *the law of Moses* in general, but that more ancient and universal law, just now described, the precepts of which are all written in the law of Moses, and established in the strongest manner by the gospel, as a rule of duty. The illustration of this assertion, the apostle does not enter upon here, because he intended to handle it at great length, in the vi. vii. and viii. chapters. See in particular, chap. vi. 14. note 2.

CHAP.

CHAP. IV.

View and Illustration of the Reasoning in this Chapter.

THE apostle, in the preceding chapter, having shewn the impossibility of man's being justified meritoriously by obedience to any law, moral or ceremonial, judged it necessary, for the sake of the Jews, to consider more particularly the merit and efficacy of ceremonial performances. For these having no foundation in the nature of things, the only motive from which they can be performed, must be a regard to the divine command. Hence they have always been considered as acts of piety highly pleasing in the sight of God. This was the case more especially with the Jews, who, because the rites of Moses were of divine appointment, thought the observance of them so meritorious, that they had not the least doubt of obtaining justification and salvation by them: And therefore they were at all times more careful in observing the rites of the law, than in performing the moral righteousness which it enjoined.

To correct this, which is the error of the superstitious in all religions, the apostle examined the justification of Abraham, *the father of believers;* and shewed, from Moses's account, that his circumcision, though performed when he was ninety-nine years old, had not the least influence in his justification; he having obtained the promise of justification by means of his faith, long before he was circumcised. To this example, the apostle appealed with great propriety, both because circumcision was the most difficult of all the rites enjoined in the law, and because Abraham, being *the father of believers,* his justification is the pattern of theirs. Wherefore, if circumcision contributed nothing towards Abraham's justification, the Jews could not hope to be justified thereby, nor by the other rites of the law; and were much to blame in pressing these rites on the Gentiles, as necessary to their salvation, and in consigning all to damnation, who were out of the pale of the Jewish church.

The apostle begins his reasonings on this subject, with asking the Jews what it was that Abraham, the father of believers, obtained by those services pertaining to the flesh, which they so highly valued, ver. 1.—He did not obtain justification; for if Abraham were justified by the merit of any moral or ceremonial work, he might have boasted that his justification was no favour, but a debt due for what he had performed. Yet in this transaction with God, he had no such ground of boasting, ver. 2.—As is plain from God's *counting* his faith to him for righteousness;

righteousness; which implies, that in rewarding him as a righteous person, God did not discharge a debt, but bestow a favour, ver. 3.—For the person who works receives the reward, not as a favour, but as a debt, ver. 4.—But to one who is not said to have wrought, but to have believed what was promised by God, whose prerogative it is to justify sinners, his faith is counted for righteousness, by mere favour, ver. 5.—Wherefore, from Moses's account of the justification of Abraham, it appears that he was justified freely, without meriting it by any kind of work whatever; consequently, that the gospel method of justification is testified by the law itself, as the apostle affirmed, chap. iii. 21.

The same thing is testified by the prophets. For David no where represents men as blessed eternally, either by obeying the precepts of God's law perfectly, or by performing circumcision, or by offering sacrifice, or by doing any of those rites which purify the flesh; but he describes the blessedness of the man to whom the Lord counteth righteousness without such works; saying, Psal. xxxii. 1, 2. *Blessed*, like Abraham, *are they whose iniquities are forgiven*, ver. 7.—*And to whom the Lord will not count sin*, ver. 8.—From this it appears, that the not counting of sin is the same with the counting of righteousness, as it secures the sinner against punishment, and by the free gift of God entitles him to reward, equally with the counting of righteousness.

In chap. ii. the apostle, by arguments taken from the character and perfections of God, had proved that the heathens may be saved, though they never have enjoyed any external revelation, nor were members of God's visible church. But this doctrine, it seems, the Jews rejected, on pretence that it was contrary to their scriptures. Wherefore, to shew the falsehood of that pretence, the apostle, after describing the justification of Abraham, introduced the subject of the salvation of heathens anew, by asking, Cometh this blessedness of justification on the circumcision only, or on the uncircumcision also? And demonstrated the possibility of the salvation of the heathen, tho' no members of God's visible church, by observing, that Abraham had his faith counted to him for righteousness, and received the promise of the inheritance, in uncircumcision; that is, whilst he was no member of any visible church, neither performed any ritual service whatever, ver. 10.—For it happened full thirteen years before he and his family were made the visible church of God by circumcision; so that at the time he received the promise, and for many years after, he was precisely in the condition of all the pious Gentiles, who have lived and died out of God's visible church. With this example before their eyes, how could the Jews, in the apostle's days, or

how

how can Christians now, imagine that the pious Gentiles will not have their faith counted to them for righteousness, since they are in the very condition Abraham was in, when that favour was promised to him?

But because the Jews might ask, if Abraham obtained the promise of justification before he was circumcised, why was that rite enjoined to him? The apostle told them, it was enjoined merely as a *seal*, or confirmation on God's part, of his counting to him for righteousness that faith which Abraham had exercised in uncircumcision, and of his having made him *the father* or federal head of all believers who are out of God's visible church, to assure us, that their faith, like his, shall be counted to them for righteousness, and rewarded with the inheritance of the heavenly country, of which Canaan was the type, though they be no members of any visible church of God, ver. 11.—A *seal* also, or proof of his being the father of all who believe in the visible church, to give them the same assurance concerning their faith, provided that, to their outward profession of faith, they join such an obedience to God, as Abraham exercised while he was out of the visible church, ver. 12. Thus, as in the second chap. the apostle, by arguments taken from the light of nature, had established the liberal doctrine of the *salvation of the heathens by faith*, so in this chapter he establishes the same doctrine, by arguments taken from revelation. And by both he hath expressly condemned the bigotry of all, who, like the Jews, confine salvation to their own church, or mode of faith; and hath beautifully illustrated the righteousness and impartiality of God's moral government of the world.

Farther to shew, that the whole body of the ritual services enjoined by Moses, taken together, had no influence to procure salvation for the Jews, the apostle told them, *that the promise to Abraham and to his seed, that they should be heirs of Canaan*, and of the heavenly country typified by Canaan, *was not* given them *by a righteousness of law*; that is, by a perfect obedience to any law, whether moral or ceremonial, but by a righteousness of faith, ver. 13.—For if they who are righteous by a perfect obedience to law, are heirs, either of the earthly or of the heavenly country, their faith is of no use in obtaining it; and the promise by which the inheritance is bestowed on them as a free gift, has no influence at all in the matter, contrary to the express declaration of scripture, ver. 14.—Besides, in the nature of the thing, no one who has ever transgressed law, can obtain the inheritance through law. For law, instead of rewarding, worketh wrath to every transgressor, and among the rest to the heirs, not excepting Abraham himself, who by receiving the inheritance as a free gift, was shewn to be, not a person perfectly righteous, but a transgressor of some law or

other

other, namely of the law written on his heart. For where no law is, there is no transgression, nor treatment of persons as transgressors, ver. 15.—To these things add, that the promise was bestowed on Abraham and his seed, not by a pefect obedience to any law, either natural or revealed, but *by faith*, that the inheritance promised might be a free gift, and be made sure to all believers: Not to those only who enjoy an external revelation, but to those also who, like Abraham, believe out of God's visible church; for the inheritance was promised to them in the person of Abraham, *who* in uncircumcision was made *the father* or federal head *of such believers*, for the purpose of receiving that promise on their behalf, ver. 16.—according to what God said to him, *A father of many nations, I have constituted thee*, ver. 17.—This great honour was done to Abraham, on account of the excellency of his faith, ver. 18—21.—For which reason it was counted to him for righteousness, and he received the promise of the inheritance, ver. 22.—Now God directed Moses to record this, not for Abraham's sake alone, but for ours also, if we believe in the being and perfections of God, who raised Jesus from the dead, ver. 23, 24.—Who was delivered to death to make atonement for our offences, and was raised again for our justification, ver. 25.

Thus it appears, that the method of justifying sinners, by accepting their faith in place of that perfect obedience which law requires, and by rewarding it as if it were a perfect righteousness, is no new way of salvation. It was appointed at the fall for Adam and all his posterity, and was then obscurely revealed in the promise, that the seed of the woman should bruise the head of the serpent: afterwards it was more explicitly declared in the covenant with Abraham, wherein God promised to give to him and to his seed by faith, whether they be Jews or Gentiles, the land of Canaan for an everlasting inheritance, as the reward of their faith. Wherefore, when the Jews in general denied salvation to the believing Gentiles, unless they entered into their church, by receiving circumcision, they shewed great ignorance of the method of salvation which was established at the fall, and which was made known to themselves in the covenant with Abraham. And when they refused to be united with the believing Gentiles, into one *body* or *church*, they rebelled against God, and for their disobedience were justly cast off: while a few of their brethren, more obedient to God, continued his people; and the Gentiles, who believed the gospel, were incorporated with them, as joint members of the covenant with Abraham; and both together formed that great community called *the Israel of God*, and the *church of the first-born*, which is to subsist through all eternity. Wherefore, in the article of man's justification, the Mosaic and Christian revelations perfectly agree.

CHAP.

NEW TRANSLATION.

CHAP. IV. 1. (Τι ουν, 262.) *But what do we say*, (Rom. vi. 1. note,) *Abraham* our father [1] *obtained* (κατα, 229.) *by the flesh?*

2 (Ει γαρ, 92.) For if Abraham were justified by works, *he might boast*, but not before God.

3 For what saith the scripture? (Gen. xv. 6.) *And* Abraham believed God, [1] and it was count-

COMMENTARY.

CHAP. IV. 1 Ye Jews think ritual services meritorious, because they are performed purely from piety. *But what do we say, Abraham our Father obtained by* works pertaining to *the flesh?* That he obtained justification meritoriously? No.

2 *For if Abraham were justified* meritoriously *by works* of any kind, *he might boast* that his justification is no favour, but a debt due to him: *But* such a ground of boasting he hath *not before God.*

3 *For what saith the scripture? Abraham believed God,* when he promised that his seed should be as numerous as the stars, *and his belief* of

Ver. 1. *Abraham our father obtained by the flesh?* Chrysostom and Theophylact joined κατα σαρκα, *according to the flesh*, with *Abraham our father*, thus; *What do we say, Abraham our father according to the flesh, obtained;* namely by works from the following verse. But as in no other passage Abraham is called the father of the Jews *according to the flesh*, and as κατα σαρκα, *by the flesh*, stands in apposition with ευρηκεναι, *obtained*, I prefer the ordinary translation.—*Flesh* in this passage being opposed to *spirit*, signifies services pertaining to the flesh, or body, on account of which the law of Moses itself is called *flesh*, Gal. iii. 3. note. By *flesh*, Bull understood those works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification. But the first mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in other passages where he speaks of *justification by works*, he hath in view, not *ceremonial works* only, but *moral works* also; as is plain from Rom. iii. 20. where he tells us, that *by works of law there shall no flesh be justified in his sight.*

Ver. 3. 1. *For what saith the scripture? And Abraham believed God.* He believed what God told him, Gen. xv. 5. that he should have a seed as numerous as the stars. The apostle mentions only this one instance of Abraham's faith, because Moses hath said of it in particular, that it was *counted to him for righteousness.* But we must not on that account think it the only act of faith that was so counted to him. His faith consisted in an habitual disposition to believe and obey God, founded on just conceptions of his being and attributes. And he began to exercise it, when God first called him to leave his native country. *For by faith he went out, not knowing whither he went*, Heb. xi. 8. The same faith he exercised through the whole course

that promise *was counted to him for righteousness*.

4 *Now* it is evident, that *to one who*, for a stipulated hire, *worketh* all that he binds himself to work, *the*

ed *to* him for righteousness. [2]

4 Now to him *who* worketh, *the reward is* not *counted* (κατα χαριν,)

of his life; acting on every occasion as one will do, whose mind is filled with a present sense of Deity. Of this, the instance mentioned by the apostle is a great example. For in the eightieth year of his age, and when Sarah was seventy years old, he believed what God told him concerning the numerousness of his seed, though it was at that time contrary to the ordinary course of nature. Nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him. See ver. 17. note 2. At length, in the hundredth year of his age, the son so long promised was born. But mark what happened? when this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham to offer him up as a burnt offering; and he, without hesitation, obeyed; firmly believing, that after he was burnt to ashes on the altar, God would raise him from the dead, Heb. xi. 19. By this, and other instances, Abraham became so remarkable for his faith, that God, by a covenant, constituted him the *father of all believers*, and promised to him as *their federal head*, that their faith in like manner should be counted to them for righteousness.

2. *And it was counted to him for righteousness.* So our translators have very properly rendered the Greek phrase here, and Gal. iii. 6. For the original word ελογισθη, signifies to *state* and *sum up an account*; also to *put a value on a thing*, Rom. viii. 18. The word *count* includes both meanings. In judging Abraham, God will place on the one side of the account his *duties*, and on the other his *performances*. And on the side of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person. But neither here, nor in Gal. iii. 6. is it said, *That Christ's righteousness was counted to Abraham.* In both passages the expression is, *Abraham believed God, and it, viz.* his believing God, *was counted to him for righteousness:* and ver. 9. of this chapter, *We affirm faith was counted to Abraham for righteousness.* Also Gen. xv. 6. *And he believed the Lord, and he counted it to him for righteousness.* See Rom. iv. 22, 23, 24. —Farther, as it is no where said in scripture, that Christ's righteousness was imputed to Abraham, so neither is it said any where, that Christ's righteousness is imputed to believers. In short, the uniform doctrine of the scripture is, that the believer's *faith is counted to him for righteousness*, by the mere grace or favour of God through Jesus Christ; that is, on account of what Christ hath done to procure that favour for them. This is very different from the doctrine of those who hold, that by having faith imputed, or counted for righteousness, the believer becomes *perfectly righteous*; whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument

of

as a favour, but as a debt. 1

5 But to him *who doth not work*, but believeth on him *who* justifieth the ungodly, 1 his faith is counted for righteousness *AS A FAVOUR*.

6 *In like manner also*, David describeth the blessedness of the man *to* whom *God counteth* righteousness without works.

7 SAYING, (Psal. xxxii. 1, 2.) Blessed ARE THEY

reward is never counted as a favour, but is paid *as a debt.*

5 *But to one who does not work* all that he is bound to do, *but* implicitly *believeth* the promise of *him who* gratuitously *justifies the sinner, his faith is counted* to him *for righteousness as a favour.* (The words, *as a favour*, are supplied from ver. 4.)

6 *In like manner also David*, (Ps. xxxii. 1. λεγει, 55.) *declareth that man blessed*, as Abraham was, *to whom God counteth righteousness, without* his having performed *works* of law perfectly.

7 Not saying, Blessed are they who obey the law of God perfectly.

of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true, that faith is a perfect righteousness; for if it were, justification would not be *a free gift*, but a *debt.* And with respect to the second supposition, although the perfect righteousness of another were conveyed to a sinner by faith, it would not make him perfectly righteous; because it is beyond the power of omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account of the perfect righteousness of another, God indeed may treat one as if he were perfectly righteous. But that is all. Nor does the scripture carry the matter farther. See Rom. iii. 28. note 2.

Ver. 4. *But as a debt.* Naturally Adam and Eve were not entitled to any reward for their obedience. But when God said to Adam, *In the day thou eatest thereof thou shalt surely die*, it implied a promise, that if they did not eat they should not die. Consequently, if they had obeyed, life would have been due to them as a debt.

Ver. 5. *Justifieth the ungodly.* This does not imply, that Abraham was an ungodly person when he was justified; the apostle's meaning is, *justifieth him who had been ungodly;* in like manner as, Matth. xiv. 31. Κωφους λαλουντας, *The dumb speak*, signifies *that persons who had been dumb, speak.* It is probable, indeed, from Josh. xxiv. 2. that Abraham had been educated in idolatry by his father Terah; but when he believed the true God, he certainly turned from idols; and till he believed his faith was not counted. The apostle's design in taking notice that Abraham had been an *ungodly* person, or an *idolater*, before his justification, was to shew the Jews, that the Gentiles, though formerly idolaters, may be justified by faith in the true God.

That he knew to be impossible. But *saying, Blessed are they whose omissions are forgiven, and whose commissions are covered* by an atonement.

8 And deeply affected with the goodness of God in pardoning sin, he says a second time: *Blessed is the man to whom the Lord will not count sin.*

9 *Cometh this blessedness then,* of the Lord's not punishing sin, *on persons in the visible church only? Or on persons out of the visible church also?* Certainly on them also. *For we affirm, that faith was counted to Abraham for righteousness,* in uncircumcision.

10 *What state then was Abraham in, when it was so counted? When he was in circumcision? Or in uncircumcision? Not in circumcision, but in uncircumcision.* For it happened long before he and his family were made the church of God by circumcision.

whose iniquities are forgiven, and whose sins are covered. 1

8 Blessed is the man to whom the Lord will not *count* sin.

9 COMETH this blessedness then *on* the circumcision ONLY, or *on* the uncircumcision 1 also? For (λεγομεν, 55.) *we affirm* that faith was *counted* to Abraham for righteousness.

10 How *then was it counted?* When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. 1

Ver. 7. *Whose sins are covered?* In allusion to the Levitical sacrifices whose blood *covered sin.*

Ver. 8. *To whom the Lord will not count sin.* In this and the two preceding verses, the *counting of righteousness without works*, the *forgiving iniquities*, and the *not counting of sin*, being used as equivalent expressions, it is evident, that the *counting of righteousness* includes *pardon* as well as *reward*. The person to whom *righteousness is counted*, hath, by that act, all his sins forgiven, and, as a righteous person, is entitled to reward.

Ver. 9. *Cometh this blessedness then, on the circumcision only, or on the uncircumcision also?* The *circumcision* are the Jews, the members of God's visible church, and the *uncircumcision* are the Gentiles, who are out of the visible church. See Eph. ii. 11, 12. In this question, the justification of those who are out of the visible church, but who believe and obey God, is implied: for the apostle proves, that such are justified, by appealing to Abraham's justification while in uncircumcision; *We affirm that faith was counted to Abraham for righteousness. How then was it counted?* &c.

Ver. 10. *Not in circumcision, but in uncircumcision.* Abraham, was not circumcised till he was ninety-nine years old, Gen. xvii. 24. At that time Ishmael was thirteen years old, ver. 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness,

11 And he received the *mark* of circumcision *AS* a seal of the righteousness of the faith [1] which HE HAD *in uncircumcision, in order to his being* the father [2] of all

11 *And* instead of being justified by circumcision, *he received the mark of circumcision* on his body after his justification, *as a seal* (See 2 Cor. i. 22. note 1.) *of the righteousness of the faith which he exercised in uncircumcision, in order to his being* made *the*

teousness, Gen. xv. 6. compared with Gen. xvi. 16. It is evident therefore, that Abraham was justified in uncircumcision, more than thirteen years before he and his family were made the visible church and people of God by circumcision. Heathens therefore, who believe and obey the true God, as Abraham did, will, like him, have their faith counted to them for righteousness, though no members of any visible church. Praised be God for his mercy to heathens!

Ver. 11.—1. *As a seal of the righteousness of the faith*, &c. *Circumcision* is called *a seal*, in allusion to the custom of affixing seals to written covenants, to render them firm. God ordered Abraham to put, σημειον, *the mark* of circumcision on his own body, as God's seal, whereby the counting his faith for righteousness, and the constituting him the father of all believers, were confirmed to him. Hence, Gal. iii. 14. faith counted for righteousness, is called *the blessing of Abraham*, and is said *to come on the Gentiles through Christ*. For the same purpose, God ordered all Abraham's male descendants to be circumcised on the eighth day after their birth. The Israelitish children being thus early initiated into God's covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant: or, if they died in infancy, that God would raise them from the dead, to enjoy the heavenly country, of which the earthly was the type. But the covenant with Abraham being in reality the gospel covenant, set forth in types and figures, according to the manner of ancient times, may we not, from the use and efficacy of circumcision, believe that baptism, the rite of initiation into the Christian church, is, like it, a seal of the gospel covenant, and a declaration on the part of God, that he will count the faith of the baptized person for righteousness? And that, like circumcision, it may be administered to infants, to assure the parents that their future faith shall be counted and rewarded as righteousness: or, if they die in infancy, that they shall be raised to eternal life? In this view the baptism of infants is a reasonable rite, and must afford the greatest consolation to all pious parents.

2. *In order to his being the father*, &c. Abraham, while uncircumcised, had his faith counted for righteousness, *that he might be the father of all them who believe*, whether in or out of the visible church. Accordingly, in the covenant which God made with him, he constituted him *the father of all believers;* so that, whatever promises,

federal head of all them who believe out of the visible church, to assure us *that* the *righteousness* of faith *shall be counted even to them*, by virtue of God's promise to him:

12 *Also the federal head of the circumcised*, that is, of those who are in the visible church to assure us *that righteousness shall be counted to them, who do not rest contented with being of the visible church only, but who also walk in the footsteps of that faith* and obedience *which our father Abraham exercised in uncircumcision*; that is, while he was no member of God's visible church.

13 *Besides*, from the scripture, (ver. 3.) it is evident, that *not on account of a perfect obedience to any law* whatever, *the promise was made to Abraham, and to his seed, that he should inherit the world, but on account of a righteousness of faith.* How then can the Jews expect to obtain the inheritance of heaven, on account of a righteousness of law?

who believe (δια, 117.) *in uncircumcision*, that righteousness might *be counted even to them*:

12 And the father of *THE* circumcision, *THAT RIGHTEOUSNESS MIGHT BE COUNTED*, (from ver. 11.) to *those* who ARE not of the circumcision only, but *who* also walk in the *footsteps* of the faith [1] of our father Abraham, which HE HAD *in uncircumcision*.

13 (γαρ, 91.) *Besides*, *not through a RIGHTEOUSNESS* (from the end of the verse,) *of law*, [1] *the promise* WAS to Abraham *and* to his seed, [2] that he should be the heir of the world, [3] but through *a* righteousness of faith.

mises were made to him and to his seed, were in reality made to believers of all nations.

Ver. 12. *Who also walk in the footsteps of the faith*, &c. That is, who, like Abraham, exercise a continued faith; and who, from faith, obey God, through the whole course of their life. See ver. 3. note 1.

Ver. 13.—1. *Besides, not through a righteousness of law.* Here *law* signifies, not the *law of Moses*, which did not exist in Abraham's time, but *law in general*; and the meaning is, the promise made to Abraham and to his seed, that they should be heirs of the world, was not made to them on the supposition of their attaining a righteousness, consisting in perfect obedience to any law, moral or ceremonial, but on the supposition of their attaining a righteousness of faith; so that they received the promise of the inheritance, not as a debt, but as a free gift. See ver. 16.

2. *To Abraham* (ω) *and to his seed.* The disjunctive particle hath here the sense of the copulative, and is so translated in the Syriac version.

3. *Heir of the world.* By this, Beza and Locke, following the Greek fathers, understand Abraham's being made the father of all believers throughout the world. But they forgot, that *the inheri-*

tance

14 (γαρ) *For if they* WHO ARE RIGHTEOUS *by law* ARE heirs, ι faith is *rendered vain*, and the promise *is* made of *no* effect.

15 (γαρ, 91.) *Farther* the law *worketh out* wrath: (γαρ, 98.) *But* where *law is not*, THERE no transgression. ι

16 *For this reason* IT IS (εκ, 158.) *through* faith that IT MIGHT BE (κατα by grace, ι *in order that*

14 *For if they who are righteous by* works of *law*, *are heirs* of the world, their *faith* (ver. 11.) *is rendered useless, and the promise*, by which they become heirs as a matter of favour, *is made of no effect*:—it does not, in reality, convey that blessing.

15 *Farther*, instead of conferring a title to the inheritance, *the law worketh out punishment*, even to the heirs who, by receiving the inheritance as a free gift, are declared to be transgressors of the law written on their hearts; *because where law is not, there no transgression* is, nor treatment of persons as transgressors.

16 *For this reason, the inheritance is* bestowed *on account* of a righteousness *of faith*, and not of law, *that it might be a free gift, in order that the pro-*

tance of the world was promised to *Abraham's seed* likewise: See Gen. xv. 18. And that in the renewal of the promise, Gen. xvii. 7, 8. some circumstances are added, which shew, that although in its first and literal meaning, the country promised was *the earthly Canaan*, yet that first and literal meaning, being itself the sign of a higher or second meaning, *a better country, even an heavenly*, was promised to Abraham and to his seed by faith, under the type of the earthly country. See Rom. ix. 8. note, where the propriety of making the earthly country an emblem of the heavenly, is shewn. See also 2 Pet. iii. 13. note 1.

Ver. 14. *For if* (ει γαρ, see Rom. iii. 26. note 3.) *they who* are righteous *by law, are heirs.* The propriety of supplying the words *who are righteous*, is evident from the foregoing verse, and from the nature of the argument, which stands thus: If Abraham and his seed were made heirs of the world through a righteousness of law, their faith is rendered useless in this transaction; and the promise by which they became heirs through favour, had no influence in procuring that blessing, they having merited the inheritance by their works.

Ver. 15. *Where no law is*, &c. Beza says, the reading here ought to be, *where law is, there transgression is.* But this is an alteration of the text without authority.

Ver. 16.—1. *For this reason it is by faith, that it might be by grace.* A righteousness of law, being unattainable by men, the inheritance is by a righteousness of faith, and not of law; that, being a free gift, it might be bestowed in the manner and on the persons God saw

mise made to Abraham concerning it, *might be sure to all his seed; not to that only which is* his seed, *by the law* of circumcision, *but to that also which is* his seed, *by* possessing *the faith of Abraham, who is the federal head of us all* who believe, whether we be Jews, or Gentiles, that is persons not in the visible church of God.

17 (*Agreeably to what is written*, Gen. xvii. 5. *Surely a father of many nations I have constituted thee;*) which honour of being the father of all be-

the promise might be sure to all the seed; not to that only WHICH IS (ex, 161.) *by* the law, [2] but to that also WHICH IS (ex 161.) *by* the faith of Abraham, who is the father of us all.

17 (As it is written, *Surely*, a father of many nations *I have constituted thee* [1]) *in the presence of*

saw fit: namely, on believers of all nations, whether the objects of their faith be more or less extensive, and whether their good works be more or fewer. For in the faith and works of believers, there must be great differences, according to the mental endowments and outward advantages bestowed on each. In this passage, by the most just reasoning, the apostle hath overthrown the narrow notion of bigots, who confine the mercy of God within the pale of this or that church; and by a noble liberality of sentiment, he hath declared that all who imitate that faith and piety, which Abraham exercised while uncircumcised, shall, like him, obtain the inheritance, through the free favour of God by Jesus Christ.

2. *Sure to all the seed, not to that only which is by the law*, &c. Here the apostle teaches that Abraham had two kinds of seed; one by natural descent, called *his seed by the law*, and another *by faith*. See Gal. iii. 26. note. To the *natural seed*, the promise of the earthly country, called *Canaan*, was made: but to the seed *by faith*, the *spiritual seed*, the promise of an heavenly country, typified by Canaan, was given. And to each, the promise that was made to them is sure.

Ver. 17.—1. *As it is written, Surely a father of many nations I have constituted thee.* This promise implied, *first*, That Abraham should be the father of a very numerous natural progeny, who were to be the visible church and people of God, and to whom, as such, the country called *Canaan* was to be given, with the other blessings mentioned in the covenant, according to their first and literal meaning. *Secondly*, That Abraham should be the Father of all who believe and obey the true God, whatever age or country they may live in; and that such, by virtue of their being counted to Abraham for seed, shall receive all the blessings promised to him and to his seed, by faith. This honour of being constituted the father of all the pious and virtuous men in the world, was far greater than if, like Adam and Noah, Abraham had been the stock from which the whole human race sprang: for it implied, That he was the greatest of believers;

him whom he believed, [2] EVEN *of* God, who *maketh alive* the dead, [3] and *calleth things which exist not* as though they *existed.* [4]

18 (Ὃς, 61.) *He, contrary to* hope believed *with* hope (εἰς τὸ γενέσθαι)

lievers, Abraham obtained when he stood *in the presence of him whom he believed; even of God, who maketh alive the dead, and speaketh of things* in the remotest futurity, *which exist not,* with as much certainty *as if they existed.*

18 *Abraham, contrary to* all the ordinary grounds on which men build their *hope* of offspring, *believed*

ers; and that the title which believers have to the blessings of the covenant, is founded on their being promised to them in the covenant, as his seed.—This being the right interpretation of the promise, *Surely a father of many nations I have constituted thee,* the apostle's reasonings therefrom to prove the title of the pious Gentiles to the inheritance, are unanswerable.

2. *In the presence of him whom he believed.* Κατέναντι, literally *opposite to;* but the meaning is, God having constituted Abraham the father of all believers, he is, in the other promises of the covenant, considered by God as their father, and their title to these promises is *founded on their relation to Abraham as his seed.*

3. *Even of God, who maketh alive the dead.* For illustrating the greatness of Abraham's faith, and to shew with what propriety he was made the father of all believers, the apostle, in this verse, observes, that the principles on which he believed the Lord, were *enlarged views of the divine perfections;* next in ver. 18, 19. he takes notice of the circumstances which rendered his faith difficult. Then in ver. 20. he affirms that his faith was very strong, being free from all doubts.—Abraham believed that God could make alive his dead body, so as to enable him to beget a son by Sarah, even in the ninetieth year of her age; and that notwithstanding he had had no children by her in the days of their greatest youth and strength. He believed also, that God was able to bring the idolatrous Gentiles to know and worship the true God, in such numbers, as to make Abraham the father of a very numerous spiritual seed: Nay, he believed, that although Isaac had been burnt on the altar, God would raise him to life again. Such exalted notions had this chief of believers acquired, of *the power and faithfulness of God.*—*Who maketh alive the dead.* This the apostle mentions, to shew that Abraham knew and believed that God would strengthen his and Sarah's dead bodies for procreation, and could speak of Isaac and of Abraham's spiritual seed with as much certainty as if they had all been already existing.

4. *And calleth things which exist not, as though they existed.* In this expression, perhaps, the apostle insinuated, that Abraham recollected God's having called all things into existence, by saying, *Let them be*: For the traditional knowledge of the creation of the world, no doubt had been preserved in Abraham's family.

Ver. 19.—1. *And not being weak in faith;* that is, *being strong in*

with a strong *hope*, founded on the promise of God, *that he should be the father of many nations according to what was spoken, So shall thy seed be;* namely, as the stars of heaven for multitude.

19 *And not being weak*, either in his conceptions or *in his belief* of the power and veracity of God, *he did not consider his own body now dead*, in respect of procreating children, *being about an hundred years old, neither the deadness of Sarah's womb*, as obstacles to his having a numerous progeny by her, though she was ninety years old.

20 *Therefore, against the promise of God, he did not dispute through unbelief*, by alleging that the thing was impossible: *but having the firmest persuasion of the veracity of God, he gave the glory of that perfection to God*, by waiting patiently for the performance of his promise.

that *he should be* the father of many nations, according to *what was* spoken, (Gen. xv. 5.) So shall thy seed be.

19 And *not being weak* in faith, [1] *he did not consider* his own body now dead, [2] *being* about an hundred years old, (και, 214.) *neither* the deadness of Sarah's womb. (Gen. xvii. 17. xviii. 11.)

20 (Εις δε, 144. 106.) *Therefore against the promise of God, he did not dispute* [1] through unbelief, [2] but was strong in faith, giving glory to God.

faith; For the Hebrews, when they meant to assert a thing strongly, did it by the denial of its contrary.

2. *He did not consider his own body now dead.* The children which Abraham had by Keturah, after Sarah's death, do not invalidate this assertion: for Abraham's body having been renewed by miracle, in order to the begetting of Isaac, might preserve its vigour for a considerable time afterwards.

Ver. 20.—1. *Therefore against the promise of God he did not dispute;* So the original words εις δε την επαγγελιαν του Θεου ου διεκριθη, should be translated: for the word διακρινεσθαι, signifies *to dispute*, Jude, ver. 9. See also Rom. xiv. 1. note 3.

2. *Through unbelief.* We are told indeed, that when God declared that Sarah was to be the mother of nations, Gen. xvii. 17. *Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old?* &c. But these questions did not proceed from unbelief, but from admiration and gratitude, as may be gathered from the posture, in which he thought these things. And with respect to his *laughing*, it did not imply any doubt of God's promise, otherwise he would have been rebuked, as Sarah was for her laughing: but it means simply, that he rejoiced at God's promise; for in the Hebrew language, *to laugh*, signifies *to rejoice*, Gen. xxi. 6. *God hath made me to laugh, so that all that hear will laugh with me;* consequently the passage may be translated, *Abraham rejoiced and said*, &c. At the time Abraham thus

21 (Και πληροφορηθεις) And was fully persuaded, that what was *promised*, 1 he was able (και, 218.) *certainly* to perform.

22 (Διο και) *Therefore also it was counted* to him for righteousness. (See Rom. iv. 3. note 2.)

23 Now it was not written for his sake *only*, that it was *so counted* to him;

24 But for *our sakes* also, to whom *it will be counted*, *EVEN to those who believe* (επι) on him, *who* raised up Jesus 1 our Lord from the dead,

21 *And was fully persuaded, that what was promised, God was able even to perform;* although the longer he waited, the accomplishment of the promise must have appeared, to an ordinary faith, the more difficult.

22 This strong faith, exercised by Abraham for so long a time, being highly pleasing to God, *Therefore also it was counted to him for righteousness.*

23 *Now it was not recorded* by Moses *for Abraham's honour only, that his faith was thus counted to him* in his uncircumcised state; (see ver. 3.)

24 *But* it was recorded *for our benefit also, to whom,* as Abraham's children, *the like faith will be counted* for righteousness, *even to those* in every age and nation *who believe on him,* (believe whatever he declares and promises) *who raised up Jesus our Lord from the dead:*

thus rejoiced, on account of the promise of a son by Sarah which God made to him, he prayed, ver. 18. *Oh that Ishmael might live before thee!* But this he said, from no distrust of God's promise, but from his desire that Ishmael might be continued in life, as appears from God's answer, ver. 20. *As for Ishmael I have heard thee; behold I have blessed him, and will make him fruitful,* &c.

Ver. 21. *That what was promised.* So ὁ επηγγελται signifies, because, as Erasmus and Estius observe, it is the preterite of the passive voice. The word hath the same signification, Gal. iii. 19. Heb. xii. 26.

Ver. 24. *Even to those who believe on him who raised up Jesus,* &c. As Abraham's faith, which was counted to him for righteousness in his uncircumcised state, consisted in his being fully persuaded, that what God had promised concerning the number of his seed, he was able and willing to perform; so the faith which will be counted for righteousness, to them who believe on the true God, consists in their being fully persuaded, that what God hath declared and promised, either by the light of nature or by revelation, he is able and willing to perform. For it ought to be remarked, that it is not said here, that *faith will be counted to them who believe that God raised up Jesus.* That would have limited salvation to those alone who are favoured with an external revelation, contrary to his reasoning in the former part of the chapter: But it is said, faith will be counted *to them, who believed on him, who raised,* &c.; that is, who believe on the true God. For the expression, *Him who raised up Je-*

25 *Who* being the seed of Abraham, in which all nations are to be blessed, *was delivered to death* by God, for our offences, *and was raised again* from the dead, and made universal Lord, *for our deliverance* from ignorance and wickedness.

25 Who was delivered *TO DEATH* (διὰ, 112.) for our offences, (Rom. v. 8.) and was raised [1] again (διὰ) for our justification. [2]

sus our Lord from the dead, is a periphrasis for *God,* formed in allusion to ver. 17. and to introduce what is added ver. 25. We have the same periphrasis, chap. viii. 11.

Ver. 25.—1. *Who was delivered to death for our offences and was raised.* The raising again of Christ for our justification, mentioned in this verse, must be taken in connection with his ascension into heaven, and his exaltation to the government of the universe. For our deliverance from sin, which is the import of the word *justification* in this clause, as distinguished from the pardon of offences in the preceding (See the following note,) is accomplished through the power which Christ received as Lord and Mediator, after his resurrection.

2. *Raised again for our justification.* According to Locke, this is "Raised to ascertain to us eternal life, the consequence of our justification." But to this interpretation it may be objected, that *the justification* which sinners obtain through the resurrection of Christ being distinguished from *the pardon of our offences*, procured by his death, it must be something different from *pardon, and eternal life*, its consequence. Now, what can that be but the deliverance of believers, especially the believing Gentiles, from ignorance and wickedness, by Christ's powerful government of the world? Accordingly, the word *justify* is used in the sense of *delivering*, Rom. vi. 7. *He that is dead,* δεδικαίωται, (*is justified*) *is freed from sin*, (Bible translation.) This efficacy of Christ's resurrection, to *justify* or *deliver* believers from the power of sin, is taken notice of by St Peter, Acts iii. 26. *God having raised up his son Jesus, sent him to bless you, by turning away every one of you from his iniquities.* And the deliverance itself is excellently described, Col. i. 13. and is termed *redemption*, 1 Pet. ii. 18.—It is no objection, that *justification*, as implying deliverance from the power of sin, is ascribed *to the blood*, or *death of Christ*, Rom. v. 9: For the persons there said to be *justified by his blood*, are represented as not yet *saved from wrath through him.* Neither is it any objection, that *salvation from wrath*, or punishment, is ascribed, Rom. v. 9, 10. to Christ's *life.* These happy effects are attributed to Christ's *death* and *resurrection*, indiscriminately, as it suited the apostle's argument. For the Father, as the reward of his Son's obedience to death, having empowered him to deliver mankind from sin, as well as from punishment, both these deliverances may be ascribed to his *blood* or *death*, as the meritorious cause. See Rom. v. note 2. At the same time, being accomplished by his resurrection from the dead, and his exaltation to the government of the universe, the same deliverances may, with equal

propriety

propriety, be ascribed to his *resurrection* or *life*, as the efficient cause. Accordingly, Peter told the council, Acts v. 31. *Him hath God exalted with his right, to be a Prince and a Saviour, for to give repentance and remission of sins.*

Bishop Sherlock thinks, Christ was *raised for our justification*, that there might be a sure foundation for our faith in him as the Son of God, by which we are justified. But as the apostle in this passage speaks of *the pardon of offences*, as different from *justification*, the interpretation which I have given is more simple and natural.

CHAP. V.

View and Illustration of the Discoveries contained in this Chapter.

TO comfort the Roman brethren under the evils which the profession of the gospel brought upon them, the apostle, in the beginning of this chapter, enumerated the privileges which belong to believers in general. And from his account, it appears, that the privileges of Abraham's seed by faith, are far greater than the privileges which belonged to his seed by natural descent, and which are described, Rom. ii. 17—20.

The *first* privilege of the spiritual seed is, That being justified by faith, they have peace with God through Jesus Christ, ver. 1. This, to the Gentiles, must have appeared an unspeakable blessing, in regard they had been taught by the Jews to consider themselves as *children of wrath*, and *enemies of* God, ver. 10.—Their *second* privilege is, By the command of Christ they are admitted through faith into the covenant made with Abraham, and into the Christian church.—*Thirdly*, They boast in the hope of beholding the glory of God in heaven; a privilege far superior to that of beholding the glory of God in the tabernacle, and in the temple on earth, of which the natural seed boasted: for it is the hope of living eternally with God in heaven, ver. 2.—Their *fourth* privilege is, They boast in afflictions, especially those which befal them for the name of Christ: because afflictions improve their graces, and render their hope of eternal life sure, ver. 3, 4.—But many, even of the believing Jews, denied that the Gentiles had any reason to hope for eternal life, while they did not obey Moses. Wherefore, to shew that they are heirs of that, and of all the blessings promised in the covenant to the seed of Abraham, by faith, equally with the Jews, the apostle appealed to God's shedding down the Holy Ghost upon them, even as on the Jews, ver. 5.—And to Christ's dying for them in their ungodly state, ver. 6—8.—And told them, since they were already *justified*, that is, delivered from their heathenish ignorance and wickedness, and *reconciled*, that is, put into a state of salvation by the blood of Christ, they might well expect to be *saved* in

in due time from wrath, by his life in the human nature; since in that nature, he exercises the offices of Lord and Judge of the world for their benefit, ver. 9, 10.—The *last* privilege belonging to the spiritual seed, mentioned by the apostle, is, That being reconciled, they can boast in the true God as their God, equally with the natural seed, whose relation to God was established by the law of Moses only. And this privilege he told them, they had obtained, like all the rest, through Jesus Christ, by whom they had received *the reconciliation.*

Having mentioned *the reconciliation of the Gentiles*, the apostle took occasion, in this place, to discourse of the entrance of sin and death into the world, and of the remedy which God hath provided for these evils, and of the extent of that remedy; because it gave him an opportunity, not only of explaining what the reconciliation is, which we have received through Christ, but also of displaying the justice of granting reconciliation to all mankind through him, notwithstanding the greatest part of them never heard any thing, either of the reconciliation, or of Christ who procured it for them.

And first to shew the justice of granting reconciliation to the whole human race through Christ, notwithstanding many of them are ignorant of him, the apostle reasoned in this manner; As it pleased God, through the disobedience of one man, to subject all mankind to sin and death, notwithstanding the greatest part of them never heard of that man's disobedience; so to render this determination consistent with justice, it pleased God, through the obedience of one man, to make all men capable of righteousness and life, notwithstanding the greatest part of them have no knowledge of the person to whom they are indebted for these great benefits, ver. 12.—This second member of the comparison indeed, the apostle hath not expressed, because he supposed his readers could easily supply it, and because he was afterwards to produce this unfinished comparison in a complete form, by separating it into two parts, and adding to each part the clause of the omitted member which belongs to it. Wherefore, having enunciated the first member of the comparison, instead of adding the second, he proceeds to establish the first, because on it the truth of the second member, which he supposes his reader to have supplied in his own mind, depends. The proposition asserted in the first member is, that all men are subject to death for Adam's sin. This the apostle proves by the following argument: No action is punished as a sin, where there is no knowledge of any law forbidding it, ver. 13.—Nevertheless, from Adam to Moses, death seized infants and idiots, who being incapable of the knowledge of law, were incapable of transgressing law. Wherefore, having no sin of their own, for which they could be

be punished with death, they must have suffered for Adam's transgression; which shews clearly, that death is inflicted on mankind, not for their own, but for Adam's sin, who, on that account, may, by contrast, be called the type of him who was to come and restore life to all men, ver. 14.

Farther, it was a matter of great importance to prove, that all mankind are punished with death for the sin of the first man, because it shews, that the punishment of our first parents' sin was not forgiven, but only deferred, that the human species might be continued, Accordingly, by God's sentence pronounced after the fall, Gen. iii. 15—19. Adam and Eve were allowed to live and beget children. And as in the same sentence, they were told, that the seed of the woman would bruise the serpent's head, it was an intimation, that on account of what the seed of the woman was to do, a new trial, under a better covenant than the former, was granted to them and their posterity, that they might have an opportunity of regaining that immortality which they had forfeited. These things the apostle supposes his readers to know; for he proceeds to compare the evils brought on mankind by Adam, with the advantages procured for them by Christ, that all may understand the gracious nature of the new covenant, under which the human race is placed since the fall.

From what the apostle hath said of the effects of Christ's obedience compared with the consequences of Adam's disobedience, it appears that the former are superior to the latter in three respects. The first is, Christ's obedience hath more merit to obtain for all mankind a short life on earth, and after death a resurrection to a new life, in which such of them as are capable of it, are to enjoy happiness for ever, than Adam's disobedience had demerit to kill all mankind, ver. 15.—The second is, The sentence passed on mankind, was for one offence only, committed by their first parents, and it subjected them all to death temporal; but the sentence which bestows the gracious gift of pardon, hath for its object the offence of Adam, and all the offences which the pardoned themselves may have committed during their own probation; and issueth in their being accounted righteous, and entitled to eternal life, ver. 16.—The third is, In the life which they who are pardoned and accounted righteous, shall regain through Christ, they shall enjoy much greater happiness than they lose by the death to which they are subjected through Adam's offence, ver. 17.

Having thus contrasted the benefits procured for mankind by Christ, with the evils brought on them by Adam, the apostle sums up these particulars in two conclusions. The first is: As it was just, on account of one offence committed by Adam, to pass sentence of condemnation on all, by which all have been

subjected

subjected to death, so it was equally just, on account of one act of righteousness performed by Christ, (his dying on the cross,) to pass sentence on all, by which all obtain the *justification of life*; that is, a short life on earth, and at the last day, a resurrection from the dead, ver. 18.—The second conclusion is: As it was just, through the offence of one man, to constitute all men sinners; that is, through the disobedience of Adam, to convey to all men a corrupted weakened nature, whereby they are made liable to sin, and to eternal death; so it was equally just, through the obedience of one man, to constitute all mankind righteous; that is, to put them in a condition of obtaining righteousness here, and eternal life hereafter, ver. 19.—For, in what manner could all mankind be constituted righteous, unless by granting them a personal trial under a new covenant, in which not perfect obedience is required, in order to righteousness and life, but the obedience of faith. From these two conclusions, we learn what *the condemnation* is, which was brought on all mankind by Adam, and what *the reconciliation* is, which all mankind receive by Christ. By Adam mankind were made mortal and liable to sin. By Christ they are allowed a temporary life on earth, and have a trial appointed them under a gracious covenant, by which they may attain righteousness and eternal life through faith.

In the two conclusions just now mentioned, the unfinished comparison, with which the apostle introduced this admirable discourse, is completed in the manner expressed in the commentary, ver. 12. For in the first conclusion, ver. 18. the entrance and progress of death through Adam's sin, being described as in ver. 12. its remedy is declared, which is there wanting. And in the second conclusion, ver. 19. after mentioning the entrance and progress of sin, as in ver. 12. its remedy which is wanting there, is likewise described. This order the apostle followed, because, though the entrance of sin was prior to that of death, he mentioned the entrance of sin last, that he might have an opportunity of speaking concerning the rule by which Adam and his posterity, now reconciled were to direct their actions, during the trial appointed them under the new covenant. For, after telling us, that as all were constituted sinners by Adam's disobedience, so all shall be constituted righteous through the obedience of Christ, he adds, *But law silently entered*; that is, after the sentence was passed, Gen. iii. 15.—19. whereby Adam was allowed to live and beget children, and with his posterity was placed under the new covenant, the law of God written on their hearts silently took place as the rule of their conduct under that covenant. And although the offence of actual transgression thereby abounded, grace hath superabounded, in the resurrection of all who die in infancy

infancy and idiocy, to a better life than that which they lose through Adam's disobedience, and by bestowing the same blessing on such adults as fulfil the requisitions of the gracious new covenant under which they are placed, ver. 20.—And thus it hath come to pass, that as the sin of the first man hath exceedingly tyrannized over the whole species, by introducing actual transgression and death; so also the infinite goodness of God shall reign, by destroying sin and death through a righteousness of faith, which shall be counted to believers, and rewarded with eternal life; and all through Jesus Christ our Lord, ver. 21.—Thus, according to the doctrine of the apostle, all mankind are, and ever have been included in the new covenant. Consequently the advantage which they have received by Christ, is much greater than the loss they have sustained through Adam. And it is reasonable to think it should be so; because the goodness of God more effectually disposes him to bestow blessings on mankind, on account of Christ's obedience, than to inflict evils on them on account of Adam's disobedience.

Before this subject is dismissed it may be proper to observe,

1. That in this remarkable passage, we have the true account of the entrance of sin and misery into the world, and of the method in which these evils have been remedied; subjects which none of the philosophers or wise men of antiquity, were able by the light of reason to fathom. Sin entered through the disobedience of our first parents, whereby they became liable to immediate death; and if God had executed his threatening, the species would have ended in them. But because in due season his Son was to appear on earth in the human nature, and to make atonement for the sin of men, God, in the prospect of that great act of obedience, suffered Adam and Eve to live and propagate their kind, and granted them a new trial under a covenant, better suited to their condition than the former; in order, that if they behaved properly during their probation, he might raise them to a better life than that which they had forfeited. In this new covenant, the obligation of the law written on their heart was continued; only perfect obedience to that law was not required in order to life, but the obedience of faith. And although the punishment of their first sin took place so far, that the life granted to them and to their posterity, was to be a gradual progress through labour and misery to certain death; yet being all comprehended in the gracious new covenant, they are all to be raised to life at the last day, that such of them as are found to have given the obedience of faith during their probation, may receive a more happy life than that which was forfeited by the disobedience of their first parents, and be continued in that happy life for ever.

Thus, by the remedy which God hath applied for curing the evils introduced by the first man's disobedience, the righteous will be raised to a greater degree of happiness, than if these evils had not taken place.

2. According to the view which the apostle hath given us of the ruin and recovery of mankind, the scheme of redemption is not a remedy of an unexpected evil, contrived after that evil took place; Christ's obedience was appointed as the means of our deliverance, at the very time the resolution permitting the entrance of sin was formed. And therefore, to make mankind sensible of this, the apostle assures us, Ephes. i. 4. That *we were chosen in Christ before the foundation of the world:* And 2 Tim. i. 9. That *we are saved and called, according to God's own purpose and grace, which was given us in Christ, before the world began:* And 1 Pet. i. 20. That *Christ was foreordained before the foundation of the world, but was manifested in these last times for us.*—And as the plan of our redemption was formed along with the decree permitting our fall, so its operation was co-eval with the introduction of that evil, and in some respects extends to all. Hence Christ is called, Rev. xiii. 8. *The Lamb which was slain from the foundation of the world;* and he is said, 2 Cor. v. 15. *To have died for all.* See the note on that verse. And his death is termed, 1 John ii. 2. *A propitiation for the whole world.*

3. From other passages of scripture we learn, that *sin* and *death* were permitted to enter into the world, not only because by the remedy to be applied to these evils, God intended to make mankind more happy than they would have been, if these evils had not existed, but even to promote the good of the universe. Accordingly, in the scheme of redemption, there is a higher display of the perfections of God to all intelligent beings, than could have been made, had there been no *sin*, nor *misery* to be remedied. So St Paul teaches, Ephes. iii. 10. *That now unto governments and powers in the heavenly regions, the multiform wisdom of God may be made known through the church.* Farther, the new display of the perfections of God made in the plan of redemption, by furnishing many powerful motives to virtue, whose operation is not confined to any one order of rational beings, nor to any particular time, will render God's moral government effectual, over all his intelligent creatures for ever.

4. By the illustrious display of the scheme of redemption, made in this admirable passage, and by shewing that it hath for its object not a single nation, nor any small portion of the human race, but believers of all nations, the apostle has condemned the bigotry of the Jews, and of all who, like them, confine salvation to their own church, and exclude others from sharing in

in the mercy of God through Christ, merely because they are ignorant of him, not through their own fault, but through the good-pleasure of God, who hath denied them that knowledge: Or, because they do not hold the same *objects* of faith with them, although they possess the same *spirit* of faith, and live piously and virtuously according to their knowledge. For his whole reasoning on this subject proceeds on the supposition, that, if it was consonant to justice, that the demerit of Adam's disobedience should extend to all mankind, notwithstanding the greatest part of them never knew any thing either of him or of his disobedience, it must be equally consonant to justice, that the merit of Christ's obedience should extend to all mankind, who are capable of being benefited by it, although many of them, have had no opportunity of knowing any thing concerning that meritorious obedience. Besides, as the plan of redemption will, no doubt, be fully made known to the pious heathens, after they are admitted into heaven, the glory of God and the honour of Christ, will be advanced by the discovery at that period, as effectually as if it had been made to them during their lifetime on earth. And with respect to themselves, although the knowledge of Christ and of the method of salvation through him, is not bestowed on them, till they come into heaven, it will then operate as powerfully in making them sensible of the mercy of God, and in laying a foundation for their love and gratitude to Christ through all eternity, as if that knowledge had been communicated to them sooner. If so, to fancy that persons, who, notwithstanding their want of revelation, are actually prepared for heaven, will be excluded from that blessed place, merely because, while on earth, they were denied that knowledge of Christ, which, with equal effect, may be communicated to them in heaven, is to contradict all the representations given in the scriptures, of the impartiality of God, as the righteous governor of the universe.

NEW TRANSLATION.

CHAP. V. 1. *Wherefore*, being justified (see iv. 25. note 2.) by faith, [1] we have peace with

COMMENTARY.

CHAP. V.—1 *Wherefore being delivered from the power of sin by faith*, and having laid aside our enmity to God, *we*, the spiritual seed

Ver. 1.—1. *Being justified by faith.* If this is an inference from what immediately goes before, *justified*, as in the last verse of the preceding chapter, means, delivered from ignorance and wickedness through the influence of faith. This sense of the word *justified* has in ver. 9. of this chapter, and 1 Cor. vi. 11. But if the inference is from the general doctrine explained in the preceding chapter, *justified*,

of Abraham, *have peace with God through our Lord Jesus Christ:*

2 *Through whom also we have been introduced by faith, into this gracious covenant, in which we stand, and boast*, not in seeing the glory of God in any tabernacle or temple on earth, as the natural seed do, but *in the hope of beholding the glory of God* in heaven.

3 *And this is not our only boasting;* for while the Jews boast of the earthly felicity, promised in the law,

God, [2] through our Lord Jesus Christ:

2 *Through* whom *we have had introduction also* (see note on Eph. ii. 18.) by faith, into this grace [1] *in which* we stand, [2] and *boast* (εχωμεν) in hope of the glory of God.

3 And not only so, but *we even boast* (εν, 166.) *of afflictions*, [1]

fied, as in many other passages where believers are said to be justified in the present life, will signify their having the *promise of justification* given them.—Locke contends, that justification, with the other privileges mentioned in this chapter, are *national privileges*, and that they belong to all who profess to believe in Christ. But any one who remembers the apostle's assertion, *That the gospel is the power of God unto salvation, to every one who believeth*, will not easily allow, that *salvation* is a national privilege, which belongs to all who profess to believe in Christ.

2. *We have peace with God*, &c. If this is understood of the Gentiles, the meaning is: We Gentiles, who formerly were enemies of God, ver. 10. are now at peace with him, and are no longer terrified with the fear of his wrath; having by faith in the gospel, separated ourselves from the rebels against his government, and joined ourselves to his people. But if this is understood of believers in general, the meaning is: Being delivered from sin and punishment by means of faith, we have, in this new state, peace with God, whom we now regard as our father and friend.

Ver. 2.—1. *Through whom we have had introduction also by faith, into this grace.* The word *also* shews, that *grace* in this verse is a different blessing from *peace*, mentioned in ver. 1. It is *the gracious new covenant* which Christ procured for mankind, and which is the source of their peace.

2. *In which we stand.* For this translation of the word εσηκαμεν, see Ess. iv. 10. The original word ιστημι, signifies *to stand firm.* As the apostle often compares the conflicts which the first Christians maintained against false teachers and persecutors, to the Grecian combats, it is probable that, by *their standing firm*, he meant, that the Gentile converts, as stout wrestlers, successfully maintained their faith in the gospel, in opposition both to the Jews and heathens, notwithstanding the evils which the profession of their faith had brought on them.

Ver. 3.—1. *We even boast of afflictions.* The apostle mentions *afflictions* as matter of boasting to the spiritual seed, because their virtues were improved by afflictions. This boasting, therefore, was much

knowing that *affliction worketh out* patience; [2]

4 And patience, *approbation*, [1] and *approbation*, hope:

5 And (ἡ, 67.) *this hope* maketh not ashamed, because the love of God is *poured out* [1] (ἐν, 163.) *into* our hearts, by the Holy Ghost *who* is given *to* us. [2]

we even boast of afflictions, knowing that affliction worketh out patience in us.

4 *And patience approbation* from God, *and approbation hope* of enjoying eternal life.

5 *And this hope will not make us ashamed*, as the hope which the natural seed of Abraham entertain of salvation, on account of their descent, will make them ashamed; *because* a convincing proof of *the love of God is poured out into our hearts, by the Holy Ghost, who is given to us.*

much better founded than the boasting of the natural seed, who, by applying the promises of national prosperity, and the threatenings of national adversity, contained in the law, to individuals, had taught themselves to consider prosperity as a mark of the favour of God, and affliction as a token of his displeasure. A remarkable instance of rejoicing in afflictions, we have, Acts v. 41. *They departed from the face of the council, rejoicing that they were counted worthy to suffer shame for his name.*

2. *Knowing that affliction worketh out patience.* This effect affliction produceth, by affording to the afflicted an opportunity of exercising patience, and by suggesting considerations which naturally lead the mind to that virtue.

Ver. 4. *And patience approbation.* The original word δοκιμη, properly signifies the *trying of metals.* It signifies likewise *approbation*, in consequence of trial, Philip. ii. 21. Hence δοκιμος the adjective, denotes not only one who is *tried*, but one who is *approved.* In like manner δοκιμαζειν the verb, signifies both *to try* and *to approve*, Rom. xii. 2. 1 Cor. xvi. 3. In this passage, the word δοκιμη may either be translated *proof*, namely, of God's assistance, and of our own stedfastness, or *approbation* bestowed by God.

Ver. 5.—1. *Because the love of God is poured out into our hearts.* The original word εκκεχυται, is commonly used, as Whitby remarks, when the effusion of the Holy Ghost is spoken of. Wherefore, as the apostle, in this passage, had in his eye the gifts of the Spirit bestowed on the Gentiles, as proofs of God's love to them, he elegantly tells them, that the love of God was poured out into their hearts, along with the spiritual gifts.

2. *By the Holy Ghost, who is given to us.* The spiritual gifts bestowed on the first Christians were clear proofs, especially in the case of the Gentiles, of the love which God bare to them, and of his purpose of saving them. And therefore, when the Jewish believers, who reproved Peter for preaching the gospel to Cornelius and his friends, heard that they had received the Holy Ghost, *they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance*

6 *Besides, we being still* so *weak* through sin, that we could not deliver ourselves, *in the proper season, Christ died for the idolatrous Gentiles,* as well as for the Jews.

6 (γαρ, 91.) *Besides, we being still weak,* [1] in due time [2] Christ died [3] (υπερ) for the ungodly.

7 *Now,* Christ's dying for all mankind, appears a most astonishing instance of love, when we consider that *scarcely for a just man,* who only gives to every one his due, *will any one die, though for a beneficent man, some one perhaps would even dare to die.*

7 (γαρ, 97.) *Now* scarcely for *a just man* will one die; [1] (υπερ γαρ, 98.) *though* for a good man *one perhaps* would even dare to die.

8 *But his own love to men, God hath raised* above all human love, *because we being still sinners, Christ died for*

8 *But his own love towards us, God commended,* [1] (οτι, 254.) *because*

repentance unto life, Acts xi. 18. Farther, the ordinary influences of the Spirit, bestowed on believers, by renovating their nature, affords them the fullest assurance of pardon and salvation through faith: Hence they are said to be *sealed with the Spirit of promise,* Eph. iv. 30. And the Spirit himself is called, *the earnest of the inheritance,* Eph. i. 13, 14.; and is said, Rom. viii. 16. *to bear witness with their spirit, that they are the children of God.*

Ver. 6.—1. *Besides, we being still weak.* The original word ασθενων, signifies *weak* through sickness; and is used here to shew the pernicious influence of sin, in weakening all the faculties of the soul. Isaiah has used the same metaphor, chap. i. 5. *The whole head is sick, the whole heart is faint.*

2. *In due time* (κατα καιρον; see 1 Thess. v. 1. note 1.) *Christ died.* When the season for the publication of the gospel, and conversion of the world was come, Christ appeared in the flesh, and died for the ungodly. This is called *the fulness of the time,* Gal. iv. 4.; and *the time before appointed of the Father.*

3. *Christ died for the ungodly.* If *the ungodly* here, are the idolatrous Gentiles, the meaning is: He died to obtain a right to the Gentiles as his people, to deliver them from the dominion of Satan, to procure pardon for them, and to bestow on them everlasting life. See Rom. iv. 25. note 2.

Ver. 7. *Scarcely for a just man.* In this place, the Syriac version hath, *for ungodly men,* which Beza says he would prefer to the common reading, if it were not contradicted by all the ancient MSS. and by the Vulgate version. The *dying* υπερ *for* a just man, and *for* a good man, mentioned in this verse, is evidently dying in their room or stead. And therefore Christ's dying υπερ ημων, *for us,* mentioned in the next verse, hath the same meaning.

Ver. 8.—1. *His love to us God commended,* &c. He hath enhanced it, he hath rendered it highly praise-worthy. In this sentiment the apostle is authorised by his Master, who mentioned it as a great instance

we being still sinners, Christ died (ὑπερ) for us. 2

9 Much more then, being now justified [1] by his blood, 2 we shall be saved from wrath (διὰ) through him. (Ver. 10.)

10 For if *being enemies*, we were reconciled [1] to

us, to procure us a temporary life on earth under a better covenant than the first.

9 *Much more then, being now allowed to live* under the new covenant *through* the shedding of *his blood, we shall be saved from future punishment through him*, if we behave well under that covenant.

10 *For, if being enemies* under sentence of death, *we were* respited,

instance of God's love to men, that he gave his Son to die for them. John iii. 16.

2. *Christ died for us.* Raphelius, in his notes on this verse, from Xenophon, hath shewn, that the phrase *died* ὑπερ *for us*, signifies, *died in our stead*: which likewise is its meaning in ver. 7. See the note there. Christ died to obtain life, both temporal and eternal for our first parents, and for us. See Rom. v. 15. note 2.

Ver. 9.—1. *Being now justified by his blood, we shall be saved from wrath through him.* Here persons are said to be justified by Christ's blood, who are not saved from wrath through him. For *to be justified*, sometimes signifies *to be delivered from any kind of evil.* Thus, Rom. iv. 5. *Justification* by Christ's resurrection, signifies deliverance from sin, by the government which Christ exercises since his resurrection.—Rom. vi. 7. *Justified from*, is *delivered from sin* as a master. —And here, *justified by his blood*, means, that, in the view of Christ's shedding his blood, Adam and Eve were respited from death, and being allowed to live, he and they were placed under a new covenant, by which they might regain immortality. This is what is called *justification of life*, ver. 18.

2. *By his blood.* The blood of Christ, considered as a corporal substance, can have no efficacy in the justification of sinners, either by delivering them from wickedness, or from punishment. But the shedding of his blood, considered as a suffering of death for us, in obedience to God, and undergone by a person of so high and so holy a nature as Jesus, and for so noble an end as the salvation of sinners, must be very meritorious in the sight of God; and in reward of that great act of obedience, God might justly bestow on Christ the offices of Mediator and Governor, for the purpose of delivering mankind from sin and death.

Ver. 10.—1. *For if being enemies, we were reconciled.* To be *reconciled*, when spoken of subjects who have been in rebellion against their sovereign, is to be brought into a state in which pardon is offered to them, and they have it in their power to render themselves capable of that pardon; namely, by laying down their enmity. This idea of reconciliation is clearly taught 2 Cor. v. 19. *God was reconciling the world to himself, not counting to them their trespasses; and hath put in us* (apostles) *the word of the reconciliation*—20. *Seeing God*

beseeches

and *made to lay down our enmity to God, through the death of his Son: much more being* thus *reconciled, we shall be saved from punishment through his life* in the body, which he regained, that he might govern us now, and acquit us at last.

11 *And not only* do we hope to be saved from wrath by Christ's life, *but we believers*, the spiritual seed, *even boast in God* as our God, *through our Lord Jesus Christ, by whom we have now received an opportunity of being pardoned.*

God, *through* the death of his Son; much more being reconciled, 2 we shall be saved *FROM WRATH* (ver. 9. εν, 167.) *through* his life.

11 And not only so, but we *even boast* in God, [1] through our Lord Jesus Christ: by whom we have now received the *reconciliation*, 2

beseeches by us, we pray in Christ's stead, be ye reconciled to God.— Agreeably to this account of *reconciliation*, the word denotes, Rom. xi. 15. *The reception of the Gentiles into the church*, where pardon being offered to them, they were besought, by the ministers of Christ, to be reconciled to God, by laying down their enmity. Wherefore, *the reconciliation* received through Christ is God's placing all mankind, ever since the fall, under the gracious new covenant procured for them through the obedience of Christ; in which the pardon of sin is offered to them, together with eternal life, on their fulfilling its gracious requisitions. In short, *reconciliation is the placing of mankind in a state of salvation*, and thereby removing their enmity to God.

2. *Much more being reconciled, we shall be saved from wrath through his life.* The apostle's argument is, If God had such a love to mankind, that, on account of the death of his Son, he put them all, from the beginning, into a state in which *salvation* might be obtained by them; having so reconciled them, he will much more willingly save such of them as his Son, in the course of his government hath fitted for salvation, by slaying the cause of their enmity to God. See Eph. ii. 16. note 3.

Ver. 11.—1. *Boast in God.* The apostle makes this observation, to shew, that the boasting of the Jews in the true God, as their God, and King, and Father, was no longer peculiar to them.

2. *Our Lord Jesus Christ, by whom we have now received the reconciliation.* The Greek noun καταλλαγην, translated *reconciliation*, comes from the verb καταλλασσω, which, in the preceding verse, our translators have rendered *reconcile*. Wherefore, the noun derived from it should not have been translated by them, in this passage, *atonement*, but *reconciliation*, as it is in all the other passages where it occurs. Besides, it ought to be considered, that men do not receive the atonement. The atonement is made to God. For the meaning of reconciliation, see ver. 10. note 1. In what follows, the apostle shews the reasonableness of putting all men in a state of *reconciliation* or salvation, through Christ.

Ver.

12 (Δια τουτο, 68.) *For this reason,* [1] as by one man sin [2] entered into the world, [3] *and by sin*

12 All mankind are brought into a state of salvation through Christ, *for this reason, as by one man, Adam, sin entered into the world, and by* his

Ver. 12.—1. *For this reason, as by one man sin entered,* &c. I think this verse should not be separated from the 11th by a full point, but by a comma, so as to be read in this manner: *Our Lord Jesus Christ: by whom we have received the reconciliation, for this reason, as through one man sin entered,* &c. For the apostle is giving a reason why all have received reconciliation through Jesus Christ. See this use of δια τουτο, proved Ess. iv. 68. The apostle's meaning is, That as it was consistent with the justice and goodness of God to subject all mankind to sin and death, for the sin of the first man; so it is equally consistent with the justice and goodness of God, to deliver all mankind from death, and to put them into a capacity of becoming righteous, and of living for ever, on account of the righteousness of one man. It is no objection to this view of the apostle's argument, that the second member of the comparison is not expressed. For that he meant to compare Adam and Christ together, is evident, from his calling Adam *the type* of Christ. The second member of the comparison, therefore, must be supplied as in the commentary. For in fact, through one man Christ, righteousness hath entered into the world, and by his righteousness life hath passed through to all men, because all have obeyed. Now, it need not surprise us to hear that *all have obeyed:* for surely, with as much propriety it may be said, that *all have obeyed* in Christ their federal head, as that *all have sinned* in Adam their federal head. Of this elliptical manner of writing, in which a whole sentence is omitted, there are other examples in scripture. See 2 Chron. ii. 3. where, as in the passage under consideration, the second member of a comparison is omitted entirely: also Matt. xxv. 14. Rom. xii. 6, 7, 8. xv. 18. Gal. iv. 26. 1 Pet. iv. 11. See Gen. Pref. and Glass. Philol. p. 1212. Origen was of opinion, that the second member of the apostle's comcomparison is suspended to ver. 18, 19. and that all between is a parenthesis. But any one who considers these verses, will see, that in them the comparison begun ver. 12. is separated into two comparisons, as conclusions from his reasonings upon that comparison. Erasmus says, the comparison is completed in ver. 12. itself: thus, *As through one man sin entered into the world, so also by sin death,* &c. But neither the original, nor the apostle's argument, admits this method of completing the sentence. See the view prefixed to this chapter.

2. *Sin entered.* The sin which entered through the one man's disobedience, is not the first sin of Adam only, but that corruption of nature also, which took place in Adam, through his first sin, and which he conveyed to all his posterity. See note 4. below.

3. *Into the world*: That is, entered among men. The same thing is said of death; it entered into this habitable world by sin.

sin death, and so death passed through the world *to all men, because all have sinned;* even so, by one man, Christ, righteousness entered into the world, and by his righteousness life, and so life passed through the world to all men, because all have obeyed.

13 Death hath come on all men for Adam's sin; *for,* from the fall *until the law, sin was counted* to every person *in the world,* it was punished with death; *but sin is not counted, when there is no law* transgressed.

death, and so death (διηλθεν) *passed through to* all men, [4] (εφ' ω) *because* all have sinned. [5]

13 For until *THE* law sin was *COUNTED* in the world; [1] but sin is *not counted* when there is no law. [2]

4. *And so death,* διηλθεν, *passed through to all men.* The death which the apostle says entered into the world, and passed through it, laying hold on all men in all ages, is *death temporal;* because, in the branch of the comparison which is not expressed, its opposite, which passed through to all men, is resurrection from temporal death. But though the apostle speaks here only of temporal death, it does not follow, that temporal death is the only evil which mankind have sustained through Adam's sin; or that the apostle meant to say so: for he tells us, ver. 19. *That by one man's disobedience the many were constituted sinners,* were made liable to sin, and to eternal death; (see chap. vi. 11. note 2. at the end,) even as, *by one man's obedience the many were constituted righteous,* were made capable of righteousness and eternal life. See ver. 11. note *reconciliation,* and Rom. vi. 11. note, *alive by God.*—Others contend, that the death which passed through to all men, in consequence of Adam's sin, is not temporal death only, but eternal death also, and that infants are liable thereto. But the dispute is needless; because whatever the *death* was which Adam brought on all, Christ hath removed it, or put it in our power to remove it, as the apostle will shew in the remaining part of this discourse.

5. *Because all have sinned.* The meaning is not, that death hath come on all, because all *have sinned actually;* for infants, who have not sinned actually, die; but that they have sinned in Adam as *their federal head;* that is, are involved in the consequences of his sin.

Ver. 13.—1. *For until the law, sin was counted in the world.* The apostle's doctrine, that all have received the reconciliation through Christ, being founded on the fact, *that all have been subjected to sin and death through Adam,* he immediately enters on the proof of that fact, by appealing to the death of infants and others, who, not being capable of actual sin, cannot be thought to die for their own transgression. But his argument is somewhat obscure, through the omission of the word *counted* in the first clause, which must be supplied from the second, as I have done in the translation: *sin was* counted *in the world* to all men; that is, all men without exception suffer death the punishment of sin.

2. *But*

14 (Αλλα, 81.) Nevertheless, death reigned from Adam to Moses, even over them *who* had not sinned after the similitude of Adam's transgression, who is the *type*[1] of him *who* was to come.

15 (Αλλα, 81.) *However not as the fall*, 1 so

14 *Nevertheless, death*, the punishment of sin, *reigned from Adam to Moses, even over infants and idiots, who*, being incapable of law, *had not sinned actually like Adam; who*, because he brought death on all, *may be called*, by way of contrast, *the representation of him who was to come*, and restore life to all.

15 *However*, the resemblance is not exact; for, *not as the fall* by A-

2. *But sin is not counted, where there is no law.* By *law*, Locke understands a revealed positive law, threatening death for every offence. But on that supposition, no sin could be punished before the law of Moses was given, contrary to what happened to the antediluvians. And after it was given, none but the sins of the Jews could be punished. Whereas the apostle affirms, chap. i. 32. that the Gentiles know, that they who sin against *the law written on their heart, are worthy of death.* I therefore think the expression, *Where there is no law*, is general, and means, Where no law of God is known; and that the apostle had in his eye, the case of infants and idiots, to whom certainly there is no law, as they are not capable of the knowledge of law; consequently, they are not capable of sinning actually like Adam. Wherefore, since death reigns over them, equally as over others, it is evident, that having no sin of their own, they die through Adam's sin alone.

Ver. 14. *Who is the type of him who was to come*, namely, *of Christ.* For the meaning of the word τυπος *type*, see 1 Pet. iii. 21. note 2. The likeness, on account of which Adam is called *the type* of Christ, consisted, as Beza observes, in this, that as Adam communicated to mankind what belonged to him, so Christ communicated to mankind what belonged to him. Nevertheless, in the things which they communicated, they were unlike. For Adam communicated *sin* and *death*; but Christ communicated *righteousness* and *life*. They were unlike also in their method of communicating these things. Adam communicated sin and death through his *disobedience.* Christ communicated righteousness and life through his *obedience.* But they were like each other in this; that as the effects of Adam's disobedience extended to all, so the effects of Christ's obedience have extended to all, in the sense explained in the Illustration. See also 2 Cor. v. 15. note 1. And as Adam was the father of the first or natural life, which all enjoy; so Christ is the author of the life which all enjoy at present, and of the second or future life, which all shall regain at the resurrection; and on account of all these resemblances he is called *the last Adam*, 1 Cor. xv. 45.

Ver. 15.—1. *However, not as the fall, so also is the gracious gift.* The disobedience of Adam is not opposed here to the obedience of Christ; but the loss and punishment which came through Adam's

dam, *so also is the gracious gift* by Christ. They differ in their power, the one to kill, and the other to make alive; *for if by the fall of the one man*, Adam, *all mankind died, much more the goodness of God, and the gift* of life, *by that goodness, which is* bestowed on account *of the one man Jesus Christ, hath abounded to all mankind*, by giving them life under the new covenant, and by raising them from the dead at the last day.

16 Secondly, *Not like the sentence* passed *through the one who sinned, is the free gift* of pardon, which is bestowed through the one who obey-

also IS (χαρισμα) *the gracious gift* For if *by the fall of the one MAN*, (οι πολλοι) *the many* [2] *died:* much more the grace of God, and the gift by grace, *which* IS *of the* one man [3] Jesus Christ, hath abounded unto *the many.*

16 (Και) *Also, not as THE SENTENCE through the one who* sinned, IS *the free gift:* [1] *For verily the*

disobedience, is set against the gracious gift of life received through Christ's obedience. Wherefore, παραπτωμα is used in this passage in its literal meaning, and must be translated *fall;* especially as that word signifies both *sin*, and its punishment *death*. It is no objection to this translation, that in ver. 18. the word signifies *offence;* because it is well known, that even in one and the same sentence, the apostle sometimes uses the same word in different senses.

2. *The many died.* Since all mankind were made mortal for Adam's sin, the apostle, by οι πολλοι *the many*, certainly means *all mankind*. Besides, Christ, in speaking of this very subject, used the word in that extensive sense, Matth. xxvi. 28. *This is my blood of the new covenant which is shed* (περι πολλων) *for many;* that is, for the collective body of mankind. And as *the many* who died, are all mankind; so *the many* in the end of the verse, to whom *the gift by grace* is said to have abounded, are all mankind. For *the abounding of the gift by grace*, as is plain from ver. 19. means only that, by the gracious gift of God, all mankind, for the sake of Christ's obedience, are allowed a short life on earth, and a trial under a better covenant than that under which Adam fell; and that all are to be raised from the dead at the last day, to receive according to their deeds. Hence we are told, 1 Cor. xv. 22. *As by Adam all die, so by Christ all shall be made alive.* See also the following ver. 16. where *many offences* signifies *all offences*.

3. *The one man Jesus Christ.* The apostle calls Jesus Christ a *man*, to shew, that in comparing him with Adam, his actions in the human nature chiefly are considered.

Ver. 16.—1. *Also, not as the sentence through the one who sinned, is the free gift.* The translation which I have given of this passage, by supplying the word *sentence* from the second clause, agreeably to the apostle's manner of writing, and by following the order of the words in the original, makes the apostle's reasoning quite logical, and renders the common reading, δι' ενος ἁμαρτησαντος, *through the one who*

sentence [2] was (εξ, 156.) *for one OFFENCE* to condemnation; but the *gracious gift* is of many offences (εις δικαιωμα) *to righteousness.* [3]

17 (Γαρ, 91.) *Besides, if by the fall of the one* [1] *MAN, death hath reigned through that one MAN;* much more they *who* receive *the overflowing* of grace, and of the gift of

ed. They differ in their causes and consequences; *for verily the sentence was for one offence* only, *and issued in condemnation* to death; but *the gracious gift* of pardon *is of all offences issuing in righteousness* counted to the pardoned person, whereby he is entitled to the reward of eternal life.

17 Thirdly, *If* consistently with justice (as was shewn, ver. 12.) *by the fall of one man*, Adam, *death hath reigned* over all mankind *through that one man; much more* is it consistent with justice and goodness, that *they who receive the overflowing of grace*,

who sinned, preferable to the reading in some MSS. δι' ενος ἁμαρτηματος, *through one offence.*

2. *For verily the sentence.* The original word κριμα, signifies the sentence of a judge; especially a sentence of condemnation. See Rom. ii. 2. note 1. *The sentence of condemnation*, of which the apostle speaks here, is that which God passed on Adam and Eve after the fall, Gen. iii. 15—19. For although, by that sentence, they were allowed to live a while on the earth, they and their posterity, by the same sentence, were doomed to all the miseries of the present life, and at length to return to the dust; and all, as the apostle observes, for the one offence of Adam.

3. *To righteousness.* Because δικαιωμα, *righteousness*, is here opposed to κατακριμα, *condemnation*, our translators took its meaning to be the same with δικαιωσις, ver. 18. and therefore they translated it *justification.* But as δικαιωμα no where else in scripture is used for δικαιωσις, and as its ordinary meaning gives the same sense, it is to be preferred; especially as, in the next verse, the apostle represents those who have received *the gift of pardon*, as having received *the gift of righteousness;* that is, the gift of having their faith counted for righteousness, and as thereby certain of obtaining eternal life. Wherefore, to argue with Beza, that to entitle believers to eternal life, Christ's righteousness must be imputed to them, is to contradict the scripture, which constantly represents eternal life, not as a debt due to believers, which it would be if Christ's righteousness were transferred to them by imputation, but as a free gift from God.

Ver. 17.—1. *Besides, if by the fall* (see ver. 15. note 1.) *of the one man.* The Clermont, and some other MSS. instead of the common reading, τω τε ενος παραπτωματι, *by the fall of the one man*, have τω εν παραπτωματι, *by the one offence*, which Beza has adopted as the true reading. But the common reading agrees better with the scope of the apostle's argument. See ver. 16. note 1.

2. *Much*

in the glorious resurrection of the body, (ver. 15.) *and of the gift of righteousness*, (ver. 16.) *shall reign in* the happy *life* which they are to regain, *through the one man Jesus Christ.*

18. *Well then, as* it pleased God, *through one offence* committed by Adam, *to pass sentence upon all men, condemning them* to death temporal; *even* righteousness, [2] shall reign in life [3] *through the one MAN* Jesus Christ.

18 (Αρα αν) *Well then, as through one offence,* [1] *SENTENCE* (from ver. 16.) CAME upon all men

2. *Much more they who receive, την περισσειαν, the overflowing of grace, and of the gift of righteousness.* By the gift of righteousness, Beza understood the gift of Christ's righteousness made ours by imputation. See Rom. iv. 3. note 2. But as *the overflowing of grace, and of the gift of righteousness* are here distinguished, I think the former leads us to ver. 15. where *resurrection from the dead*, is termed *the gift by grace*, and is said to have abounded in its power of giving life to the dead; and the latter leads us to ver. 16. where the gracious gift of the pardon of many offences, is said to *issue in righteousness*, by which we shall *reign in life.* See ver. 16. note 3.—Locke translates περισσειαν by the word *surplusage*, in which he is followed by Taylor, who remarks on this verse, that if eternal punishment had been brought on all mankind by Adam's sin, the offence, with its consequences, would have been of the same extent with the gift of righteousness; and so the apostle could not have spoken of any surplusage of grace, and of the gift of righteousness, beyond the offence. Whereas, if the effect of Adam's sin were only that mankind are subjected thereby to death temporal, agreeably to the sentence which was passed on the whole human race, Gen. iii. 19. *Dust thou art, and unto dust thou shalt return*, that part of the free gift which answers to *death*, is *a short life on earth*, together with *a resurrection from the dead* at the last day; and the exuberance of grace, and of the gift of righteousness, is the pardon of men's own sins, issuing in righteousness and eternal life.

3. *Shall reign in life.* The apostle's meaning in this passage is, That they who receive the overflowing of grace, shall have infinitely greater happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed by *the reigning of death*, in this verse and in ver. 14.

Ver. 18.—1. *Well then, as through one offence.* The original words, ἑνος παραπτωματος are rightly translated *one offence*, and ἑνος δικαιωματος, *one righteousness.* For the common translation, *as through the offence of one man,—so through the righteousness of one man*, by adding the article, which is not in the original, makes the comparison in this verse the same with that in the following; whereas the translation which I have given, makes ver. 18. a comparison of one fact with another, and ver. 19. a comparison of one man with another, as Taylor observes.

2. *Even*

to condemnation; even so, (δι' ἑνὸς δικαιώματος) *through one righteousness, a SENTENCE CAME* upon all men (εἰς δικαίωσιν ζωῆς) to justification of life. [3]

19 (Γαρ, 97.) *And as through the disobedience of one man, the many were constituted* sinners; [1] *even so, through* the obedience of one *MAN, the many*

so, it pleased God, *through one* act of *righteousness* performed by Christ, *to pass sentence on all men, justifying,* that is, delivering them from immediate death, *and allowing them to live* a while on earth, and declaring that, after death, they shall all be raised from the dead.

19 *And as through the disobedience of one man, all were made liable to sin and punishment,* notwithstanding many of them never heard of Adam, or of his disobedience; *even so, through the obedience of one man, all* have been, are,

2. *Even so, through one righteousness.* The one act of righteousness, of which the apostle speaks, is *Christ's obedience to death,* mentioned Philip. ii. 8. and called *obedience* simply in ver. 19. of this chapter.

3. *All men, to justification of life.* As κατακριμα, *condemnation,* in the foregoing clause, denotes the sentence of God, by which Adam and all his posterity were condemned to death, its opposite δικαιωσιν ζωης, *justification of life,* must signify the sentence of God, whereby Adam and his posterity were suffered to live a while on earth, and are to be raised from the dead at the last day. See ver. 9. note 1. The benefit of this sentence all partake of; and therefore it is said to have *come upon all men.* This sentence, called *the gracious gift,* ver. 16. whereby our first parents were respited from instant death, is implied in what God said to Eve, Gen. iii. 16. *In sorrow thou shalt bring forth children:* and to Adam, ver. 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground;* and to the serpent, ver. 16. *The seed of the woman shall bruise thy head.*

Ver. 19.—1. *As through the disobedience of one man, the many* κατεσταθησαν, *were constituted sinners.* Seeing the apostle in the preceding verse, hath informed us, that *through one offence, sentence came upon all men to condemnation,* he cannot be supposed in this verse to repeat the same sentiment: and therefore, *by constituting the many sinners,* we are not to understand their being subjected to the condemnation of death, of which he had spoken before, but their being made liable to actual sin, and for their actual sins to eternal punishment; and all through the disobedience of Adam, who having corrupted his nature, conveyed a corrupted nature, the source of actual transgression, to his posterity. And thus we have the full meaning of the *entering of sin into the world,* mentioned in the beginning of this discourse, ver. 12.

2. *So through the obedience of one man, the many* κατασταθησονται, *shall be constituted righteous.* This being mentioned as different from *the justification of life,* spoken of in the preceding verse, must, as the counterpart to our being constituted sinners, signify that the many, through

and *shall be made capable of righteousness and eternal life*, notwithstanding many of them never heard of the person through whom these blessings are bestowed.

shall be constituted righteous. 2

20 *But* when Adam was allowed to live, *law secretly entered* into the world, as the rule of man's conduct, even the law written on his heart, *so*

20 (Νομος δε παρεισηλθεν) *But law privily entered*, [1] (ινα, 97.) *so that the offence hath abounded.*

through the obedience of Christ, being allowed to live, and having a personal trial appointed to them under that gracious covenant which he hath procured for them, are put into a capacity of becoming righteous, and of receiving eternal life, the reward of righteousness, according to the tenor of that covenant. The future tense is used in this clause, to signify that all the generations of mankind, from Adam to the end of the world, have been, are, and shall be, in this manner constituted righteous. For, as οι πολλοι, *the many*, in the first part of the verse, does not mean *some* of mankind only, but *all* mankind from first to last, who, without exception, are *constituted sinners*, through the disobedience of Adam; so *the many* in the latter part of the verse, who are said to be *constituted righteous*, through the obedience of Christ, must mean *all mankind*, from the beginning to the end of the world, without exception; all being put into a state of salvation, by virtue of the new covenant made immediately after the fall. See Dan. xii. 2. where *many* signifies *all mankind*.

Ver. 20.—1. *But law privily entered*; namely, into the world. *Privily entered*, is the literal translation of παρεισηλθεν, as is plain from the use of the two Greek prepositions, in other compounded words. 2 Pet. ii. 1. *Who*, παρεισαξουσι, *shall privily bring in heresies of perdition*. So likewise the verbal noun, Gal. ii. 3. *False brethren*, παρεισακτους, *privily brought in*. Jude, ver. 4. *Certain men*, παρεισεδυσαν, *have crept in unawares*, or privily.—The *law*, which is here said to have *entered privily*, is not the law of Moses, as Locke supposes; for that law did not enter privily, but was introduced in a very pompous and public manner; not to mention, that where νομος, *law*, is used to denote the law of Moses, it commonly has the article prefixed, which is wanting here. Farther, can any one with Locke imagine, that no offence abounded in the world which could be punished with death, till the law of Moses was promulgated? And that grace did not superabound, till the offence against that law abounded? The apostle himself affirms, Rom. i. 30. that the heathens, by the light of nature, knew not only the law of God, but that persons who sinned against that law, were worthy of death. The offence therefore abounded long before the law of Moses entered. For these reasons, I conclude, that *the law which silently entered*, the moment Adam and Eve were reprieved, was *the law of nature*. And its taking place the apostle very properly expressed, by its *entering*

However, where sin *hath abounded*, grace *hath superabounded:*

that the offence hath abounded. However, where sin hath abounded through the entrance of law, the *goodness* of God in the new covenant, *hath superabounded* through the gift of pardon granted to all penitent believers.

21 (Ἱνα ὥσπερ) That as sin hath reigned (ἐν 165.) *by death; so also grace might reign* (διὰ, 113.) through righteousness unto eternal life, *through* Jesus Christ our Lord.

21 *That as sin*, both original and actual, *hath tyrannized* over mankind *by* introducing and continuing *death* in the world, with its train of sorrows and miseries; *so also* the *goodness* of God *might reign*, that is, effectually exercise its power *through righteousness*, (ver. 16.) even the righteousness of *faith*, *followed with eternal life*, *through Jesus Christ our Lord.*

tering; because if Adam and Eve had been put to death immediately after they sinned, the law of man's nature would have ceased with the species. But they being respited from immediate death, and having a new trial appointed them, by the sentences recorded Gen. iii. 15, 16, 17. the law of their nature took place anew, or *entered silently* into the world.

2. *However, where sin hath abounded, grace hath superabounded.* This shews to a demonstration, that the apostle is not speaking of the law of Moses; for that law allowed no *grace* or *mercy* to sinners at all. Whereas, when the law of nature entered, it entered in consequence of a gracious covenant, wherein a full pardon is granted through Christ, to all who believe, and who repent of their sins.

Ver. 21. *That as sin hath reigned by death, so also grace might reign.* Here, as through the whole of chap. vi. the apostle personifies *sin* and *grace*, representing them as *kings*, who wish to have mankind under their dominion, and who exercise an uncontrolled power over their respective subjects. This figure he introduced after the example of animated writers, to add the greater energy and splendour to his discourse. See the Illustration prefixed to chap. vi. paragraph 2. and chap. vi. 6. note 2.

CHAP. VI.

View and Illustration of the Reasonings in this Chapter.

ST Paul's design in this and the two following chapters, was to confute the slanderous report mentioned chap. iii. 6. namely, that the *apostles ordered their disciples to sin, that grace might abound in their pardon.* 'Also to prove, in opposition to the

unbelieving Jews and Greeks, that the doctrine of justification by faith without the works of law, *does not render law useless, but rather establishes it* as highly useful, chap. iii. 31.—His transition to these subjects is elegant. For, in the foregoing chapter, having shewn that all mankind die for the sin of Adam; also having discoursed, chap. v. 20, 21. of the superabounding of grace, through Christ, in producing the righteousness of faith, and in rewarding that righteousness with eternal life he begins this chapter with asking, Whether any one could seriously think, that he could be so inconsistent as to order men to sin, that grace might the more abound in their pardon? ver. 1.—Persons, said he, who teach as we do, that God hath subjected the whole human race to death, for the one offence of the first man, never can fancy that God will bestow eternal life the more abundantly on men, because they continue in sin, ver. 2.—Next, to shew that the apostles, who taught the doctrine of *justification by faith without works*, did not mean thereby to set their disciples free from the obligations of morality, he observed, that in baptism the rite of initiation into the Christian church, the baptised person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils, ver. 3.—Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with Christ, by the power of the Father, to live with him for ever in heaven, provided he is prepared for that life by true holiness, ver. 4, 5.—Farther, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their *old man*, their old corrupt nature, as crucified with Christ; to teach them, that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave, ver. 6.—By calling men's body, *the body of sin*, the apostle represents *sin, or evil desire*, as a person, who, by overcoming the first man, had made him and all his posterity its slaves by right of conquest, and who, as their master, was continually demanding from them with rigour the ignominious service of wicked actions. And because the Greeks and Romans were well acquainted with the manner in which slaves were acquired, and with the laws by which their lives and services were regulated, he appealed to these known customs, to prove that, by the death of Christ their federal head, the claim which sin hath set up to the persons and services of mankind, in consequence of the fall of the first man, is utterly destroyed.

Sin, says the apostle, claims you as his slaves, in consequence of having subdued your first parents, and taken them captives.

But

But I will shew you, by the laws of slavery, that that claim is now cancelled, and that it is both your right and your duty, to shake off the yoke of that tyrannical master. Sin having put you to death with Christ, ye are no longer his slaves. *For* the slave of sin *who is dead, is freed from the dominion of sin*; even as every slave who is put to death by his master, is freed from the dominion of that master, ver. 7.—But though we died with Christ on the cross, we live at present, and shall afterwards live together with him in heaven; and therefore we are now, of right, his servants, ver. 8, 9, 10.—Farther, that the Romans might rightly understand this argument, the apostle desired them to conclude, from what he had told them, that at the fall they had been killed, both corporally and spiritually, by the sin of their first parents, but were made alive, both in body and spirit, by Christ, who on that account was become their rightful lord, ver. 11.—Wherefore, it was both their duty and their interest, not to allow sin to rule them any longer, in the life which they had acquired through Christ, but to employ both the members of their body and the faculties of their mind, in the service of God, as persons who have been made alive from the death brought on them by sin, ought to do, ver. 12, 13.

Next, in answer to the calumny, that the Christian teachers encouraged their disciples to sin, by telling them they were not under law, but under grace, the apostle affirmed that that doctrine has the direct contrary tendency. *Sin shall not lord it over you, for this very reason, that ye are not under law but under grace:* and he had good reason to say so, because he had shewn, ver. 11. That under *grace*, that is, under the new covenant, men are made spiritually alive by God; consequently they have sufficient strength communicated to them for conquering evil desires, and for working righteousness; and great encouragement to do so, by the promise of pardon which is made to them in that covenant. Whereas law, by rigorously requiring perfect obedience to all its precepts, and by refusing pardon to sinners, drives them to despair, and hardens them in their sins, ver. 14.—These, said the apostle, being the doctrines which we constantly preach, can ye believe that we ever said, *Let us sin, because we are not under law, but under grace?* ver. 15.—In the mean time, I must inform you, that the advantages ye enjoy under grace, though very great, are of such a kind as to leave you still at liberty to give yourselves up, as slaves, either to holy affections, or to sinful desires, as ye choose; and that, to whomsoever of these masters ye yield yourselves slaves, ye give him the absolute direction of you, ver. 16.—However, I thank God, that ye Romans, though formerly the slaves of sin, have obeyed the form of doctrine into which ye were delivered, as into a mould, ver. 17.—and are become the servants of righte-

ousness, ver. 18.—Withal, to prevent the Romans from being surprised at the things he had written, he told them, that, on account of the weakness of their understanding in spiritual matters, he had reasoned from the laws and customs of men respecting slaves, to give them a just idea of the power of men's affections, to lead them either to vice or to virtue. And therefore, as formerly, through the power of their lusts, they had employed themselves wholly in wickedness, he exhorted them now, through the influence of holy affections, to employ themselves wholly in working righteousness, ver. 19, 20.—Then contrasted the miserable condition and end of the slave of sin, with the happy state and reward of the servant of God: from which it appears, that even under the gracious new covenant, the wages of sin obstinately continued in, is death; but the reward of holiness is everlasting life, ver. 21, 22, 23. See Chap. viii. Illust. ver. 13.

The metaphors in this chapter are extremely bold; yet being taken from matters well known, they were used with great advantage. For the influence of sinful passions, in constraining wicked men to commit evil actions, could not be better represented to those who were acquainted with the condition of slaves, and with the customs by which their lives and services were regulated, than by the power which a tyrannical lord exercised over his slaves. Neither could any thing more affecting be devised, to shew this miserable condition of a person habitually governed by his lusts than to liken it to the state of a slave under a severe unprincipled master, who rigorously requires him to spend the whole of his time and strength in his work, who exacts from him things both painful and ignominious, and who, by the severity of the services which he imposes, miserably puts an end to the life of his slaves. On the other hand, the right which a lawful and humane lord has to the services of his slave, and the nature of the services in which he employs him, and the rewards which he bestows on him for his faithful services, convey a clear and affecting idea of the obligation which the gospel lays on men, to employ themselves wholly in works of righteousness, and of the happy consequences of such a course of life.

COMMENTARY.

CHAP. VI. 1 We who have declared the malignity of sin in killing men, *what do we say* when we teach the superabounding of grace?

NEW TRANSLATION.

CHAP. VI.—1. *What then do we say?* [1] *Let us continue* in sin, that grace may abound?

Ver. 1. *What then do we say?* Ἐροῦμεν is not the future tense of the verb ἐρῶ, as our translators supposed, but the present of the indicative of ἔρω, which contracted, is ἐρῶ, Phil. iv. 4. *Again,* ἐρῶ *I say.*

Ver.

Do we say, *Let us continue in sin; that grace may abound* in our pardon?

2 *By no means: we who have died* BY *sin,* [1] *how shall we still live,* (ev, 165.) *by it?*

2 *No. We who have died by sin* corporally and spiritually, *can we hope to live* eternally *by continuing in it?* The thing is impossible, unless the nature of God and of sin were changed.

3 *Are ye ignorant,* that so many of us as *have been baptized* into Christ [1] Jesus, *have been baptized* into his death? [2]

3 Our baptism teaches us, that we have died by sin. For *are ye ignorant, that so many of us as have by baptism become Christ's disciples, have been baptized into* the likeness of *his death,* (ver. 5.) have been buried under the water, as persons who, like Christ, have been killed by sin? ver. 10.

4 (Ουν, 262.) *Besides, we have been buried together* with him by baptism, [1] into *HIS* death,

4 *Besides, we have been buried together with Christ* by baptism *into* the likeness of *his death,* (ver. 5.) to teach us this other lesson, *that*

Ver. 2. *We who have died by sin.* This is the true translation of the clause. For απεθανομεν being the second aorist, signifies *have died;* and τη αμαρτια being the dative, not of the object, but of the cause, manner, and instrument, signifies *by sin* as the cause. See ver. 10. note 2. and ver. 11. note 1. The common translation, *how shall we, who are dead to sin, live any longer therein?* is absurd. For a person's living in sin who is dead to it, is evidently a contradiction in terms.

Ver. 3.—1. *Baptized,* εις, *into Christ,* that is, implanted into, and made a part of the body of Christ by baptism. The apostle's meaning is: By baptism being united to Christ as our federal head, all that hath happened to him, may be considered as happening to us. See Rom. vii. 4. note 2.

2. *Have been baptized into his death?* In our baptism, have been represented emblematically as put to death with him. Hence it is said, ver. 4. *We have been buried together with him by baptism into his death*; and ver. 5. *Planted together in the likeness of his death,—also of his resurrection*; and ver. 10. *Though we have died with Christ.* See Rom. vii. 4. note 2. From all which it appears, that *baptism,* the rite of initiation into the Christian church, is an emblematical representation of our union with Christ, as members of his body, and of the malignity of sin in bringing death upon Christ, ver. 10. and upon all mankind, and of the efficacy of Christ's death, in procuring for all a resurrection from the dead. See Rom. iv. 11. note 1.

Ver. 4.—1. *Buried together with him by baptism.* Christ's baptism

though we have been killed by sin, (ver. 6.) yet *like as Christ was raised up from the dead by the power of the Father* to live for ever, (ver. 9.) *even so we also* by the same power, *shall enjoy a new* and never-ending *life* in heaven with him.

5 *For seeing* Christ and *we have been planted together* in baptism, *in the likeness of his death* as occasioned by sin, *certainly* by being raised out of the water of baptism, we are taught that *we shall be also* planted together *in the likeness of his resurrection.*

that like as Christ was raised up from the dead by the glory of the Father, even so we also, περιπατησωμεν, 9.) *shall walk* [2] *in a new life.*

5 (Ει γαρ) For *seeing* we have been planted together in the likeness [1] of his death, (αλλα, 76.) *certainly* we shall be also IN THE LIKENESS OF HIS resurrection. [2]

tism was not the baptism of repentance; for he never committed any sin; but, as was observed, Prelim. Ess. 1. at the beginning, he submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial, and resurrection. See Col. ii. 12. note 1. Perhaps also it is a commemoration of Christ's baptism.

2. *We also shall walk in a new life.* The original phrase, καινοτητι ζωης, is an Hebraism, Ess. iv. 18. and must be translated, as I have done, after Beza. The new life, in which believers are *to walk*, that is, in which they are to *act* and *enjoy*, being similar to Christ's life after his resurrection, is a new life in the body in heaven after their resurrection. Besides, that the apostle had in view, not the resurrection of men's spirits, but of their bodies, is plain from ver. 5. where, as the proof of their being to enjoy a new life hereafter, he tells the Romans, that since they were *planted together in the likeness of his death*, namely, when they were baptized, *they shall be also* planted together *in the likeness of his resurrection*, by being raised to a new life in the body at the last day. Of the spiritual death and resurrection, the apostle speaks, ver. 6, 7. See ver. 8. note.

Ver. 5.—1. *Have been planted together in the likeness of his death.* The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection.

2. *We shall be also in the likeness* of his *resurrection.* Of the resurrection of believers, Christ's resurrection is both an example and a proof. Wherefore our *baptism*, called in the precedent clause, *a planting together in the likeness of his death*, being both a memorial of Christ's death and resurrection, and a prefiguration of our own, it teaches us, that we shall die indeed through the malignity of sin,

as

6 *Ye know this*, that our old man *was crucified* [1] *together with* HIM, that the body of sin [2] might be rendered *inactive* [3] *in order that we may not any longer as slaves serve sin.*

7 For he *who* is dead [1] (δεδικαίωται, literally, is justified) is freed from sin.

6 *Ye know this* also to be signified by baptism, *that our old corrupt nature was crucified together with him*, (see Rom. vii. 4. note 2.) *that the body*, with its affections and lusts, (Gal. v. 24.) *which sin has seized, might be rendered inactive, in order that we may not any longer, as slaves, serve sin* in the present life.

7 Sin has no title to rule you; *for*, as the slave who is dead, is freed from his master, *he who hath been put to death* by sin, *is freed from sin.*

as Christ died; but through the merit of his death, and the efficacy of his power as Saviour, we shall at the last day be raised from the dead as he was, to live with him, and with God eternally. Our baptism setting these things before us, the daily recollection of it ought to stir us up to every religious and virtuous action, that we may be meet for the society of God and Christ through all eternity.

Ver. 6.—1. *Ye know this, that our old man was crucified together with him.* Our crucifixion with Christ, is in this verse termed, *the crucifixion of our old man*, or animal nature, because the greatest part of our sinful inclinations have their seat in the body, and because such evil inclinations as are of a more spiritual nature, are always somehow turned towards the body. This *old man*, or animal nature, is said to be crucified together with Christ, because its death is accomplished by the crucifixion of Christ. See Eph. ii. 16. note 2. where the influence of the crucifixion of Christ, in killing men's sinful passions, is explained. Accordingly our crucifixion with Christ is represented in the next clause, as issuing in the *body of sin's being rendered inactive*, in making us any longer serve sin as slaves.

2. *That the body of sin*: *the body belonging to sin*, for this is *the genitive of possession*. The apostle personifies sin, after the custom of animated writers, who, to make their discourses lively and affecting, speak of the virtues and vices of which they treat, as so many persons.—*The body*, in this discourse, signifies the body with all its appurtenances of *lusts*, *passions*, &c. called ver 13. *members*. See note 1. In this and the following verse, the apostle discourses of the spiritual death and resurrection; as emblematically set forth in baptism, as well as the natural death and resurrection, to which he returns ver. 8.—Then at ver. 11. he draws a conclusion with respect to both, which he makes the foundation of his subsequent exhortations.

Ver. 7. *For he who is dead*, (δεδικαίωται, chap. iv. 25. note 2.) *is freed from sin*; chap. vii. 2. note 1. The apostle having in the preceding

8 *Since then we have died with Christ* by sin, *we believe* what our baptism likewise teaches us, *that we shall also* arise and *live together with him* in heaven, to die no more.

9 For *we know that Christ being raised from the dead, dieth no more: death no more lordeth it over him:* but he will live eternally in the body, as we shall do also after our resurrection.

10 I say, dieth no more. *For Christ who died, died by* the malignity of *sin once*, that being sufficient to procure our pardon: *but Christ who liveth* after having died, *liveth* in

8 (Ει δε, 106.) *Since then we have died* with Christ, we believe that we shall also *live together* with him.

9 Knowing that Christ being raised from the dead, dieth no more: death (ουτε εκ ετι κυριευει) *no more lordeth it over him.*

10 For *he who died,* [1] *died* (τη αμαρτια) *by sin,* [2] once: but *he who liveth, liveth* (τω Θεω) *by God;* [3]

preceding verse represented all believers as *crucified with Christ. He who is dead*, in this verse, must mean, *He who is dead with Christ.* Accordingly he adds in the next verse, *since then we have died with Christ.* Christ having undergone death for us, through the malignity of sin, ver. 10. it is the same as to its effects, as if we ourselves had undergone death personally. See ver. 3. note 1.—The Gentiles, by dying with Christ, were freed, not from sinning, but from the claim of sin, to rule them, and from the elements of the world, Gal. iv. 3. that is, the idolatrous religions under which they formerly lived.

Ver. 8.—1. *We believe that we shall also live together with him.* Our living together with Christ, spoken of in this verse, is evidently our living with him after the resurrection. If so, our dying with him, mentioned in the preceding clause, must be understood of the natural death, which sin brought on Christ, and on all mankind.

Ver. 10.—1. *For he who died.* Ὁ γαρ απεθανε. Some are of opinion that ὁ is used here for ὁτι.—Beza says, the sentence may be completed by supplying the preposition κατα, thus; *For with respect to his death.*—Valla, following Hilary, supposes ὁ to be the neuter of the relative pronoun ὁς, and translates the clause thus; *For that which died.* But Beza rejects that translation, as savouring of Nestorianism.—I think ὁ is the article, and that it stands here for the relative ὁς, *he.* See Ess. iv. 72.

2. *Died by sin.* Τη αμαρτια. This is the dative of the *instrument*, or *cause.* See Ess. iv. 25. For it cannot be said of Christ, who never committed any sin, that *he died to sin*, in the sense of his sinning no more; but he *died by sin*, in as much as he died through the sin of mankind. The phrase, τη αμαρτια απεθανομεν, has the same signification, ver. 2. *We who have died by sin.* See ver. 11. note 1.

3. *But he who liveth, liveth,* Τω Θεω, *by God.* We have this phrase

the body for ever *by* the power of *God.*

11 (Οὕτω και) *So then conclude ye* yourselves to be dead *verily* (τῃ ἁμαρτιᾳ) by *sin*; [1] but alive (τῳ

11 *So then*, from Christ's death and resurrection, *conclude ye yourselves to have been dead verily by sin, but* now made *alive by God*, who at

phrase in the same sense, Luke xx. 38. *For all live*, αυτῳ, *by him.* See Rom. xiv. 7. note.

Ver. 11.—1. *So then conclude ye yourselves to be*, νεκρους τῃ ἁμαρτιᾳ, *dead verily by sin.* This is the same with Ephes. ii. 1. Νεκρους τοις παραπτωμασι και ταις ἁμαρτιαις, which no translator ever rendered, *dead to trespasses and sins.*—It is the same likewise with Rom. vii. 4. Εθανατωθητε τῳ νομῳ, *Ye have been put to death by the law.*—In those passages of scripture, where men are spoken of as *dead to sin*, other phrases are used.—Thus, Rom. viii. 10. Σωμα νεκρον δι' ἁμαρτιαν, *Your body verily is dead with respect to sin.*—Coloss. ii. 20. Απεθανετε τῳ Χριστῳ απο των στοιχειων τ κοσμ, *Ye have died with Christ from the elements of the world*, 1 Pet. ii. 24. Ἱνα ταις ἁμαρτιαις απογενομενοι, *That we being dead to sins.*—In the passage under consideration, the apostle's meaning is, That from Christ's dying for the sins of mankind, the Romans were to conclude, not only that they were made *mortal* by sin, but that they were put to death by it *spiritually.* As the consequence of Adam's sin, their understandings were darkened, their wills perverted, and all their faculties weakened. See the next note.

2. *But alive by God through Christ Jesus.* Since the apostle represents the Romans as already *made alive by God*, the death which, in the preceding clause, he says, was brought on them by sin, was not of the body only, but of the soul also. For though the Romans, like all the rest of Adam's posterity, had, through the new covenant, obtained a short life on earth, and were certainly to be raised from the dead at the last day; none of them had been made alive from the bodily death: they were only made alive spiritually.—In representing *the spiritual death* as partly removed in the present state, the apostle followed his Master, who thus spake of the spiritual resurrection, John v. 25. *The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.* The spiritual resurrection is likewise spoken of, Ephes. ii. 5. v. 14. and the persons so raised, are called *new creatures*, 2 Cor. v. 17. Gal. vi. 15. Upon the whole, it appears, that the death which sin hath brought upon mankind, is not that of the body alone, but of the soul also.—On the other hand, Christ's making us alive, besides the resurrection of the body, comprehends the renovation of our nature, by a change of our principles and practice, through the powerful assistances afforded to us under the new covenant. And on that change, the expressions so often used in scripture, are founded: *new creature*; *new man*; *new birth*; *old man*; *flesh*; *spirit.*

present delivers you from the spiritual death by regeneration, and will deliver you from the bodily death by a blessed resurrection, *through Christ Jesus our Lord.*

12 *Wherefore*, since God hath made you spiritually alive, and is to raise you with immortal bodies, *Let not sin reign in your* present *mortal body, so as to obey him by* fulfilling *the lusts of the body.*

13 *Neither present ye to sin your* bodily *members*, to be used *as instruments of unrighteousness, but present the faculties of your mind to God, as per-*

Θεῳ) *by God*, [2] (εν) through *Christ Jesus* our Lord.

12 *Wherefore*, let not sin reign [1] in your mortal body, *so as to obey it* [2] *by* (ταις επιθυμιαις αυτε, scil. σωματι) *the lusts of the body.* [3]

13 Neither (παριστανετε) *present ye to sin* your members [1] AS instruments [2] of unrighteous-

Ver. 12.—1. *Let not sin reign. To reign*, in St Paul's style, is to rule tyrannically, and with such force, that all opposition is vain. The apostle having spoken of believers being put to death by sin, ver. 2. and buried as dead persons with Christ, ver. 4. and their bodies as crucified with Christ, ver. 6. and their souls as spiritually dead, but both of them as made alive again by Christ, ver. 11. he here supposes that sin, on seeing these things emblematically represented in baptism, was become desirous of entering into their bodies a second time, with a view to exercise the same tyranny over them, by employing the members and lusts of their body in its service. The apostle therefore exhorted the Romans not to suffer sin to rule them, as formerly, by means of the lusts of the body.

2. *So as to obey*, αυτη, *it by the lusts*, αυτε, *of the body.* The pronoun αυτη, here stands for ἁμαρτια, with which it agrees in gender. But the latter pronoun αυτε, being of a different gender, stands for σωματος. I have therefore, in the translation, substituted *body*, the antecedent, in place of the relative pronoun, to avoid ambiguity.

3. *The lusts of the body*, by an usual figure, denote the lusts both of the body and mind. See Rom. vi. 6. note 1.—Accordingly, in the following verse, the apostle expresses himself more particularly; *Present yourselves*, your minds, *to God—and your members to God.*

Ver. 13.—1. *Neither present ye to sin your members.* Μελη, *members*, here, and Rom. vii. 5. signify both the members of the body, and the faculties of the mind; consequently, every thing in us, which is employed as an instrument in performing the works of the flesh, enumerated Gal. v. 19—21. For some of these do not require the members of the body to their being performed, but are wholly confined in their operation to the mind. Hence, Col. iii. 5. *evil desire* and *covetousness*, are mentioned among our members upon the earth, which we are to mortify.

2. *As instruments of unrighteousness.* Though the original word ὁπλα, properly denotes *military weapons*, it is applied to any instrument

ness; but *present* yourselves to God *as alive* from the dead, [3] and *your members to God* as instruments of righteousness.

14 (Γαρ, 91.) *Besides*, sin shall not *lord* [1] *it over* you; (γαρ, 90.) for ye are *not* (ὑπο νομον) *under law*, but under grace. [2]

sons whom he hath *made alive from the death of sin*; and *your* bodily *members* present *to God*, *as instruments of righteous actions*, which is the work he requires from his servants.

14 *Besides*, *sin shall not lord it over you*, *for this reason*, *that ye are not under* a dispensation of *law*, which gives no assistance against sin; *but under grace*, which affords all the aids necessary for subduing sin.

ment of action. Beza thinks, that as the word παριστανετε, *present*, in the beginning of the verse, signifies the placing of servants in the presence of their master, ὁπλα, *instruments*, may denote *military weapons*, and that the two terms conjoined, suggest the idea of sin as a tyrant, ver. 12. surrounded with his guards, to whom he gives, ὀψονια, *wages*, ver. 23.

3. *As alive from the dead.* Locke thought εκ νεκρων should be translated, *from among the dead*, understanding by *the dead*, the Gentiles dead in trespasses and sins. But there is no reason for restricting this epithet to the Gentiles. The unbelieving Jews might be called *the dead*, as well as the unbelieving Gentiles. I do not however suppose, the apostle meant by this expression, any thing more but that the Romans were to behave as persons who had formerly been dead through sin, but were now alive through Christ.

Ver. 14.—1. *Sin shall not lord it over you.* Κυριευσει. This word denotes the government of a master over his slave; that is, the most absolute and tyrannical government.

2. *For ye are not under law, but under grace.* By *law*, in this verse, Locke understands *the law of Moses*, and by *grace*, *the gospel.* But the more general sense of *law* agrees better with the apostle's argument. From ver. 15. it appears, that his enemies not understanding his doctrine, that men *are not under law, but under grace*, had calumniated him as teaching, that men are not under law as *a rule of duty*, and so may sin with perfect safety. To this calumny the apostle answered, that their not being under law *as a rule of justification*, which was his doctrine, instead of being an encouragement to sinning, lays men under the strongest obligation to obey law, and to avoid sin. For the nature of grace, that is, of the gracious new covenant, under which men are placed, is this; It does not require an impossible perfect obedience, but the obedience of faith; it promises the assistance of the Spirit of God, to enable men to obey *law sincerely*, *as a rule of duty*; and it offers the pardon of sin to all on repentance.—*Law*, *as a rule of justification*, is of a quite different nature. It requires *perfect obedience*, under the penalty of death; it offers no assistance for enabling those who are under it, to perform its requisitions; and it grants no pardon to any sinner on

15 *What then do we teach? That we will sin, because we are not under law, but under grace? By no means.* Our account of law and grace demonstrates, that we cannot possibly teach any such doctrine.

16 This however we say, that even under the gospel, ye may be the slaves of sin or of righteousness, as ye choose: only *ye should consider, that to whatsoever master ye make yourselves slaves to give him obedience, ye are his slaves whom ye obey*, and must be contented both with his work and with his wages, *whether* it be *of*

15 What then DO WE SAY? (from ver. 1.) *We will sin*, because we are not *under law*, but under grace? *By no means.*

16 *Do ye not know, that to whomsoever, ye present yourselves slaves, in order* [1] *to obedience, ye are* HIS *slaves* (ver. 22.) whom ye obey, [2] whether of sin unto death or of obedience [3] unto righteousness?

his repentance. Such being the nature of *law* and *grace*, it is evident, that mere law, by reducing the sinner to despair, takes from him both the inclination, and the capacity of repenting. Whereas the gracious new covenant, under which all mankind are placed, by its requisitions and promises, both encourages and enables sinners to repent; which is the reason that, ever since the fall, mankind have been placed under that gracious covenant, and not under law, as the rule of their justification. In short, the apostle's doctrine, *Ye are not under law, but under grace*, is, and ever hath been, true of all the posterity of Adam from the beginning; and instead of weakening the obligation of the law of God written on the hearts of men, that doctrine establishes it in the most effectual manner.

But to all this, the Jews objected, If we are not under the law of Moses as the rule of our justification, to what purpose was it so solemnly promulgated to us? In like manner the Greeks argued, If we are not to be justified by the law of nature, why is it so deeply engraven in our hearts and consciences? These objections the apostle answers in the following chapter, where he discourses of the use of the moral precepts of the law of Moses, and by consequence, of the use of the law of nature also.

Ver. 16.—1. *Do ye not know, that to whomsoever ye present yourselves slaves, in order to obedience?* By the expression, *ye present yourselves slaves*, the apostle taught the Romans, that *grace* does not destroy human liberty. It was still in their own power to choose, whether they would present themselves slaves to sin, or servants to righteousness.

2. *Ye are his slaves whom ye obey, whether of sin unto death.* To the same purpose our Lord speaks, John viii. 34. *Whosoever committeth sin, is the slave of sin.* See Illustr. ver. 19.

3. *Or, ὑπακοης, of obedience unto righteousness. Obedience* here signifies *the gospel*, called *the obedience of faith*, Rom. i. 5. xvi. 26: and *the obedience of Christ*, 2 Cor. x. 5; and here *obedience* simply. As the apostle, in what goes before, had personified *sin*, so, in this verse,

17 *But thanks to God, that* ALTHOUGH (109) ye were *the slaves* of sin, *yet* ye have obeyed from the heart, *the mould* of doctrine [1] *into which ye were delivered.*

18 (Δε) *And being made free* from [1] sin, *ye have become the slaves of* righteousness.

19 I speak after the manner of men, [1] (δια,

sin whose service ends in death, or of the *obedience* of faith, *whose service ends in righteousness.*

17 By thus speaking, I do not insinuate that ye have made yourselves slaves to sin: on the contrary, *I thank God, that although* formerly *ye were the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast,* at your baptism:

18 *And* that *being set free from the slavery of sin,* by your faith, *ye have* voluntarily *become the slaves of righteousness,* whom therefore ye ought to obey.

19 *I speak according to the customs of men* respecting slaves, *on account*

verse, he personifies *the gospel,* to shew that, as a master, the gospel hath a just title to our persons and services.

Ver. 17. *Yet ye have obeyed from the heart, the mould of doctrine into which ye were delivered.* The original words must be supplied and construed in the following manner: ὑπηκουσατε εκ καρδιας τυπον διδαχης, εις ὁν τυπων διδαχης παρεδοθητε· *Ye have obeyed from the heart the mould of doctrine, into which mould of doctrine ye were delivered.*—The original word τυπος, among other things, signifies *a mould* into which melted metals are poured, to receive the form of the mould. The apostle represents the gospel doctrine as *a mould,* into which the Romans were put by their baptism, in order to their being fashioned anew. And he thanks God, that *from the heart,* that is, *most willingly and sincerely,* they had yielded to the forming efficacy of that mould of doctrine; and were made new men, both in principle and practice.

Ver. 18. *And being made free.* Ελευθερωθεντες. This is the word by which the act of giving a slave his liberty was signified, called by the Romans, *emancipation.*

Ver. 19.—1. *I speak after the manner of men.* Ανθρωπινον λεγω. He means, that his reasoning was taken from the customs of men, and was accommodated to their apprehension; and that he used metaphors and allegories, which were well known. On other occasions, the apostle used this phrase, to signify that he spake in the character of an objector, Rom. iii. 5. Jerome calls it a *Cilician* phrase. But that others used it besides Cilicians, appears from Athenæus, lib. ix. *I humbly beg he would change his manner and* ανθρωπικως λαλειν, *speak clearly.* According to this use of the phrase, ανθρωπινον λεγω may signify, *I speak a thing well understood.* The truth is, the apostle spake clearly, familiarly, and strongly, when he represented the power which lusts and passions have over the reason, the conscience, and the

of the weakness of your understanding in spiritual matters, that I may give you a just idea of the influence which sinful lusts have had over you formerly, and of the influence which holy affections ought now to have. *Wherefore, as* in your unbelieving state, *ye presented your members servile instruments to unclean affections, and to unjust desires, to work wickedness: so now present your members, servile instruments to righteousness, to work holiness.*

20 To devote yourselves to the service of righteousness, without serving sin at all, is reasonable. *For when ye were slaves of sin, ye were free men as to righteousness;* ye gave no obedience to righteousness.

21 *And, what advantage did ye then reap from those base actions,* with which ye served sin, and *of which ye are now ashamed?* Instead of being profited, ye have been hurt by them; *for the reward of all such things is death* eternal.

112.) *on account* of the infirmity of your flesh; (γαρ, 93.) *Wherefore,* as ye have *presented* your members (δουλα, scil. οπλα) *servile INSTRUMENTS* to uncleanness and to iniquity, *to WORK* iniquity; *so now present* your members (δουλα) *servile INSTRUMENTS* to righteousness, *to WORK* holiness.

20 For when ye were *slaves* of sin, ye were *free men* (supply επι) *AS TO* righteousness.

21 (ουν, 262.) *And* what fruit had ye then *FROM THOSE THINGS, of which* ye are now ashamed? For the *reward of these* things IS death.

the will of wicked men, by the dominion which a tyrannical master exercises over his slave.

2. *Wherefore, as ye have presented your members,* δουλα, supply οπλα from ver. 13. *servile instruments to uncleanness, and to iniquity.*—What is meant by *members,* see ver. 13. note 1.—According to Beza, *uncleanness and iniquity* signify those base affections and evil inclinations, by which wicked men corrupt and enslave themselves: such as malice, lust, revenge, pride covetousness. *Sin* is called *uncleanness* to signify that it tarnishes the beauty of the soul, as filthiness obscures the beauty of the body; and that it renders the sinner loathsome in the sight both of God and man. Next, it is called *iniquity;* because it is injurious both to God and man.—Wherefore, these two epithets exhibit a just description of the nature of sin.

Ver. 21. *For the reward of these things is death.* The Greek word τελος, signifies both *the end* for which a thing is done, and *the last issue* of it. The apostle's meaning is, that the punishment of death, to be inflicted on sinners, is the natural consequence, or issue and reward of their sin. The word is used in the first sense, 1 Pet. i. 9. *Receiving,* το τελος, *the end of your faith, the salvation of your souls:* the *end* or purpose for which ye believed.

Ver.

22 But now being *set free* from sin, and *having become* servants of God, ye have your fruit unto holiness, and the *reward* everlasting life.

23 For the wages [1] of sin is death; but (χαρισμα) *the gracious gift* [2] of God, is *everlasting* life, through Christ Jesus our Lord.

22 *But now being set free from sin*, both in respect of its power and punishment, *and having become the servants of God*, your state is entirely changed; ye are real free men, and *ye have holiness as your service, and, as the reward thereof, everlasting life.*

23 *For the wages which sin gives* to its slaves, *is* eternal *death; but the gracious gift which God bestows* on his servants, *is everlasting life;* a reward gratuitously bestowed *through Jesus Christ our Lord.*

Ver. 23.—1. *For the wages of sin is death.* The original word οψωνια, properly signifies the *food* and *pay* which generals give to their soldiers for their service. By using this term, the apostle shews what sort of pay the usurper, sin, gives to those who serve under his banners. Farther, as *the sin* here spoken of, is that which men commit personally, and which they continue in, *the death* which is the wages of this kind of sin, must be *death eternal*. It is observable, that although, in scripture, the expression *eternal life* is often to be met with, we no where find *eternal* joined with *death*. Yet the punishment of the wicked is said to be *eternal*, Matt. xxv. 46.

2. *Gracious gift of God is everlasting life.* The apostle does not call *everlasting life*, οψωνια *the wages*, which God gives to his servants, because they do not merit it by their services, as the slaves of sin merit death by theirs: but he calls it χαρισμα, *a free gift;* or as Estius thinks the word may be translated, *a donative;* because being freely bestowed, it may be compared to the *donatives* which the Roman generals, of their own good-will, bestowed on their soldiers, as a mark of their favour.

CHAP. VII.

View and Illustration of the Doctrines in this Chapter.

THE apostle, in the preceding chapter, having confuted the slanderous report mentioned chap. iii. 8. that he and his brethren taught their disciples to sin, that grace might abound, judged it necessary in this chapter to repel the objection which the Jewish scribes and heathen philosophers urged against this doctrine of *justification without works of law*, chap. iii. 31. that it made *law useless*. This objection the apostle now examined the more carefully, not only because it gave him an opportunity of explaining to the Jews, *the nature and obligation of the law of Moses*, but because he foresaw that, in after times, the

the same objection would be urged by infidels against the doctrine of justification without works of law, to discredit the gospel. His discourse he begins with observing, that *the law of Moses*, as the law of God's visible kingdom and church among the Jews, had *dominion over a man*, that is, was obligatory, only while he liveth, ver. 1.—This assertion he proved, by likening the law of Moses to *the law of marriage*, which binds the wife to the husband, only while the husband liveth. But if he die, she is loosed, and may marry another, ver. 2, 3.—Wherefore, as the death of either party dissolves their marriage, the Jews, who having been put to death by the curse of the law in the person of Christ, were now loosed from their marriage with God as their king, and from the law of Moses by which God's kingdom among them was governed, that they might be married to Christ by entering into the gospel church, and, in that new marriage, bring forth fruit unto God, ver. 4.—It is true this argument, at first sight, may perhaps appear inept. But if we consider it attentively, it will appear strong and in point, being founded on those passages of scripture, where God represents his connection with the Jews as their king, under the idea of a *marriage* solemnized at Sinai, when he gave them his law, Ezek. xvi. 8. 38. Jer. ii. 2. iii. 14.: For by that similitude, God intimated to the Jews, that as marriages are dissolved by the death of either of the parties, his connection with their nation as their king, was to end at the time when they, with the rest of mankind, should be put to death in the person of Christ. The apostle therefore argued justly, from the Jews being put to death in the person of Christ, that their *marriage* or connection with God as their king, was dissolved, and that they were loosed from the law of Moses, as the law of God's temporal kingdom. Besides, it was fit that that kingdom and its law, should end at the death of Christ. For the temporal kingdom having been erected among the Jews, for the sake of publishing, in the law of Moses, the curse of the law of works originally given to man in paradise, (see Gal. iii. 10. note 2. Rom. x. Illustr.) that they might be sensible of the grace of the gospel, it is evident that, when Christ removed the curse of the law of works, by suffering it for all mankind, and opened the gospel dispensation, the kingdom of God among the Jews, and the law of Moses, were no longer of use, but were set aside, that the Jews might be at liberty to enter into the gospel church, and there bring forth fruit to God.

Next, to shew them the true nature of the law of Moses, and to convince them that it was not intended as *a rule of justification*, the apostle told the Jews, that while by their fleshly descent from Abraham, they were placed under the law of Moses as the law of God's temporal kingdom, their sinful passions wrought

wrought effectually in their members, to make them do such actions as, by the curse of that law, subjected them to death. For this, in effect, was to tell them, that the law of Moses was a mere law of works, which required perfect obedience under the penalty of death, and granted pardon to no sinner. See Chap. x. Illustr. ver. 4. Consequently, neither that law, nor any other law of works, could be a rule of justification to sinners, ver. 5.—And therefore at the fall, though Christ had not died, yet because he was to die, to buy off all mankind from the curse of the law, Gal. iii. 13. God was pleased, in the prospect of his death, immediately to loose Adam and his posterity from the law of works as a rule of justification, and to place them under a new law, in which not perfect obedience, but the obedience of faith, was required in order to life. And to shew this, he told them, that as soon as Chirst died, the Jews were not only loosed from the law of Moses, which, by its curse annexed to every transgression, appears to have been the original law of works under which Adam fell, but as persons delivered from the law of works, by their dying with Christ in the nature in which they were tied to that law, they were admitted into the Christian church, that they might thenceforth serve God according to the new manner of the law under which mankind were placed at the fall, and not any longer according to the old manner of the law of works, ver. 6.

But lest, from the apostle's telling the Jews, ver. 5. that their sinful passions under the law had put them to death, and from his affirming, ver. 6. that they were loosed from the law on that account, they might suspect that he thought the law of Moses a bad institution, he assured them that he entertained no such opinion. That law, though it could not justify the Jews, was of excellent use as a rule of duty. By its prohibitions, it made them sensible of their sins; and by its curse, it shewed them what their sins deserved. As an instance, he mentioned their not being able to know that the strong desire of things forbidden is sin, unless the law had said, *Thou shalt not covet*, ver. 7.—Wherefore, when he told them that their sinful passions under the law, had wrought in their members to put them to death, his meaning was, that their sinful passions, and not the law, had wrought in them strong desires of things forbidden, which, by the curse of the law, subjected them to death: for without law, sin is *dead*; it hath no power to kill the sinner, ver. 8.—Farther, to shew the excellent nature of law, as it makes men sensible both of their sins, and of the demerit of their sins, he observed, that while men are ignorant of law, they fancy themselves without sin, and entitled to life; but when, by the operation of law upon their conscience, they come to the true knowledge of their own character, they are sensible

that sin lives in them, and that they are dead by the curse, ver. 9.—Thus it hath come to pass, that the law of works, which was originally intended to give life to mankind, hath occasioned their death, ver. 10.—Because their sinful passions, which law cannot subdue, deceive them into the commission of evil actions, which, according to the tenor of the law of works, subjects them to death, ver. 11.—From all which it appears, that instead of being *a sinful thing*, the law of works, as published in the law of Moses, is *holy*, even in its curse, and all its commandments are *holy, and just, and good*, ver. 12.

To this, however, a Jew is introduced replying; The good law, which you so highly praised, notwithstanding its goodness, hath been, by your own acknowledgment, the occasion of my death. This objection the apostle introduced, that he might have an opportunity of shewing more fully the excellent nature of law. For he affirmed a third time, that it is not the law, but sin which kills the sinner, through the curse of the law: and that it was fit the sinner should be so punished, to shew all the subjects of God's government, the exceeding malignity of sin, in destroying the peace and order of the world, ver. 13.—Farther, to display the excellency of law still more clearly, the apostle observes, that, by the very frame of their own minds, sinners know the law to be *spiritual* or *holy*; and that by comparing themselves with the holy law, the unregenerated become sensible that they are carnal, and sold under sin, ver. 14.—The *spirituality*, or *holiness* of the law, every sinner must know by this, that when he does the things which the law forbids, he does not approve of them. On the other hand, the corruption of his own nature, and his inability to do good, he feels, *first*, by his habitually neglecting to practise what the law enjoins, notwithstanding he hath some feeble inclinations to comply with its good injunctions; and *next*, by his habitually doing what the law forbids, notwithstanding he hath some faint hatred of these evil actions, ver. 15.—Now these feeble volitions, and ineffectual aversions, demonstrate, that our reason and conscience assent to all the precepts of the law as *good*, ver. 16.—But reason and conscience being the higher part of our nature, and our real selves, the evil actions which we do in opposition to their dictates, are not so much our work, the work of our higher part, as the work of the sinful passions, which predominate in the animal, or lower part of our nature, ver. 17.—Thus by the law, men are made sensible, that in their flesh, or animal part, no good thing dwells; and that being wholly governed by that part, though they have some inclination to what is good, they find it extremely difficult to practise it. This inability in the unregenerated, to do the good which they incline, the apostle insisted on, not to drive them to despair, but to make

make them put a just value on the gospel, which, as he afterwards observes, is alone able to deliver them from the slavery of sin, and to raise the higher part of their nature to its proper superiority, ver. 18.—Next he tells us, that the extreme difficulty of the thing, is the true reason that the unregenerated do not the good they incline, but the evil which they do not incline, ver. 19.—And from this infers, that sin is not the work of the higher part of their nature, which is their real selves, but the work of their carnal part. This he had said before, ver. 17.—but he repeats it here, not with any view to excuse the sinner, by laying the blame of his evil actions on the prevalence of his passions, but to shew that all the credit which sinful actions derive, whether from the general practice of the world, or from the station and abilities of the individuals who are guilty of them, is entirely destroyed by this consideration, that they are contrary to the reason and conscience of mankind.

To his account of the discovery which law makes, of the state wherein men are by nature, the apostle subjoins a description of the struggle between reason and passion, which arises in the mind of the sinner, when awakened by the operation of law on his conscience. Such a person finds, that when he is most strongly inclined by his better part, to do what is excellent, evil presents itself to him as a desirable object; and that so constantly, and with such alluring influence, that it may be termed *a law*, ver. 21.—So that, notwithstanding he is pleased with the law of God in his *inward man*, or spiritual part, ver. 22.—he feels an opposite law in his *members*, or carnal part, waring strongly against the law of his mind, and bringing him into captivity to the law of sin, which is in his members, ver. 23.—And as mere law supplies neither strength nor hope to the awakened sinner, but, after shewing him sin and death in all their frightful colours, leaves him under the power of sin, and under the condemnation of the curse, the apostle introduces him crying out, terrified, lest being overcome in the conflict, he be subjected to eternal death, *O wretched man that I am, who will deliver me from the body of this death?* ver. 24.—Then to shew from whence his deliverance cometh, he makes the awakened sinner thank God, who graciously delivers him from the slavery of sin, and from the curse of the law, through Jesus Christ, whose gospel offers the assistance of God's Spirit, and promises eternal life to the penitent believer. The effect of this happy deliverance, the apostle sets forth, by making the delivered sinner declare with joy, that he does not now, as formerly, serve God only with the ineffectual approbations and volitions of his *mind*, and with his *flesh*, or animal part, the law

of sin; but as one delivered from that law, he habitually serves God, both with his *mind* and with his *flesh*, ver. 25.

Although the apostle, in this chapter, hath spoken more immediately of the Jews, as placed under the law of Moses; yet, as the arguments by which he hath proved their freedom from that law *as a rule of justification*, are equally forcible for proving the freedom of mankind from the law of nature, *as a rule of justification*, the author hath not, in this illustration, departed from the truth, in supposing the apostle designed this passage for both.—Farther, as the moral precepts and curse of the law of Moses are in effect the precepts and curse of the law of nature, what the apostle hath written to shew the excellent nature and operation of the law of Moses, in making the Jews sensible of their sins, and of their inability to deliver themselves, either from the power or from the punishment of their sins, consequently in leading them to seek sanctification and pardon from the grace of God published in the gospel, is equally applicable to the law of nature written on the hearts of men; for it hath the same operation and influence, in making sinners sensible both of their sins and of their danger, and in leading them to Christ. We may therefore believe the apostle had both laws in his eye, when he wrote this excellent passage. —His principal design, however, was to wean the Jews from their extreme attachment to the law of Moses, and to make them sensible of the absurdity of pressing that law upon the Gentiles; because, however excellent it might be in itself, or however useful for certain purposes, it was, through the infirmity of human nature, as ineffectual for the sanctification of mankind, as for their justification.

COMMENTARY.

CHAP. VII. 1 Ye Jews think the law of Moses is of perpetual obligation; but *know, ye not, brethren, (for I speak to them who know law,) that the law* of Moses, as the law of God's temporal kingdom among the Jews, *hath dominion over a man only so*

NEW TRANSLATION.

CHAP. VII. 1 Know ye not, brethren, for I speak to them *who know* (νομον) *law*, [1] *that* the law hath dominion over a man, *ONLY so long* as he liveth? [2]

Ver. 1.—1. *I speak to them who know law.* Here *law* signifies the whole of the divine revelations recorded in the Jewish scriptures. See Rom. ii. 12. note 1. Or, as the article is wanting, it may denote *law in general;* not only the law of Moses, but the law of nature, which is the law of works. The truth is, the apostle's reasoning in this chapter is applicable to both these laws.

2. *That the law hath dominion over a man only so long as he liveth.* Elsner thinks *the law*, in this clause, is *the law of marriage*, mentioned

2 For *a* woman *who* hath an husband, is bound *by law* to HER husband [1] *while he* liveth: [2] But if *HER husband die,* (κατηργηται) she is loosed from the law *of the husband.*

3 So then, *she shall be called an adulteress,* if while HER husband liveth, she be married to another *husband;* but if *the husband die,* she is *freed* from that law; so that she is no adulteress, *though married* to another *husband.*

4 (Ὥστε) Wherefore, my brethren, ye also (ἐθανατωθητε) *have been put to death by the law,* [1]

long as he liveth; its obligation being that of a marriage?

2 *For a woman who hath an husband, is bound by the law* of marriage (Gen. ii. 21—24.) *to her husband while he liveth; but if her husband die, she is loosed from the law of* marriage, which bound her to *her husband,* and hindered her from marrying any other man.

3 *So then such a woman shall be reputed,* both by God and man, *an adulteress, if, while her husband liveth, she be married to another husband; but if her husband die, she is freed from that law,* which bound her to her husband, and hindered her to marry any other man; *so that she is no adulteress, though,* after his death, *she be married to another husband.*

4 *Wherefore, my brethren,* since marriages are dissolved by the death of either of the parties, ye Jews, who were married to God as your

tioned ver. 2. But I rather suppose the apostle means *the law of Moses,* as the law of God's temporal kingdom among the Jews: for his intention was to shew that the Jews were loosed from that law, by their being put to death with Christ. See ver. 6.

Ver. 2.—1. *For a woman who hath an husband,* &c. This argument was peculiarly adapted to the Jews, whose connection with God as their king, was represented by God himself, under the idea of a marriage solemnized with them at Sinai. See Illustr. ver. 4. —But the same argument is applied by the apostle to the Gentiles likewise, Rom. vi. 7. because the law of marriage being of universal obligation, if it is dissolved by the death of either party, other obligations of a like nature must be dissolved in the same manner.

2. *Is bound by law to her husband, while he liveth.* The law here referred to, is *the law of marriage* promulgated in paradise, Gen. ii. 24. whereby our Lord declared, Matt. xix. 6. marriages were appointed to continue for life, except in the case of adultery.

Ver. 4.—1. *Ye also,* ἐθανατωθητε τῳ νομῳ, *have been put to death by the law.* Here τῳ νομῳ is the dative of the instrument. See Rom. vi. 2. note. The original word θανατῳ, properly signifies, *I put to death.* The word *also,* is emphatical in this passage, and implies, that not the Gentiles only, but the Jews also, were put to death by *the curse of the law.*

2. *In*

king, and thereby were bound to obey the law of Moses, are loosed from that marriage and law, because *ye also*, as well as the Gentiles, (ch. vi. 6.) *have been put to death by* the curse of *the law in the person of Christ*, (διὰ, 117.) *in* the body of Christ, [2] (εἰς τὸ, 147.) *in order that ye may be* married [3] to another, [4] EVEN to him who is raised from the dead, [5] that we

2. *In the body of Christ.* Believers being considered as members of Christ's body on account of the intimate union which subsists between them and him, every thing happening to him, is in scripture said to have happened to them. Thus the Jews are here said to be *put to death in the body of Christ*; and *our old man*, is said to *be crucified with Christ*, Rom. vi. 6.; and we are said to have *died together with Christ*, ver. 8.; and *to be buried together with him by baptism*, ver. 4. and *to be dead with Christ from the elements of the world*, Col. ii. 20. and *to be risen with Christ*, Eph. ii. 4—6.; and even *to be circumcised with Christ*, Col. ii. 11.; on which account, believers of all nations are called περιτομὴ, *the circumcision*, Philip. iii. 3.—These expressions St Paul took great delight in, because they make us sensible that Christ became man, was circumcised, and buried, and rose again to deliver us from punishment, and to procure for us a blessed resurrection to immortality. More particularly, as Christ suffered death for us, we are said to have been *actually put to death*: and whatever extrinsic obligations respecting religion, would have been dissolved by our own death, are dissolved by his. Wherefore, as the Jews were killed by the curse of the law of Moses in the person of Christ, its claim to their persons and services was abolished; so that they were at liberty to be married to another *husband* or *king*. In like manner, the Gentiles having been killed in the person of Christ, by the curse of the law of nature, they have, from the beginning, by that death been delivered from the *law of nature*, as a rule of justification. So the apostle tells us, Gal. iii. 13. *Christ hath delivered us from the curse of the law.*

3. *That ye may be married.* In this passage the union of Christ with his people is represented as *a marriage*. So likewise, Ephes. v. 31, 32. Rev. xxi. 9. xxii. 17. The apostles probably took that idea from the ancient phraseology concerning the Jews. See Illustr. ver. 4. But from whatever source it was derived, it is a strong representation of the friendship which subsists, and will subsist between Christ and believers to all eternity, and of the happiness which they will derive from his love to them, and from their entire subjection to him.

4. *To another.* The apostle speaks of Christ as *the husband* of the believing Jews, because he was now become their Lord and Head; and calls him *another husband*, because, while the theocracy subsisted, God was their husband, Isa. liv. 5. *Thy Maker is thy husband.*

5. *Even to him who is raised from the dead.* The crucifixion of their *old man*, or corrupt nature, and their obtaining a new nature through the death of Christ, was a fit preparation of the Jews for becoming spouses to Christ, now raised from the dead.

6. *That*

should bring forth fruit
6 to God. 7

5 For, when we were in the flesh, *the sinful passions* (τα διὰ τε νομε) *which* WE HAD (73, 74. 117.) *under the law, wrought effectually* in our members, to bring forth fruit unto death.

that ye may be married to another, even to him who died for you, but *is* now *raised from the dead;* and *that we should bring forth fruit to God.*

5 Besides, the law of Moses never was intended as the rule of our justification; *for when we were the subjects of God's temporal kingdom, the sinful inclinations which we had under the law, wrought effectually in the members,* both of our soul and body, (see Rom. vi. 13. note 1.) *to bring forth*

6. *That we should bring forth fruit unto God.* The apostle says, *That we should bring forth,* to shew that he was in the same circumstances with the Jews. The transition from one person to another, as Blackwall observes, Sacr. Class. Part I. ch. 2. § 6. is frequent in Homer, Virgil, Xenophon, Plato, and all the best writers in both languages, and is admired as emphatical and beautiful, by readers of taste.

7. *Fruit to God.* Holy actions brought forth by the Jews, in consequence of their new marriage with Christ, or introduction into Christ's church, is called *fruit to God,* to signify that, although the Jews were loosed from their former marriage with God as their king, they were not loosed from their obedience to God; and that all the good actions which men perform under the gospel dispensation, are considered by God as belonging to him. Perhaps also in the expression, *fruit to God,* there is an insinuation, that as law gives no assistance for conquering the corruptions of our nature, and allows no pardon to any sinner, the evil actions which men commit under law, whether the law of nature or of Moses, are properly *fruit to death.* See ver. 5.

Ver. 5. *For when we were in the flesh.* The apostle describes the state of the Jews under the law of Moses, by their *being in the flesh,* and their state under the gospel by their being *in the spirit,* (see Gal. iii. 3. note,) to shew, 1. That their relation to God as his people, was constituted merely by their descent from Abraham according to the flesh, and by their performing the services of the law of Moses, which all pertained to the flesh. 2. That men's relation to God as his people, under the gospel, is not constituted, either by their being descended from this or that father, or by their performing this or that ceremony pertaining to the flesh, but by their possessing those dispositions of mind which render men like God. They are God's people, not by *the flesh,* but by *the spirit.*—In other passages of scripture, by men's being *in the flesh,* is meant their being governed by the lusts of the flesh, and by their being *in the spirit,* their being guided by the spiritual principles of their nature, purified and strengthened by the Spirit of God. Rom. viii. 1. note 2. See ver. 14. of this chap. note 1.

Ver.

such evil actions as, by the curse of that law, *subjected us to death*, without mercy.

6 *But now we* Jews *are loosed from the law* of Moses, *having died* with Christ by its curse, *in that* fleshly nature *by which*, as descendants of Abraham, *we were tied* to the law, and are placed under the law of the gospel; *so that we* now *should serve* God *in the new manner of the gospel, and not in the old manner of the law.*

7 *What then do I say*, when I affirmed, ver. 5. that, under the law, our sinful passions wrought in our

6 But now (κατηργηθημεν) *we are loosed* from the law, *having died in that by which we were tied*; [1] (ὡστε, 326.) *so that we ought to serve* in newness of *THE* spirit, and not *in oldness* of *THE* letter. 2

7 *What then do we say, THAT the law* [1] *IS sin?* 2 *By no means.* Nay, I had

Ver. 6.—1. *Having died in that by which we were tied.* I have followed the reading adopted by Mill, Bengelius, and others, *viz.* αποθανοντες εν ω κατειχομεθα, because the apostle is speaking of the Jews, who by their fleshly descent from Abraham, were tied to the law of Moses. But having received baptism, in token of their being put to death with Christ, they were, through that death, stripped of their fleshly relation to Abraham, by which they were bound to obey the law of Moses. If the common reading, αποθανοντος εν ω κατειχομεθα, is retained, by supplying the word *that*, the translation will run thus: *That being dead by which we were tied.*

2. *In newness of the spirit, and not in oldness of the letter.* See 2 Cor. iii. 6. note 1, 2. The Jews, being loosed from the law of Moses, were no longer to worship God with rites and ceremonies pertaining to their *flesh*, but with services of *their spirit*, consisting in faith, and love. From this, however, we must not infer, that the Jews under the law did not serve God with spiritual services: all the services in which true piety and morality consist, were enjoined in the covenant with Abraham, and were practised by the pious Israelites. But to these the law of Moses added numberless services pertaining to the body, from which the converted Jews were freed since their death with Christ.

Ver. 7.—1. *What then do we say, that the law*, &c. The quotation in the end of this verse, being from the tenth commandment in the decalogue, shews that the law here spoken of, is the law of Moses, and chiefly the moral precepts of that law; which as they are a just transcript of the law of nature, every thing the apostle hath said concerning them, is applicable to the law of nature also.

2. *Law is sin*, is a sinful or bad institution, an institution which occasions men to sin. That this is the apostle's meaning is plain from ver. 12. where he mentions, by way of inference, the proposition which his reasoning was designed to prove: *Wherefore the law is holy, and the commandment holy, and just, and good.*

3. *By*

not known sin, *unless* (δια) *through law.* [3] *For even* (επιθυμιαν) *strong desire,* [4] *I had not known* TO BE SIN, *unless* the law had said, Thou shalt not covet.

members, to bring forth fruit unto death? Do I say *that the law is a bad institution? By no means. Nay, I could not have known sin* in its extent and demerit, *unless through law. For even strong desire* of things sinful, *I could not have known to be sin* punishable with death, *unless the law* of Moses *had said, Thou shalt not covet.*

8 But *I* SAY THAT *sin taking opportunity* (δια, 117.) *under* the commandment, *wrought effectually* in me *all strong*

8 *But I say that sin taking opportunity under the law* to kill me by its curse, *wrought effectually in me the strongest desire* of things forbidden, and thereby subjected me to death.

3. *By no means. Nay I had not known sin unless through law.* As the apostle is speaking of the law of Moses, this must not be understood universally. For it is not to be supposed, that the reason and conscience of the heathens gave them no knowledge at all of their sins. The contrary is affirmed by the apostle, Rom. ii. 14. Nevertheless, the most enlightened among them, had but an imperfect knowledge of the nature and demerit of sin in general, and of the number and aggravations of their own sins in particular, compared with the knowledge of these things, which they would have derived from revelation. The truth is, they fancied many things innocent, which were real enormities, and many things trivial sins, which were very heinous, as is evident from their writings.

4. *For even strong desire, I had not known to be sin, unless the law had said, Thou shalt not covet.* The original word επιθυμια, signifies *strong desire*, whether good or bad. Here it is used in the bad sense; as it is likewise, 1 John ii. 16. Επιθυμια της σαρκος, *The lust of the flesh, and the lust of the eyes.* But it signifies strong desire of a good kind also, Luke xxii. 15. Επιθυμια επιθυμησα, *I have vehemently desired to eat this passover.*—1 Thess. ii. 17. *Endeavoured the more abundantly*, πολλη επιθυμια, *with great desire to see your face.*—In the commandment, the desire that is forbidden, is of what belongs to others. Now, as the operation of such a desire, is to prompt men to acts of injustice, the existence of it in the mind is sin, because it could not hold its place there for any length of time, unless it were indulged. However, the knowledge that strong desire, not exerted in outward actions, is sin, is not very obvious; and therefore the apostle ascribes it to the information given us by the revealed law of God.

Ver. 8.—1. *Sin taking opportunity under the commandment, wrought effectually in me all strong desire*, i. e. every kind of strong desire.—Commentators who translate δια της εντολης, *through the commandment*, explain this by the principle in human nature, which Ovid de-

(ver. 5.) *For without law sin is dead;* hath no power to kill the sinner.

9 *Accordingly I was* in my own imagination *entitled to life*, while *without* the knowledge of *law formerly; but when the commandment* with its curse, *came* to my knowledge in their full extent, *sin*, which I fancied had no existence in me, *lived again, and I died* by the curse.

10 *And so the commandment* written on the hearts of men, and published in the law of Moses, *which was intended for* giving *life, the same was found by me*, in my present state *to be the occasion of death.*

11 *For* as law neither remedies the weakness of human nature, nor

desire. [1] For *without law* sin *IS* dead. [2]

9 (Δε, 106.) *Therefore*, I was alive (χωρις νομου) *without law formerly:* But when the commandment came, sin *lived again*, (see ver. 8. at the end) and I died.

10 (Και, 212.) *And so* the commandment which *WAS INTENDED for life*, [1] *the same was found by me TO END in* death. [2]

11 For sin taking *opportunity* (δια, 122.) *under*

cribes in his famed lines, *Nitimur in vetitum*, &c. For they think the prohibitions of law awaken and irritate men's evil desires.—But though this interpretation may be admitted, in so far as it supposes evil desires to exist in the mind previous to the prohibitions of law, and that these evil desires prompt men to make trial of things forbidden; yet I prefer the explanation given in the commentary, because the fleshly appetites and other strong evil desires, which now prevail in men's minds, do not owe either their existence, or their operation, but their power to kill, to the prohibitions and penalty of law. Hence it is said, 1 Cor. xv. 56. *The strength of sin is the law.*

2. Χωρις γαρ νομου. *For without law sin is dead.* Sin, which he still considers as a person, would have had no being, or at least no strength to kill men, unless law existed: For the essence of sin consists in its being a violation of law.—Though the apostle speaks this more directly of the law of Moses, it is equally true of the law of nature, and may be applied to the state of mankind before the law of Moses was given. For unless there had been a law written in men's hearts, sin would have been dead, or have had neither existence nor power to kill.

Ver. 10.—1. *The commandment which was intended for life.* The law of nature, and its transcript in the moral precepts of the law of Moses, were intended for life; because the threatening of death for every offence, is virtually a promise of life to those who obey perfectly. This appears from the law given to Adam in paradise.

2. *The same was found by me to end in death.* Perfect obedience being impossible in the present state of human nature, the law which threatens death for every offence, necessarily ends in death to the sinner, although it was originally intended to give life to the obedient.

the commandment, [1] deceived me, [2] and (δια) *through* it slew me.

12 (Ωστε, 331.) Wherefore, the law *indeed* is holy ; [1] and the commandment holy, and just, and good.

13 *JEW, The good LAW, then, to me hath become death ?* [1] *APOSTLE, By no means.* But sin *HATH BECOME DEATH,* [2] *That* subdues its evil appetites, *sin taking opportunity* while I was *under the commandment* to kill me, *deceived me* into the commission of evil actions by its specious allurements, *and through the commandment slew me.*

12 *Wherefore, the law indeed,* as it restrains us from sin by the fear of punishment, *is holy,* even in its curse, *and the* moral *commandment* is *holy, and just, and good.*

13 *The good law then,* which you praise so much, *to me hath become* the cause of *death ?* I reply, It is *by no means* the law, *but sin* which *hath become* the cause of *death* to sinners.

Ver. 11.—1. *Sin taking opportunity under the commandment.* So this clause ought to be translated ; for no person can fancy that men's evil desires are owing to the prohibitions of law. To entertain an opinion of this kind, is to make God the author of sin by his law. The apostle's meaning is, that sin took the opportunity of men being under the commandment, first to deceive them, and then to kill them.

2. *Deceived me.* This is an allusion to the excuse which Eve made for eating the forbidden fruit. *The serpent deceived me,* by assuring me that I should not die. The apostle speaks of a twofold opportunity taken by sin, while men are under the commandment. The first is, sinful dispositions, deceiving men into the belief that the prohibitions of law are unreasonable, that the thing forbidden is pleasant or profitable, and that it will not be followed with punishment, persuade them to do it. This was the serpent's discourse to Eve ; and it is what men's sinful inclinations always suggest to them. The second opportunity which sin takes under the commandment, is that of killing the sinner by the curse annexed to the commandment which he hath broken.

Ver. 12.—1. *Wherefore the law indeed is holy.* This character of the law is perfectly consonant to truth, whether the apostle is speaking of the law of nature, or of the law of Moses. By *the commandment,* as distinguished from *the law,* Beza understood the command, *Thou shalt not covet.*

Ver. 13.—1. *The good law then to me hath become death ?* As in this and in the subsequent clause, the adjective το αγαθον, *the good,* hath no substantive joined to it, I have supplied the substantive δικαιωμα *law, ordinance,* because this is an objection stated by the unbelieving Jew to the apostle's affirmation, that *the law is holy, and just, and good. The good law then hath become death to me ?*

2. *By no means. But sin hath become death.* Here the apostle clearly distinguishes between a proper *cause* and an *occasion,* or *cause by accident.*

And God hath so appointed it to be, *that sin might be seen to work out death to sinners, through the good law; that is, that sin might become known* to all God's subjects, *as a thing most exceedingly destructive, through the commandment* forbidding it under the penalty of death.

14 *Besides, we know that the law is agreeable to our spiritual part, but* that *I am* led by my *carnal* part, *being enslaved to sin.*

sin might appear working out death [3] *to me,* (διὰ, 113.) *through the good LAW; THAT IS,* that sin might become (καθ' ὑπερβολὴν ἁμαρτωλὸς,) *a most exceeding sinner,* [4] *through the commandment.*

14 (Γαρ, 91.) *Besides,* we know that the law is spiritual; [1] but I am carnal, [2] *being sold* under sin. [3]

cident. The law is the occasion of death to sinners; but sin is the proper or efficient cause of that evil.

3. *Might appear working out death.* The participle κατεργαζομενη, may be translated infinitively thus; *might appear to work out death.*

4. *That sin might become a most exceeding sinner.* Our translators supposed, that ἁμαρτωλος is put here for the adjective. But, as Beza observes, it is used as a substantive, and signifies a *sinner.* For the apostle carries on the personification of sin, begun chap. vi. 6. by shewing its exceeding sinfulness in this respect, that it makes the law, which was intended for life, the occasion of men's death.

Ver. 14.—1. *Besides we know that the law is spiritual.* The law enjoins actions conformable to the dictates of our spiritual part, our *reason* and *conscience.*

2. *But I am carnal.* This word is used, 1 Cor. iii. 1. to denote such a state of imperfection in knowledge and goodness, as persons may be in who are newly converted. But in most other passages, it signifies the highest state of alienation from God, Rom. viii. 5—8. And the being *carnal,* is said, Ephes. ii. 3. to consist *in fulfilling the desires of the flesh.* That the apostle uses the word *carnal* in the worst sense here, is evident from his adding, *being sold under sin.*—In his note on the words *spiritual* and *carnal,* Beza thus expresses himself: *Nec is esse velim, cui Paulinæ istæ formulæ displiceant, quibus nihil unquam gravius, aut expressius inveniri posse puto.*

3. *Being sold under sin;* that is, sold as a slave to remain under the dominion of sin, and to be obliged to do whatever evil actions sinful inclinations prompt to. In this sense, the phrase is used in scripture, Judg. iii. 8. *He sold them into the hand of the king of Mesopotamia, and the children of Israel served,* &c.—1 Kings xxi. 25. *There was none like unto Ahab, which did sell himself to work wickedness.*—Because the apostle in this passage uses the first person, *I am sold,* &c. Augustine in the latter part of his life, and most of the commentators after his time, with many of the moderns, especially the Calvinists, contend, that in this, and in what follows, to the end of the chapter, the apostle describes his own state at the time he wrote this epistle, consequently the state of every regenerated person. But most of the ancient Greek commentators, all the Arminians,

15 For *what I thoroughly work*, [1] *I do not approve*. 2 *For I practise not that* (ὁ θελω) *which I incline*; [3] but what I hate that I do.

15 The spirituality of the law we know; *for what evil things* in an unregenerate state *I habitually work, I do not approve*; and our slavery to sin we know; *for I practise not the things which reason and conscience incline, but what they hate that I do.*

minians, and some Calvinists, hold, that though the apostle speaks in the first person, he by no means describes his own state, but the state of an unregenerated sinner awakened, by the operation of law, to a sense of his sin and misery. And this opinion they support, by observing, that in his writings the apostle often personates others.—See Rom. xiii. 11, 13. Wherefore, to determine the question, the reader must consider, to which of the two characters the things written in this chapter best agree; and in particular, whether the apostle could say of himself, or of other regenerated persons, That *they are carnal, and sold under sin.*

Ver. 15.—1. *What I thoroughly work*: So the original word κατεργαζομαι signifies, denoting earnestness and perseverance in working.

2. *I do not approve.* The word γινωσκω, which literally signifies *I know*, is used in the sense of *approving*, Matth. vii. 21.

3. *For I practise not that which I incline.* Θελω, *I incline*, in this passage, cannot signify the last determination of the will, for action always follows that determination: But it marks such a faint ineffectual desire, as reason and conscience, opposed by strong passions, and not strengthened by the Spirit of God, often produce. —They who think the apostle is here describing his own case, and the case of other regenerated persons, should consider, that he does not speak of single instances of omission of duty, and commission of sin; for the words which he uses, κατεργαζομαι, πρασσω, ποιω, all denote *a continuation*, or *habit of acting*. Now how such a habit of doing evil, and neglecting good, can be attributed to any regenerated person, and especially to the apostle Paul, who, before this epistle to the Romans was written, told the Thessalonians, *Ye are witnesses, and God also, how holily, and righteously and unblameably, we behaved among you*, I confess I do not comprehend. See also 2 Cor. i. 12. vii. 1, 2. x. 2, 3. To elude the force of this argument, Augustine affirms, that the apostle does not speak of his outward actions, but of the inward motions of his *concupiscence*, by which he means, *evil desire in general*; and that, for the reason mentioned in the next note, he expresses these motions by the pronoun *I*. Be it so. On this supposition, ver. 15. will mean *what*, *I*, my concupiscence, *thoroughly worketh* in my mind, *I do not approve*. *For*, *I*, my concupiscence, *practiseth not* in my mind *that which I incline*; *but what I hate*, *that*, *I*, my concupiscence, *doth*. Now, not to insist on the impropriety of applying words which denote outward actions, to the motions of evil desire in the mind, I ask, what sense is there in the apostle's telling us, *That his concupiscence did not practise in his mind what*

16 *And if*, as often as I disobey the law, *I do that which reason and conscience incline not*; by thus condemning these actions, *I acknowledge the law to be good.*

17 *Now therefore, it is not reason and conscience which work out these evil actions, but* they are wrought out by *the sinful inclinations which prevail in my animal nature.*

16 *And if I do that which I incline not*, (συμφημι) *I assent to* the law that IT IS good. (Ver. 12.)

17 (Νυνι δε, 106.) Now *therefore*, it is no more I [1] *who work it out*, but *sin dwelling* in me. [2]

what he inclined? For, if what he inclined was good, it could not possibly be practised by concupiscence, if concupiscence be evil desire; consequently, it was foolish in him either to expect it from concupiscence, or to complain of the want of it, as he does, ver. 19. He might complain of the existence of concupiscence in his mind; but, if it was suffered to remain there uncontrolled, and if it hindered the actings of his sanctified will so effectually, that he never did that which he inclined, but always did the evil which his sanctified will did not incline; is not this the clearest proof that *concupiscence*, or *evil desire*, was the prevailing principle in his mind, and that his sanctified will had no power to restrain its workings? Now, could the apostle give any plainer description of an unregenerate person than this?

Ver. 17.—1. *It is no more I who work it out.* Here the apostle considers man as composed of two parts, *flesh* and *spirit*, each of which has distinct *volitions*, *affections*, and *passions*. And because the influence of these on men's actions is very powerful, he calls the one *the law of the members*, and the other *the law of the mind*, ver. 23. And, like the ancient philosophers, he considers these two principles as distinct persons. The one he calls *the spirit*, or the spiritual part, Rom. viii. 1.—And ὁ εσω ανθρωπος, *the inward man*, Rom. vii. 22.—And *the hidden man of the heart*, 1 Pet. iii. 4. And as in this discourse he personates mankind, he speaks of this *inward man*, or spiritual part of human nature, as his real self, and calls it εγω, *I*, ver. 17. 19. and αυτος εγω, *I myself*, ver. 25. because it is the part in which man was made after the image of God. The other person he calls, *his flesh*, or carnal part; and Ὁ εξω ανθρωπος, *The outward man*, 2 Cor. iv. 16.;—and *sin dwelling in him*, Rom. vii. 17.;—and *the body of sin*, Rom. vi. 6.;—and *the body of death*, Rom. vii. 24.;—and *the old man*, Rom. vi. 6. Eph. iv. 22. Col. iii. 9.;—and denies that this part is *his self*, Rom. vii. 17.;—and to prevent our confounding this with his real self, having said, Rom. vii. 18. *I know that good dwelleth not in me*, he immediately corrects himself by adding, *that is, in my flesh.*

But notwithstanding the apostle considered *the flesh* and *spirit* as distinct persons, who have different affections and members; and though he ascribes to those persons different volitions and actions, and denies that the actions of *the outward man* or *flesh*, are his actions, it does

18 For I know that *good dwelleth not* in me, that is, in my flesh. (Γαρ 94.) *Indeed, to incline lies near me;* (ver. 21.) *but to work out what is* (καλον) *excellent, I do not find NEAR ME.*

18 These evil actions, I justly ascribe to the prevalence of fleshly appetites: *For I know that good is not predominant in me, that is, in my flesh. Indeed, to have an inclination* to what is good, *is easy for me,* or any one, whose conscience is not wholly seared; *but to practise what is excellent, I do not find easy.*

does not follow, that he thought himself no way concerned in, or accountable for the actions of his flesh. For he told the very persons to whom he said those things, chap. viii. 13. *If ye live according to the flesh, ye shall die.* But he thus spake, for the reasons to be mentioned in the following note, and to give a more lively idea of the struggle between reason and passion, which subsists in the minds of those whose conscience is awakened by the operation of law, but who are not completely converted.—Doddridge, in his note on this verse, conjectures that St Paul may have read the passage in Xenophon, lib. vi. where Araspes complains of two souls contending within him.

2. *Sin dwelling in me.* The Hebrews expressed absolute rule or dominion, by the figure of dwelling, Ezek. xliii. 7, 9. Zech. ii. 10, 11. Now, as the apostle had personified *sin*, he very properly represents it as *dwelling in him;* because this suggests to us the absolute and continued influence which sin hath, in controlling the reason and conscience of the unregenerated, and in directing all their actions.—By distinguishing his *real self*, that is, *his spiritual part*, from the *self*, or *flesh, in which sin dwelt*, and by observing that the evil actions which he committed were done, not by him, but by *sin dwelling in him*, the apostle did not mean to teach that wicked men are not accountable for their sins, but to make them sensible of the evil of their sins, by shewing them, that they are all committed in direct opposition to reason and conscience, the superior part of their nature, at the instigation of passion and lust, the lower part. Farther, by appealing to the opposition which reason and conscience make to evil actions, he hath overturned the grand argument, by which the wicked justify themselves in indulging their lusts. Say they, since God has given us passions and appetites, he certainly meant that we should gratify them. True, says the apostle: but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification. And as reason and conscience are the superior part of men's nature, a more certain indication of the will of God may be gathered from their operation, than from the impulses of the other.—Beza observes, that, in all probability, the heresy of the Carpocratians took its rise from perverting this passage of Paul's epistle to the Romans. For they affirmed, that they were not guilty of the sins which the flesh committed, nor were they to be punished for them; and that they only sin, who, when they sin, think they sin.

Ver.

19 *Therefore I,* and others, *do not the good which reason and conscience incline; but the evil which these higher parts of our nature are averse to, that we practise;* we omit many duties, and commit many sins, contrary to the dictates of reason and conscience.

19 (Γαρ, 93.) *Therefore, I do not the good which I incline;* but the evil which *I do not incline,* that I *practise.*

20 *Now if I omit good, and commit evil, contrary to the inclination of my reason and conscience,* which constitute my higher part, *it is no more I who practise it, but sin dwelling in my carnal part.* See ver. 17. notes 1, 2.

20 Now, if I do that *which I do not incline,* it is no more I *who work it out,* but sin *dwelling* in me.

21 *Well then,* what experience discovers to me, and to every one, is, *we find this law in us, inclining to do what is excellent, that evil lies near at hand;* is easy to be practised, being agreeable to our strongest passions.

21 *Well then, I find,* (τον, 71.) *this law* [1] *to me inclining to do what is excellent, that evil* (παρακειται) *lies near me.* (See Rom. x. 8. note 1.)

22 *For I am pleased with the law of God, according to the* dictates of my *inward man,* or better self.

22 For *I am pleased with* the law of God, *according to* the inward man. [1]

23 *Yet I, and all other men,* while unregenerated, *find* in ourselves a variety of lusts, whose influence is

23 (Δε) But I see another law [1] in my members warring against the

Ver. 21. *Well then, I find this law,* &c. See Rom. ii. 12. note 1. By calling our sinful inclinations *a law,* the apostle teaches, that they are a principle of action, as steady and constant in impelling us to evil, as the law of God is, in directing us to what is good.

Ver. 22. *I am pleased with the law of God, according to the inward man.* By appealing so often to that approbation, which the reason and conscience of men give to all the good actions enjoined by the law of God, and to that disapprobation and hatred which are raised in their minds by the evil actions which it forbids, the apostle has clearly established the holiness and excellence of the law of God.—And his argument will appear the stronger, when we consider, that these feelings are never wholly extinguished in men's minds, not even by the longest course of vice.

Ver. 23. *I see another law in my members, warring against the law of my mind.* What the members are, see Rom. vi. 13. note 1.—This conflict between reason and passion, is mentioned Gal. v. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other.* This conflict was taken notice of by the heathens also,

——*aliudque*

law of my mind, and bringing me into captivity to the law of sin, which is in my members.

24 O wretched man that I am, (τις ῥυσεται) who *will* deliver me from the body of this death! [1]

25 I thank God, [1] (ευσαντι μι, from ver. 24.) *WHO DELIVERS ME* through Jesus Christ our Lord.

(Αρα αν) *Do I myself then as a slave, serve with the mind* the law of God, but with the flesh the law of sin? [2] *BY NO MEANS.*

so strong and constant, that it may be called *another law in our animal part, warring against the law of our mind*, and *making us abject slaves to the law of sin which is in our animal part.*

24 In this miserable situation, having from law no assistance to subdue my lusts, nor any hope of pardon, I, in the name of mankind, cry out, *O wretched man that I am, who will deliver me from* the slavery of *the body, ending in this death!*

25 Our deliverance from these evils does not come from the law, but from the gospel; therefore *I thank God who delivers us through Jesus Christ our Lord.*

Being this delivered, *Do I myself then*, or any delivered person, *as slaves, still serve with the mind the law of God*, by ineffectual approbations of good, and disapprobations

——————— *aliudque cupido,*
Mens aliud suadet. Video meliora proboque;
Deteriora sequor.

Ver. 24. *From the body of this death.* Some think the translation here may run, *from this body of death;* joining τουτου with σωματος, as is done in the Vulgate version. But I think this an emphatical Hebraism, signifying *the body*, that is, the lusts of the body, *which cause this death*, the death threatened in the curse of the law.

Ver. 25.—1. *I thank God who delivers me, through Jesus Christ our Lord.* The Clermont, and some other copies, with the Vulgate, read here, χαρις τω Θεω, *The grace of God.* But the common reading being supported by almost all the ancient MSS. and by the Syriac version, is to be preferred; especially as it contains an ellipsis, which if supplied, according to the apostle's manner, from the foregoing sentence, will give even a better sense than the Clermont reading, thus, *Who will deliver me*, &c. *I thank God* who delivers me, *through Jesus Christ.* See ch. viii. 2. note 2.

2. *Do I myself then as a slave, serve with the mind the law of God, but with the flesh the law of sin?* Αρα αν αυτος εγω, &c. Here αρα is a particle of interrogation. See Ess. iv. 88. This question is an inference from what the apostle had said concerning his being delivered from the body of death, through Jesus Christ. Being delivered, *Do I myself then as a slave serve with*, &c.? Translated in this manner, interrogatively, the passage contains a strong denial, that the person spoken of, after being delivered from the body of this

of evil, *but with the body the law of sin*, (ver. 23.) performing wicked actions habitually? *No*, as becomes delivered persons, we serve God both with the mind and with the body.

death, any longer serves, as formerly, with the mind only, the law of God, and with the flesh the law of sin in his members. Whereas, translated as in our English bible; *So then, with the mind I myself serve the law of God, but with the flesh the law of sin*, it represents the delivered person as still continuing in that very slavery to sin, from which he says he was delivered by God through Christ, and utterly overturns the inference drawn, chap. viii. 1. from what is said in this passage: *There is therefore now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit.* 2. *For the law of the Spirit*, &c. But if those to whom there is no condemnation, *walk not according to the flesh, but according to the Spirit*, it surely cannot be said of such in any sense, that *with the flesh they serve the law of sin*; so that the common translation of ver. 25. is utterly wrong, and even dangerous.

CHAP. VIII.

View and Illustration of the Sentiments contained in this Chapter.

IN farther answer to the objection mentioned, chap. iii. 31. the apostle, in this chapter, with great feeling and energy, displays the many powerful motives which the doctrines of the gospel, explained in the preceding chapters, suggest for engaging both the understanding and the affections of believers, to a continued pursuit of holiness.

The *first* motive which he mentions is, That under the new covenant, there is no condemnation to believers, who walk not according to the flesh, but according to the Spirit, ver. 1.—This greatest of all considerations, the apostle begins with, after having pathetically described the terror of the awakened sinner, arising from his consciousness of guilt, because if mercy were not with God, he could neither be loved nor obeyed by men.

The *second* motive is, That under the new covenant, sufficient assistance being given to all, to free them from the law of sin and death, they cannot excuse their evil actions by pleading the strength of their sinful passions, ver. 2.—This deliverance from the law of sin and death, God hath accomplished by sending his Son in the flesh, to die as a sin-offering, to procure pardon for sinners, and to destroy the power of sin in their flesh by his word and Spirit, that they may attain the righteousness which

which the law of faith, the new covenant requires, ver. 4.—And to shew the nature and extent of that righteousness, the apostle explains, what it is *to walk after the flesh*, and what to walk *after the Spirit*, ver. 5.

The *third* motive to holiness is, That according to the new covenant, all who live a wicked sensual life, shall die eternally; but every one who lives in a holy spiritual manner, shall be rewarded with life eternal, ver. 6—8.

The *fourth* motive is, The Spirit of God dwells with believers, whereby the lusts of their body are mortified, and their rational powers are habitually strengthened, ver. 10.—And even the animal part of their nature, after being subdued, is made subservient to righteousness, by the indwelling of the same Spirit, ver. 11.—Such being the effects of the gracious assistances promised in the gospel, no person under the new covenant is irresistably forced, either by the corruptions of his nature, or by outward temptations, to live according to the flesh, ver. 12.; —and therefore God hath justly decreed, that all who live according to the flesh, shall die eternally, ver. 13. This declaration concerning future retributions under the new covenant, the apostle had made before, ver. 6.; but he repeats it here, to shew, that although the curse of the law, in so far as it allows no mercy to the penitent sinner, does not take place under the new covenant, men's obligations to holiness are not weakened. The sanctions of law are still continued under the gospel, but in a different form, and with a more happy efficacy.—Farther, to correct the error of the Jews, who contended that no Gentile, could obtain eternal life, who did not obey the law of Moses, and to comfort the believing Gentiles, whom the Jews thus excluded from the favour of God, the apostle declared, that according to the tenor of the new covenant, all who are led by the Spirit of God to mortify the deeds of the body, are the sons of God, whether they be Jews or Gentiles. And to shew the excellent disposition of the sons of God, he observes, that, notwithstanding under the new covenant, the severest punishment is threatened against sinners, the sons of God do not obey him from that slavish fear of punishment, which was bred in the minds of the Jews by the curse of the law, but from the filial dispositions of gratitude and love to their Father, ver. 15.—This excellent temper the apostle terms *the witness of our spirit* that we are children of God, and observes, that the Spirit of God also confirms that witness, by his gifts and graces, bestowed indiscriminately upon the believing Gentiles, as well as on the Jews, ver. 16.

Having thus shewn, that all who obey God sincerely, from a principle of faith, are his sons, the apostle, as the *fifth motive* to holiness, furnished by the gospel, gives a particular account of

the *honours, privileges, and possessions* of the sons of God. They are *heirs of God.* And to shew what an heir of God is, he adds, and *joint heirs with Christ;* so that the whole felicity of that immortal life, which Christ now enjoys in the human nature, really belongs to the other sons of God, whether they be Jews or Gentiles; and they shall be put in possession thereof, if, when called to it, they suffer as Christ did, for righteousness sake, ver. 17. This concerning suffering, the apostle introduced, to teach the Romans, that their being the sons of God would not secure them against, but rather expose them to sufferings. And to prevent the Jews, who considered prosperity as a token of God's favour, from being scandalized at the gospel, on account of the sufferings which accompanied it, and even to encourage them to suffer, he observed, that that glorious resurrection, by which the sons of God are to be distinguished, is a blessing so great, that the pious Gentiles supported the miseries of life, by earnestly looking for it, ver. 18, 19.—Nor was their expectation without foundation, inasmuch as not for their own sin, but for the sin of the first man, the human race was subjected to death by God, ver. 20.—in the firm resolution that he would deliver all mankind from the grave, through the obedience of Christ, ver. 21.—By insinuating that the expectation which the Gentiles entertained of a future life in the body, was derived from God's resolution to raise all mankind from the dead, the apostle, I suppose, meant God's resolution made known at the fall, that the seed of the woman should bruise the head of the serpent. For that promise in its true meaning, being preserved among the Gentiles by tradition, was the foundation of the hope which many of them, in different parts of the world, entertained of the resurrection of the body, and of a future state. See Chap. I. View, remark 2. Then, by a beautiful rhetorical figure, the apostle introduces the whole Gentile world as suffering extreme pain under the miseries of life, and earnestly wishing for deliverance, ver. 22.—Believers also groan within themselves, while they wait for the redemption of their body from the bondage of corruption, ver. 23.—But they wait patiently, and thereby shew the strength of their faith, ver. 24, 25.—And to this exercise of patience, they are helped by the Spirit, who, by afflictions, produces in them such a disposition of mind, as is an effectual complaint to God, ver. 26.—And being wrought in them by the Spirit, it is justly termed *the Spirit's complaining for the saints*, ver. 27.

The *sixth* motive to holiness, furnished by the discoveries made in the gospel, is this: God having determined to save believers, they know that every thing, whether prosperous or adverse, shall work together for that end; so that their salvation

is

is absolutely certain. The reason is, God hath *called*, or denominated believers the seed of Abraham, and the sons of God, 1 John iii. 1. and heirs of immortality, according to his purpose, ver. 28.—And whom he foreknew to be his sons, them he also predestinated to be conformed to the image of his Son Christ, both in their body and mind, ver. 29.—Moreover, whom he predestinated to be conformed to the image of Christ, them he also called, or denominated the seed of Abraham, and gave them a right to all the blessings promised to Abraham's seed; and whom he so called, them he also justified and glorified, ver. 30.—And having thus described the salvation of believers, in its origin, its intermediate steps, and its issue, the apostle strongly impressed with the certainty thereof, asks, What shall we say to these things? Since God is for us believing Jews and Gentiles, no person can hinder our being accounted the seed of Abraham, and the sons of God, or prevent us from receiving the inheritance promised to such, ver. 31.—For he who delivered his own son to death for us all, for the Gentiles as well as for the Jews, will with him also freely give us all the blessings promised to the seed of Abraham, and sons of God, ver. 32.—Then, as enraptured with the view which he had taken of those grand subjects, and to shew that there is no condemnation to them who are in Christ Jesus, he cries out, Who shall dare to bring any accusation against God's elect, since God hath declared that he will justify such by faith? ver. 33.—Who is he that will pretend to condemn them, since Christ hath died to procure their pardon, and now governs the world for their benefit, and makes intercession with the Father in their behalf? ver. 34.—Then personating the whole body of believers, strongly affected with the goodness of God shewn in their salvation, and highly elated with the view of their privileges so unanswerably established, he, in their name, professes their firm resolution of adhering to the gospel, that they may continue the objects of Christ's love, however many or strong the temptations may be with which they are assaulted, ver. 35. to the end of the chapter.

The latter part of this chapter, beginning at ver. 31. if compared with the most shining passages of the so much admired writings of the Greeks and Romans, will be found not inferior to any of them in sublimity of thought, variety of figures, and beauty of language. It contains a description in most forcible and glowing expressions, of the privileges, the hopes, and the temper of a true Christian, and shews what magnanimity, and what greatness of sentiment the gospel is able to infuse into them who understand and believe its doctrines. It is therefore a most proper conclusion of a discourse, in which, by the strongest reasoning, practices are recommended, which ennoble the human

human mind, yield the greatest and the most permanent joys, and prepare men for becoming the companions of angels, and for living with God himself through all eternity.

On reviewing the encouragement to holiness proposed by the apostle in this and the three foregoing chapters, the reader must be sensible, that the scheme of salvation revealed in the gospel, suggests motives to persuade men to forsake sin and follow holiness, and even to suffer for well doing, more in number and of greater efficacy, than any preacher, either of the law of nature, or of Moses, ever proposed, or indeed had it in his power to propose. And therefore the calumny of the Jewish scribes and heathen philosophers, mentioned chap. iii. 31. that by teaching the justification of sinners, through faith, without works of law, the apostles of Christ made void the obligations of morality, and encouraged men to sin, was altogether without foundation. That doctrine, instead of weakening the obligation of law, strengthens it in the highest degree.—Farther, because in the chapters above mentioned, the apostle hath shewn that God's counting men's faith to them for righteousness, on account of the death of his Son, furnishes such a variety of powerful motives for persuading sinners to repent and return to God, these chapters do in effect demonstrate the natural efficacy of the death of Christ, in delivering believers from the power of sin. Whence it follows, that the gospel method of pardoning sinners through the death of Christ, is an exercise of mercy, which, instead of weakening, hath greatly strengthened the authority of the law of God; consequently, it is perfectly suitable to his character, and subservient to the end of his moral government. The efficacy, therefore, of Christ's death, in delivering us from the power of sin, being thus evident, we cannot doubt of its efficacy, as an atonement in delivering us from the punishment of sin, notwithstanding we are ignorant of the manner in which it operates for that end. See Heb. ii. 10. note 4.

COMMENTARY.	NEW TRANSLATION.
CHAP. VIII. 1 Mankind under the new covenant being delivered from the curse of the law, *there is therefore now no condemnation to those*	CHAP. VIII. 1 THERE is therefore now no condemnation *to those in* Christ Jesus, [1] who walk

Ver. 1. *To those in Christ Jesus, who walk not*, &c. The character of the persons to whom there is no condemnation, consists of two parts. *First*, They are in Christ Jesus; they are members of that great society consisting of all believers, called *Christ's body*, Col. i. 24. John xv. 2. *Next*, they walk not according to the flesh, (Ess. iv. 43.) but according to the Spirit.—*To walk according to the flesh*,

Christians who walk not according to the inclinations of their *flesh, but according to the* inclinations of their *spirit*, enlightened and strengthened by the Spirit of God.

2 We the disciples of Christ are able so to walk, *because the law of the gospel, which promises eternal life by Jesus Christ, has delivered us from the power of sin* in our members, *and* from *the curse of death.*

3 *For God sending his own Son in the likeness of sinful men* to teach us, *and of a sin-offering* to procure pardon for us, *hath destroyed* the power

not (κατα σαρκα) *according to* THE flesh, but *according to* THE Spirit.

2 For the law of the Spirit of life [1] *by* Christ Jesus, hath *freed me* from the law [2] of sin and *of* death. (Rom. vii. 25.)

3 For God sending his own Son in the likeness of sinful flesh, [1] *and of a sin-offering*, [2] *hath con-*

flesh, is to be wholly governed by those inordinate appetites which have their seat in the flesh. *To walk according to the Spirit*, is to be habitually governed by reason and conscience, enlightened and strengthened by the Spirit of God. Hence such are said to be *led by the Spirit*, ver. 14.

Ver. 2.—1. *For the law of the Spirit of life by Christ Jesus.* This according to some commentators, is, *The law of the mind*, (ch. vii. 23.) consisting in the predominancy of reason and conscience through the assistance of Christ; so that the person who is guided by that law, is qualified for eternal life. But I rather think the apostle speaks of *the gospel* called *the law of the Spirit*, because it was given by the Spirit, and confirmed with his gifts. See Gal. iii. 3. note. And *the law of life*, because it promises *life* to those who live according to the Spirit.

2. *Hath freed me from the law of sin and of death*: that is, the power of sin, which brings on men the curse of death. This happy effect may with more propriety be attributed to *the law of the Spirit*, if thereby *the gospel* is meant, than if we understand it of *the law of the mind.*—It is observable, that the person who speaks in the foregoing chapter, is introduced here as continuing the discourse, and shewing the method in which his deliverance from the body of death, mentioned vii. 25. was accomplished.

Ver. 3.—1. *In the likeness of sinful flesh.* Christ's flesh was as real as ours; but it was *like sinful flesh*, in being exposed like ours, to pain, misery, and death.

2. *And of a sin-offering.* The expression περι αμαρτιας, Whitby tells us, is used by the LXX as an indeclinable word. But from Heb. x. 18. it appears to be an elliptical phrase, for προσφορα περι αμαρτιας, consequently may be in any case. Here it is in the genitive, being governed by εν ομοιωματι. The Son of God was sent in the likeness of two things, in the likeness of sinful flesh, and in the likeness of a sin-offering. He was like the old sin-offerings in this, that whereas they sanctified to the purifying of the flesh, he,

demned [3] *sin in the flesh,* (*the thing impossible to the law,* [4] *because* it was weak through the flesh, [5])

of *sin in the flesh,* so that it can neither enslave nor kill believers, (which is *the thing impossible to be done by* the precepts and threatenings of *the law, because it was weak through the corruption of our nature.*)

4 That the righteousness of the law [1] *may be*

4 This destruction of sin in our flesh, God accomplished, *that the*

he, by making a real atonement for sin, sanctifieth to the purifying of the spirit.

3. *Hath condemned sin in the flesh;* he hath put sin to death in our flesh; *condemnation* the cause, being put for *death* the effect. The apostle in the two preceding chapters having represented *sin* as a person, he expresses himself in this verse very appositely, when he tells us, Christ put sin to death *in the flesh,* that is, in our body, where he had introduced himself at the fall. The word κριθωσι is used, 1 Pet. iv. 6. in the sense of putting to death; for it is there opposed to the being made alive.

4. *The thing impossible to the law.* Sin was condemned in men's flesh under the law, as well as under the gospel; for under the law there were many pious and holy men; but sin was condemned in their flesh, not by any power inherent in, or derived from the law: their sanctification came from the grace of the gospel, preached to them in the covenant with Abraham, Gal. iii. 8. darkly set forth in the types of the law.

5. *Because it was weak through the flesh.* The law was not *weak* or defective in itself. Its moral precepts were a perfect rule of duty, and its sanctions were sufficiently powerful to enforce obedience, in those who were able to obey. But it was weak through the depravity of men's nature, which it had neither power to remedy nor to pardon; and so could not destroy sin in men's flesh. These defects of law are all remedied in the gospel. For therein pardon is promised to encourage the sinner to repent, and the assistance of the Spirit of God is offered to enable him to obey.

Ver. 4. *That the righteousness* (δικαιωμα, See Rom. ii. 26. note) *of the law may be fulfilled by us who walk,* &c. *The righteousness of the law,* to be fulfilled by us, through the condemnation of sin in the flesh, and through our not walking according to the flesh, but according to the Spirit, is not perfect obedience to any law whatever, for that is not attainable in the present life; but it is such a degree of faith and holiness, as believers may attain through the influence of the Spirit. And being the righteousness required in the gracious new covenant made with mankind after the fall, and fully published in the gospel, that covenant and the gospel in which it is published, are fitly called, *The law of faith,* Rom. iii. 27.; and *the law of the spirit of life in Christ Jesus,* Rom. viii. 2.; and *the law of Christ,* Gal. vi. 2.; and *the law of liberty,* James i. 25.; and *the law* foretold *to go forth out of Zion,* Isa. ii. 3. *and the law for which the isles*

or

fulfilled (εν, 165.) *by* us who walk not *according to the flesh, but according to the Spirit.* (See Rom. viii. 1.)

righteousness enjoined *in the law* of the gospel, (ver. 2.) *may be fulfilled by us, who walk not according to the flesh,* the law in our members, (ch. vii. 23.) *but according to the spirit,* the law of our mind.

5 *Now,* they (οι οντες) *who live* [1] *according to the flesh,* mind [2] the things of the flesh, *and* they *who* LIVE *according to the Spirit,* the things of the Spirit.

5 *Now they who live according to the flesh, employ themselves in enjoying sensual pleasures,* and in making provision for these enjoyments; *and they who live according to the spirit, employ themselves in the things which reason and conscience dictate,* Gal. v. 16—26.

6 (Γαρ, 98.) *But the minding of the flesh* [1] IS death, *and the minding of the spirit* IS life and peace:

6 *But* whatever wicked men may think, *the minding of the body,* to the neglect of the soul, *is* eternal *death; and the minding of the soul is* the road to *eternal life.*

7 (Διοτι) Because *the minding of the flesh* IS en-

7 The minding of the body to the neglecting of the soul, will be

or Gentiles *were to wait,* Isa. xlii. 4.—Beza gives a quite different turn to this passage by translating it, *Ut jus illud legis: That that right of the law,* namely, its right to perfect obedience from men, *might be fulfilled in us* by the imputation of Christ's righteousness. But δικαιωμα no where has this signification; not to mention that Beza's translation represents the believer as absolutely passive in fulfilling the righteousness of the law; directly contrary to the apostle's meaning, who, in so many words teaches, that the righteousness of the law is fulfilled not *in,* but *by* believers, through their walking not according to the flesh, but according to the Spirit.

Ver. 5.—1. *Now they,* οι οντες, *who live according to the flesh.* One of the senses of ειμι, is *to exist,* or *live,* Matt. ii. 18. Ουκ εισι, *They do not live,* they are dead. See Parkh. Dict. *voce* ειμι.

2. *Mind the things of the flesh.* The original word φρονειν. signifies to set one's affection on an object, and to use great pains in obtaining it, Col. iii. 2. Wherefore, *to mind the things of the flesh,* is to love and pursue sensual pleasure, as our chief happiness.

Ver. 6. *But the minding of the flesh is death.* According to the remark in the foregoing note, φρονημα της σαρκος, *The minding of the flesh,* is the employing of our whole thought, and pains, and time, in gratifying and in providing for the gratification of the lusts of the flesh. What Socrates said to his Judges may with propriety be mentioned here: "My whole employment is to persuade the young and old against too much love for the body, for riches, and all other precarious things, of whatsoever nature they be; and against too little regard for the soul, which ought to be the object of their affection."

justly punished with death: First, *Because to mind the body* in that manner, *is enmity against God;* secondly, *Because this temper of mind is not subject to the law of God, neither indeed can be;* it is actual rebellion against God.

8 *Wherefore they who live after the flesh, cannot be the objects of God's favour* in any dispensation whatever.

9 *Now ye live not* to *the flesh, but* to *the spirit,* (ειπερ, 128. 138.) *because the Spirit of God dwells in you. But if any one have not the Spirit of Christ*

mity [1] against God: for to the law of God it is not subject, neither indeed can be. [2]

8 (Δε, 106.) *Wherefore, they* (εν σαρκι οντες) *who live to the flesh* cannot please God.

9 *Now ye live not* (εν, 163.) *to* the flesh, but *to* the Spirit, *because* the Spirit of God dwells [1]

Ver. 7.—1. *Because the minding of the flesh is enmity against God.* This is an argument for punishing them who live sensual lives, which deserves attention. God out of friendship to men, sent at different times prophets and righteous men, and last of all his own Son, to warn them against the immoderate love of sensual pleasures, and to train them to the love of spiritual enjoyments, that they might be capable of living with him in heaven as his friends. Wherefore, the minding of the things of the flesh, to the neglecting of the things of the spirit, disqualifying men for heaven, stands in direct opposition to God's friendly intentions; consequently is enmity against God, and is deservedly punished with death. Besides, the sensualist, looking on the law of God, as obstructing his happiness, hates it. Nay, he hates even God himself, on account of his law, as too difficult and severe.

2. *For unto the law of God it is not subject, neither indeed can be.* A second reason why the minding of the things of the flesh, shall be punished, is, it is a rebellion against the law of God, which he cannot suffer to pass unpunished, without overturning that eternal rule of righteousness, by which he preserves the moral order of the world.

Ver. 8. *They who live to the flesh* (see ver. 5. note 1.) *cannot please God.* According to Locke, οι εν σαρκι οντες, *They who are in the flesh,* are the Jews who were under the carnal dispensation of the law of Moses; a sense which the word *flesh* sometimes hath. But as the apostle's affirmation is true neither in that sense, nor in the sense of men's living *in the flesh* or body, I think εν here, as in many other passages, signifies *to;* and that *the living to the flesh* means, *the minding of the things of the flesh,* or *the performing the works of the flesh,* mentioned Gal. v. 19. by which men become the enemies of God.

Ver. 9.—1. *Because the Spirit of God dwells in you.* See ver. 11. note 2. By *the indwelling of the Spirit of God,* believers are delivered from

in you. But, [2] if *any one* have not the Spirit of Christ, he is none of his.

10 And, if Christ BE in you, the body, *verily*, IS *dead* (διὰ) *with respect to* [1] *sin*, but the Spirit IS life (διὰ) *with respect to* righteousness.

11 (Δε, 105.) *For*, if the Spirit of him *who* raised up Jesus from the dead dwell in you, he WHO raised up *Christ* from the dead, [1] *will make even* (θνητα) *your mortal bodies alive, through* his Spirit *who* dwelleth in you. [2]

dwelling in him, and forming him into the temper and behaviour of Christ, whatever such a person's profession may be, *he is none of Christ's* disciples.

10 *And if* the Spirit of *Christ be in you, the body*, with its lusts, which formerly governed you, (ch. vii. 18.) *will certainly be dead with respect to sin; but the spirit*, your rational powers, *will be alive*, or vigorous, *with respect to righteousness.*

11 *For, if the Spirit of him who raised up Jesus from the dead, abide in you* by his influences, *he who raised up Christ from the dead, will make even* your dead bodies, (ver. 10.) *your* animal passions, together with the members of your *mortal bodies, alive*, that is, subservient to the spiritual life, *through his Spirit who dwelleth in you.*

from the reigning power of sin, and are raised to true nobility. They become *the sons of God*, ver. 14. and *heirs of immortality.*

2. *But if any man have not the Spirit of Christ.* Εχει, signifies to *hold fast, retain, possess*, 1 John v. 12. Ὁ εχων, *He that hath the Son, hath life.*

Ver. 10. *The body verily is dead* (διὰ) *with respect to sin.* Here I have followed Chrysostom, Photius, and Oecumenius, who explain διὰ in this verse by κατα, according to the usage of the Attics, and the true meaning of the passage. For what sense would there be in saying, "that the bodies of men are dead through sin, if Christ be in them." Men's bodies certainly are dead through sin, whether Christ be in them or not. See Raphelius here, who has shewn that Polybius uses the preposition διὰ in this sense. It is so used likewise, Rom. iii. 25. Heb. v. 12.

Ver. 11.—1. *He who raised*, &c. Ὁ εγειρας τον χριστον εκ νεκρων, ζωοποιησει και τα θνητα σωματα. This is an allusion to our Lord's words, John v. 21. where, speaking of the spiritual resurrection, he says, *As the Father*, εγειρει τους νεκρους και ζωοποιει, *raiseth and maketh alive the dead, even so the Son*, ζωοποιει, *maketh alive whom he will*, namely, from the death of sin; as is plain from ver. 25. The apostle had told the Romans, ver. 10. that by the Spirit of Christ dwelling in them, their body was dead with respect to sin. Here, lest they might fancy that that death indisposed their bodies for works of righteousness, he added, *If the Spirit of him who raised up Jesus from the dead dwell in you—He will make even your mortal bodies alive*, namely, to perform works of righteousness.

12 *Well* then, *brethren*, having such assistances, *we are not constrained by the corruptions of our nature to live according to the flesh:* we may overcome our evil inclinations.

13 *Wherefore*, I say a second time, *if ye live according to* the lusts of *the flesh, ye shall die* eternally; *but if through the Spirit* of God, (ver. 9.) *ye put to death the lusts of the body*, by continually restraining them, *ye shall live* eternally with God.

14 *Because*, in every nation, *as many as are habitually guided by the*

12 Well then, [1] brethren, *we are not debtors* to the flesh, [2] to live *according to* the flesh.

13 (Γαρ, 93.) *Wherefore*, if ye live *according to* the flesh ye shall die; but if through the Spirit *ye put to death* the deeds [1] of the body, ye shall live.

14 (Γαρ, 90.) *Because*, as many as are led by

2. *Through his Spirit who dwells in you.* He had told them, Rom. vii. 17. that *sin dwelling in them* was the ruling principle, from which formerly all their actions proceeded. But now, *the Spirit of God dwelling in them*, was the principle which directed both their body and soul. And as under a sense of indwelling sin, they formerly cried out, *Who will deliver me from the body of this death?* It is now, *God will make alive even my dead body*, my animal faculties and appetites, so that they shall become subservient to the spiritual life.

Ver. 12.—1. *Well then, brethren.* The conclusion introduced with these words, arises from the reasonings contained in the foregoing part of this and in the two preceding chapters.

2. *We are not debtors to the flesh, to live according to the flesh.* To be *a debtor*, is to be under a *constraining* obligation, Rom. i. 14. The apostle's meaning is, since men are under the gracious dispensation of the gospel, which furnishes them with the most powerful assistances, for correcting the depravity of their nature, and for performing good actions, they are under no necessity, either moral or physical, to gratify the lusts of the body, as they would be, if in their present weakened state they had no advantages but what they derived from mere law. Farther, we are under no obligation to live according to the flesh, as it offers no pleasures of any consequence to counterbalance the misery which God will inflict on all who mind the things of the flesh.

Ver. 13. *But if through the Spirit, ye put to death the deeds of the body.* Here *the deeds of the body* are personified, and represented as so many enemies, whom we must slay. They are mentioned, Gal. v. 19. under the name of *the works of the flesh.*—*If the deeds of the body* are put for the *lusts and appetites of the body*, from which the deeds of the body proceed, the meaning will be, that we must subdue them in such a manner, that they shall not lead us to commit sin habitually, but rather, by lending their vigour to our better inclinations, become subservient to piety and virtue.

Ver.

the Spirit of God, *these* are the sons of God. [1]

15 For ye have not received the spirit of bondage (see Gal. iv. 3. note.) again to fear; but ye have received the Spirit of adoption, [1] *by which* we cry Abba, [2] Father.

Spirit of God, these are the sons of God: they partake of his nature, and are heirs of immortality.

15 That ye Romans are the sons of God, appears from your dispositions. *For ye have not received the spirit of slaves again to* serve God from *fear;* that disposition the law produces: *but* through the discovery of the mercy of God in the gospel, *ye have received the spirit of children,*

Ver. 14. *These are the sons of God.* Isaac, by his supernatural birth, being in a peculiar manner *the son of God*, the Israelites his children, were called by God himself *his sons*, Exod. iv. 22. But they were God's sons only in an inferior sense; for by that relation they were entitled to nothing but the earthly inheritance. Whereas believers are in a higher sense the sons of God. Being spiritually begotten of God, they partake of his nature, are heirs of the heavenly country, and by the redemption of their body, become immortal like God, Rom. ix. 8. note, they are capable of enjoying the everlasting inheritance. Perhaps also the high title of *the sons of God* is given to believers, to convey an affecting idea of their dignity and felicity; because of all things men glory in, noble birth is the chief.

Ver. 15.—1. *Ye have received the spirit of adoption.* In proof that the Gentile, as well as the Jewish believers are the sons of God, the apostle appealed to these sentiments of reverence and love, and to that assurance of God's favour, with which their minds were filled since they had believed the gospel, and which he very properly terms *the Spirit of adoption;* that is, the spirit of *children.*

2. *By which we cry, Abba, Father.* To the same purpose the apostle told the Galatians, chap. iv. 6. *Because, ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*—*Crying*, signifies praying with a loud voice, from a strong emotion of mind: Exod. xiv. 15.—*And the Lord said unto Moses, Wherefore criest thou unto me?—Father*, being the fiducial appellation, wherewith Christ in his last sufferings addressed God, Luke xxiii. 46. it suggests to us, that in their greatest distresses, they who are led by the Spirit of God, may after the example of Christ, express entire confidence in the fatherly affection of God, that he will not forsake them, but will make their troubles issue in good to them.—Because the article shews ὁ πατηρ to be the nominative case, some commentators think the apostle added the Greek word πατηρ, as the interpretation of the Syriac word αββα. But if that had been his intention, he would have written ὁ ἐστι πατηρ. In the LXX. there are many examples of the nominative put for the vocative. So also Luke xviii. 13. Ὁ θεος, *God be merciful to me a sinner.*

Ver.

by which in our prayers *we call him, Father,* each in our own language.

16 *Also the Spirit itself,* bestowed on us in his extraordinary operations, *beareth witness along with* the filial dispositions of *our own minds, that we are children of God.*

17 *And if children, then* we are *heirs; heirs verily of God,* heirs of immortality, and of the felicity of God's house *jointly with Christ, if we jointly suffer* with him, what afflictions God appoints, *that also we may be jointly rewarded.*

18 *However,* the thoughts of suffering with Christ need not terrify

16 ALSO, the Spirit itself beareth witness *together with* our spirit [1] that we *are children* of God.

17 And if children, then heirs; heirs, *verily,* of God, and joint-heirs with Christ: *if we jointly suffer, that also we may be jointly glorified.* [1]

18 *However,* I reckon that the sufferings of *the*

Ver. 16. *The Spirit itself beareth witness together with our Spirit, that we are children,* &c. By this argument, the apostle proved that the great honour of being the *sons of God,* was not restricted to the Jews. All who believe, are *the sons of God;* as is evident from their possessing the spirit of God's children. Besides, in the first age, the sonship of the Gentiles was demonstrated by the spiritual gifts bestowed on them. The former of these attestations, the apostle had described under the name of *the spirit of adoption.* The latter he speaks of in this verse, and calls it *the spirit,* because the spiritual gifts come from the Spirit. And as these testimonies concurred in establishing the same fact, the apostle justly affirmed, that the Spirit of God in the first age, bare witness with the spirit of believers, that they were the *children of God.* Hence God is said to have *sealed* the believing Gentiles as his sons, by giving them the Spirit, see 2 Cor. i. 22. v. 5. but especially Ephes. i. 13, 14.—Because συμμαρτυρεω is thought to be used for μαρτυρεω, Rom. ii. 15. ix. 1. Rev. xxii. 18. some translate the clause thus, *The Spirit itself bears witness to our spirit.* But this translation makes no alteration in the sense; provided by the *Spirit's witness* we do not understand a particular revelation to individuals, but the common witness which the Spirit bears, by producing filial dispositions in the hearts of the faithful.

Ver. 17. *If we jointly suffer, that we may be jointly glorified.* Taylor's remark on this passage is very proper: "Observe how prudently the apostle advances to the harsh affair of suffering. He does not mention it till he had raised their thoughts to the highest object of joy and pleasure; the happiness and glory of a joint inheritance with the ever blessed Son of God." In this excellent passage, the apostle opens a source of consolation to the children of God in every age, by drinking at which they may not only refresh themselves under the severest sufferings, but derive new strength to bear them with fortitude.

Ver.

present time, ARE not worthy TO BE COMPARED with the glory which *is about to be revealed* (εις) in us. 1 Pet. i. 4.

19 For the earnest *desire* [1] of the creature, [2] *looketh for* [3] the *revelation* [4] of the sons of God.

you. *For, I reckon that the sufferings of the present time are not worthy to be compared with that glorious resurrection which is about to be revealed,* to the whole universe *in* the persons of *us* the heirs thereof.

19 What a blessing a resurrection to immortality is, may be understood by this, *That the earnest desire of mankind hath ever been to obtain that glo-*

Ver. 19.—1. *For the earnest desire.* The word αποκαραδοκια, translated *earnest desire*, signifies, as Blackwall observes, the lifting of the head, and the stretching of the body as far as possible, to hear and see something very agreeable, or of great importance; it is therefore fitly used to denote the greatest earnestness of desire.

2. *Creature.* Κτισις in this passage signifies *every human creature.* See ver. 22. note 1.

3. *Looketh for.* The word απεκδεχεται, which I have translated *looketh for*, hath that signification, ver. 24. *Looking for the adoption.* And it is so translated in our English Bible, Philip. iii. 20.

4. *The revelation,* αποκαλυψιν, *of the sons of God.* Though the Gentiles in particular knew nothing of the *revelation of the sons of God*, the apostle calls their *looking for a resurrection from the dead*, a looking for that revelation; because the sons of God are to be revealed by their being raised with incorruptible and immortal bodies. —Farther, it is here insinuated, that the pious Gentiles comforted themselves under the miseries of life, by that hope of immortality, and of the resurrection of the body, which they entertained. At the fall God declared his purpose of rendering the malice of the devil, in bringing death on the human species, ineffectual, and thereby gave mankind not only the hope of a future life, but the hope of the resurrection of the body, as the apostle intimates, ver. 21. And that hope preserved in the world by tradition, as was observed in the illustration of ver. 21. may have been the foundation of the earnest desire of the Gentiles, here taken notice of. Accordingly, it is well known that the Egyptians, Persians, Arabians, Indians, and all the Pythagoreans, with even the northern nations, entertained the hope of a future life, and of the resurrection of the body. —The apostle having appealed to the general expectation of mankind concerning a future life, leaves his readers to draw the conclusion; namely, that if the Gentiles bare the miseries of the present life by the power of this hope, which in them was rather a desire, than a hope well founded, the first Christians who in the gifts of the Spirit had a demonstration, and as it were, an anticipation of their immortality, were much more to shew fortitude and patience, in bearing the sufferings to which they were exposed for the cause of their Master.

Ver.

rious endless life in the body, *by which the sons of God shall be made known.*

20 Nor is their expectation without foundation; *for mankind were subjected to misery and death, not by their own act, but by God, who,* for the disobedience of the first man, *hath subjected all his offspring* to those evils,

21 *In the resolution that,* on account of the obedience of the second man, *even the heathens themselves shall be set free from the bondage of the grave,* and those who believe, be brought *into the full possession of the happiness which belongs to the children of God.*

20 For the creature [1] was *subjected* (τῃ ματαιοτητι) to vanity, not *willing* IT, [2] but *by him* who hath subjected IT.

21 *In hope,* [1] (ὁτι) *that even* the creature itself shall be *liberated* from the bondage of corruption, [2] *into the freedom of the glory* of the children of God.

Ver. 20.—1. *For the creature was subjected to vanity. The creature* here, as in ver. 19. signifies *all mankind.* See ver. 22. note 1. *Vanity,* denotes mortality or *corruption,* ver. 21. and all the miseries of the present life. These the apostle expresses by *vanity,* in allusion to Psal. lxxxix. 47. where the Psalmist, speaking of the same subject says, *Why hast thou made all men in vain?* ματαιως, LXX. The truth is, if we consider the noble faculties with which man is endowed, and compare them with the occupations of the present life, many of which are frivolous in themselves, and in their effects of short duration, we shall be sensible that the character which Solomon has given of them is just; *vanity of vanities, all is vanity.* And that if so excellent a creature as man, were designed for nothing but to employ the few years of this life in these low occupations, and after that to lose his existence, he would really be made in vain.

2. *Not willing it.* Mankind are not made mortal and miserable, on account of their own offence, but by the sentence of God, passed for the offence of the first man and woman, Gen. iii. 19. Nevertheless they were not by that sentence doomed always to remain subject to mortality. God passed that sentence in the purpose of delivering them from corruption, as the apostle affirms, ver. 21.—Some commentators consider this verse as a parenthesis, and join the 19th and 21st verses together thus, 19. *The earnest desire of the creature looketh for the revelation of the sons of God,* 21. *In hope,* &c.

Ver. 21.—1. *In hope.* See ver. 19. note 4.

2. *That even the creature itself shall be liberated from the bondage of corruption.* Φθορα, *corruption,* being here opposed to *the freedom of the glory of the children of God,* must signify the destruction of the body by death; and *the bondage of corruption,* the continuation of the destroyed body in the grave. Besides, the word φθορα signifies bodily destruction, Col. ii. 22. note 1.

Ver.

22 (Γαρ, 91.) *Besides*, we know that *every creature* 1 (συστεναζει) *groaneth together*, and travaileth in pain together until now.[2]

22 *Besides*, *we know*, *that every* human *creature hath groaned together* under the miseries of life, *and hath undergone together sharp pain*, like that of child-bearing, till now, on account of their uncertainty with respect to a future state.

23 And not only THEY, but ourselves also, *who* have (απαρχην) the first-*fruit* of the Spirit, 1 even we ourselves

23 *And not only* do *they* groan under these evils, *but ourselves also*, who are the sons of God by faith in Christ, and *who have the chief gifts of the Spirit*, as the earnest of eternal

Ver. 22.—1. *We know that every creature groaneth.* According to some commentators, the words πασα ἡ κτισις, denote *the whole creatures of God*, animate and inanimate, which, as they were cursed for the sin of the first man, may by a beautiful rhetorical figure be represented as groaning together under that curse, and earnestly wishing to be delivered from it. Such figures indeed are not unusual in Scripture. For example, Psal. xcvi. 12. The *trees of the wood* are said to *rejoice*; and *the floods to clap their hands*, Psal. xcviii. 8. Nevertheless, ver. 21. where it is said, that *the creature itself will be liberated from the bondage of corruption, into the freedom of the glory of the children of God*, and the antithesis, ver. 23. *Not only they, but ourselves also*, shew that the apostle is speaking, not of the brute and inanimate creation, but of mankind, and of their earnest desire of immortality. For these reasons, and especially because Mark xvi. 15. *Preach the gospel*, πασῃ τῃ κτισει, *to every creature*, means to every human creature, I think, πασα ἡ κτισις, in this verse, and ἡ κτισις, in the three preceding verses, signify *mankind*, in general, Jews as well as Gentiles. See also Col. i. 23. where πασῃ τῃ κτισει, signifies *every human creature*.

2. *Groaneth together, and travaileth in pain together, until now.*—How David groaned under the miseries of the present life, may be seen, as Locke observes, from Ps. lxxxix. 47, 48, &c. The original word συνωδινει, may be translated, *suffereth acute pain together*; for ωδινω does not signify *to bring forth*, but *to suffer pain in childbearing*. Accordingly ωδιν, from which this word is derived, signifies any acute pain whatever, Matth. xxiv. 8. Mark xiii. 8.—The apostle, very properly on this occasion, mentions the miseries of the present state, and particularly that greatest of all temporal evils, *death*, as unsupportable, were it not for the hope which mankind have all along entertained of a happy life after death, called ver. 21. *The glory of the children of God.*

Ver. 23.—1. *Who have the first-fruit of the Spirit.* Because *first-fruits* signify the best things of their kind, it is thought that the apostles, and such as possessed the most excellent spiritual gifts, are spoken of in this passage. But as the privileges described, ver. 24. 25, 26. equally belong to all, I rather think the apostle speaks of

life, *even we ourselves groan within ourselves, while we wait for* that great event, by which *our sonship* will be constituted and manifested, (ver. 19.) *namely, the deliverance of our body* from corruption, by raising it glorious and immortal.

groan [2] within ourselves, waiting for the adoption, *NAMELY*, the redemption [3] of our body.

24 The redemption of the body is not bestowed at present; *for we are saved* only *in hope*, that our faith and patience may be exercised. *Now hope, which hath obtained its object, is no longer hope: for what a man possesses, how also can he hope for it?*

24 For we are saved (τῃ ελπιδι, 25.) *in* hope: *now hope* seen, is not hope: [1] for what a man seeth, (τι, 302.) *How also can he hope for it?*

25 *But if we hope for what we do not possess, we wait with patience for it*, and so display our faith in the promises of God.

25 But, if we hope for *what we do not see, we wait* (δι') *with patience for it.*

26 *And likewise* for your encou-

26 (Ωσαυτως δε και)

believers in general, who had the gifts of the Spirit bestowed on them as *first-fruits*, or as *the earnest* of those greater virtues, and spiritual endowments, which they shall enjoy in heaven. See 2 Cor. i. 22. note 2.

2. *Groan within ourselves.* This groaning of the persons who had the first-fruits of the Spirit, was not the effect of impatience. See 2 Cor. v. 4. For it is said afterwards, that the Spirit by these groanings made complaint for the saints.

3. *Waiting for the adoption, namely, the redemption of our body.*—This is an illusion to our Lord's words, Luke xx. 36. *And are the children of God being the children of the resurrection.* For if men are the children of God, by being the children of the resurrection, the apostle had good reason to call *the redemption of our body* from the bondage of corruption, υιοθεσιαν, *the adoption.* Besides, it is that by which the saints are enabled, as the children of God, to inherit the kingdom of their father.—And as this high and happy adoption, was signified by the adoption of Isaac and his descendants as God's sons, whereby they obtained a right to the inheritance of Canaan, the apostle, in speaking hereof, does not allude to the customs, either of the Greeks or of the Romans, but to the phraseology of God himself, concerning his church and people, Exod. iv. 22. *Israel is my son, even my first-born.*——Perhaps the phrase απολυτρωσιν του σωματος ημων, *redemption of our body*, is used, because the resurrection of the children of God to eternal life, is obtained by the merit of the blood of Christ; agreeably to the meaning of the original word, Rom. iii. 24. note.

Ver. 24. *Now hope seen, is not hope. Hope*, by an usual metonymy, is put for the object of hope.—And in scripture *to see*, signifies *to enjoy*, and sometimes *to suffer.*

Ver.

And likewise, *even* the Spirit [1] helpeth our infirmities: For *what we should pray for as we ought, we do not know;* [2] but the Spirit *himself strongly complaineth for us by inarticulate groanings,* [3] (ver. 23.)

27 And he *who* searcheth the hearts, knoweth what the mind of the Spirit is, [1] (ὅτι, 253. κατα

ragement to suffer with Christ, know, that *even the Spirit helpeth our weaknesses,* by strengthening us to bear, *For what we should pray for as we ought, we do not know,* being uncertain what is good for us; *but the Spirit himself,* who strengthens us, *strongly complaineth for us, by* those *inarticulate,* but submissive *groanings,* which our distresses force from us.

27 *And God who searcheth the hearts* of men, *knoweth what the design of the Spirit is,* in strengthening us to bear afflictions, *that to God he*

Ver. 26.—1. *The Spirit helpeth our infirmities.* Properly the Greek word αντιλαμβανομαι signifies, *I bear together with another,* by taking hold of the thing borne on the opposite side, as persons do who assist one another in carrying heavy loads. The word ασθενειαις, translated *infirmities,* signifies *weaknesses and diseases of the body.* But it is often transferred to the mind. Ambrose interprets it of the weakness of our prayers; an interpretation which seems to be confirmed by what follows in the text. Perhaps the apostle meant that the Spirit helped their infirmity, by inspiring them with a proper prayer. See 1 Cor. xiv. 15.

2. *For what we should pray for as we ought, we do not know.* Of this Paul himself was an example, when he prayed thrice to be delivered from the thorn in the flesh, 2 Cor. xii. 8, 9.

3. *But the Spirit himself strongly complaineth for us, by inarticulate groanings.* Στεναγμοις αλαλητοις; literally, *unspoken groanings.* For the meaning of υπερεντυγχανει, see ver. 27. note.——The apostle having observed, ver. 22. that every creature groaneth, to be delivered from vanity and corruption; also having told us ver. 23. that they who have the first-fruit of the Spirit, groan within themselves, waiting for the redemption of the body, he now assures us, that these secret groanings, and vehement desires, especially under the pressure of affliction, are not fruitless. For although we utter no words, because we do not know what we should pray for as we ought, the Spirit himself complaineth for us, by these inarticulate groanings under afflictions, patiently borne through his assistance.

Ver. 27.—1. *And God who searcheth the hearts, knoweth what the mind,* or design, *of the Spirit is;* in working patience and resignation in the afflicted; that is to prepare them for deliverance, and to move God to deliver them. In this manner the Spirit by his powerful aids converts those inarticulate groanings, which are mere expressions of distress, into strong arguments for deliverance. This interpretation is confirmed by Exod. ii. 23. *And they cried, and their cry came up to God, by reason of their bondage.* 24. *And God heard their groan-*

complaineth for the saints, by these submissive groanings, that he may deliver them, when the end of their affliction is attained.

28 *Besides*, we patiently suffer, because *we know*, from God's love and from Christ's power, *that all things*, whether prosperous or adverse, *co-operate for the salvation of them who love God*, whether they be Jews or Gentiles, even *to them who are called* the children of God, *according to his purpose*.

29 *For* those *whom God foreknew* were to be called his sons, *he also*

θεον εντυγχανει υπερ) *that to God he complaineth* [2] for the saints.

28 (Δε, 104.) *Besides* we know that all things work together for good to them *who* love God, to them who *are called* according to HIS purpose. [1]

29 (Ὁτι οὑς) For whom *he foreknew*, [1] he also *pre-*

ing, and God remembered his covenant. So also Christ twice *groaned in spirit*, John xi. 33.—38.

2. *That*, κατα Θεον, *to God he complaineth for the saints.* Beza translates κατα Θεον, *according to the will of God.*—I have translated εντυγχανει in this verse, *He complaineth*; and ὑπερεντυγχανει, in ver. 26. *He strongly complaineth*, because the former word hath the sense I have given it, Acts xxv. 24. where Festus says, the Jews, ενετυχον μοι περι, *complained to me concerning Paul.* Also Rom. xi. 2. where Elijah is said εντυγχανειν κατα, to have *complained against Israel.*—1 Maccab. viii. 32. Εαν εν ετι εντοχωσι κατα σοι, *If they complain any more against thee.*—Besides, no where in scripture is the Spirit said *to intercede for men*, in the proper sense of *intercession*, which is the merit of the intercessor pleaded in behalf of another. In this proper sense, there is but one intercessor with God, the man Jesus Christ. See ver. 34. note 3.

Ver. 28. *Called according to his purpose.* If the apostle alludes here to God's words, Gen. xxi. 12. *In Isaac shall thy seed be called*, *The called* are those, whether they be Jews or Gentiles, whom God hath *called*, or denominated his children, Rom. ix. 8. 1 John iii. 1. And the *purpose* here spoken of, is God's purpose or determination of bestowing the title and privileges of sons on all who believe, and obey him sincerely; or, as it is expressed in the following verse, all who *are conformed to the image of God's Son*; all who imitate the faith and obedience which the Son of God shewed while he lived on the earth as a man. This *purpose*, or determination, God made known to men in his covenant with Abraham. See ver. 30. note 1.

Ver. 29.—1. *For whom he foreknew.* Ους προεγνω. This *foreknowledge* is different from that mentioned, Rom. xi. 2. *God hath not cast away his people*, ὁν προεγνω, *whom he foreknew.* For since it is connected with *sanctification*, *justification*, and *glorification*, it must be a foreknowledge of individuals as heirs of eternal life: whereas the other was the foreknowledge of a whole nation or race of men,

to

destinated [2] TO BE conformed to the image of his Son, (1 Cor. xv. 49.) that he might be the first-born among many brethren.

30 (Δε) Moreover, whom *he predestinated*, them he also called: and whom he called, them he also justified: [1] and

predestinated to be conformed to the image of his Son, by having their minds adorned with his virtues, and their bodies fashioned like to his glorious body, *that he might be the first-born of many brethren*, the children of God.

30 *Moreover, whom he predestinated* to be conformed to the image of his Son, *them he also called* his sons (ver. 28.): *and whom he called* his sons, *them he also justified*, by count-

to be the people, or visible church of God. Besides, that God foreknows and determines all things which come to pass, is evident from other passages of scripture. For example, the delivery and crucifixion of Christ is said by the apostle Peter, Acts ii. 23. to have happened *according to the determinate counsel and foreknowledge of God*. And Acts iv. 28. Herod and Pontius Pilate, with the Gentiles and people of Israel, *were gathered together, to do whatever the hand and counsel of God determined before to be done*. And Matth. xi. 26. The blindness of the wise and learned is said by Christ to have happened *according to the good pleasure of God*.—This verse, and what follows, is a beautiful addition to the arguments, whereby the apostle has proved, that the Gentiles, as well as the Jews, are justified by faith, without obedience to the law of Moses. Says he, the salvation of the believing Jews and Gentiles is no alteration of God's plan: it was determined from eternity, in the wise purpose and foreknowledge of God.

2. *He also predestinated to be conformed to the image of his Son*. From this it appears that *predestination* has for its object, to render believers perfect in holiness.

Ver. 30.—1. *And whom he called, them he also justified*. Seeing many who are called with the external call of the gospel, shall not be justified, the *call* spoken of in this passage, cannot be the external call. And therefore, some understand it of an inward call from the Spirit of God, producing faith and holiness in individuals. But I rather think the persons here said to be *called* by God, are those who in ver. 28. are denominated *the called according to his purpose*. For to shew what the purpose of God is, the apostle adds, ver. 29. *For whom he foreknew*, he would call his sons, *them he also predestinated to be conformed to the image of his Son*; and whom he thus predestinated, *them he also called*. He actually called *his sons*, by a solemn covenant with Abraham, in which he promised, that all in every age and nation who believe and obey God, shall be accounted righteous persons, and inherit heaven, on account of the coming of God's only Son in the flesh. Hence the Gentiles are said, Eph. iii. 6. to be *partakers of God's promise concerning Christ through the gospel*.

2. *Whom*

ing their faith for righteousness: *and whom he justified, them he also glorified*, by putting them in possession of the eternal inheritance.

31 *What shall we say then to these things*, whereby believers are proved to be the sons and heirs of God? *Since God*, who hath the whole pow-

whom he justified, them he also glorified. [2]

31 What shall we say then to these things? *Since* [1] God *IS* for us, who CAN BE against us? [2]

2. *Whom he justified, them he also glorified.* Because the Greek verbs in this and the preceding verse, are all in the *aorist* or *indefinite tense*, Le Clerc thinks they should be translated thus: *Whom he foreknows, them he also predestinates*, &c. Beza likewise thinks the past time in this passage is used for the present. The truth is, when it is considered, that it cannot be said in strictness of speech, of the many thousands of the *foreknown* and *predestinated*, who are not yet born, that they are actually *called*, and *justified*, and *glorified*, the proposed amendment will not seem improper. Nevertheless, the common translation may be retained; because, though some of the things mentioned are future, they may according to the usage of scripture be represented as past, to shew the certainty of their happening. Thus, before his death, Christ spake of his body as already *given*, Luke xxii. 19.; and *broken*, 1 Cor. xi. 24.—Whitby, following the Greek commentators, affirms that the blessings mentioned in this and the preceding verse, belong to all without distinction who profess to believe the gospel. Accordingly, by their being *justified*, he understands their having their past sins pardoned, immediately on their believing the gospel; and by their being *glorified*, their receiving the Spirit as the earnest of their future glorification. But these interpretations I think cannot be admitted: For the apostle tells us, ver. 29. *Whom God hath called, them he hath predestinated to be conformed to the image of his Son;* and in this verse, he represents that conformity as going before their justification and glorification. Farther, in ver. 18. he tells us, that the glory of the sons of God is a thing not yet bestowed on them, but to be revealed in them, namely, at the resurrection.—In these verses, the apostle sets before us the scheme of our salvation, in its beginning and ending, and in the intermediate steps by which it is carried on. It began in the purpose of God to bestow salvation upon believers, and it will end in their actual glorification. And his purpose of thus saving believers, God accomplished in the following manner: Those whom he foreknows he will call his sons, he predestinates to be conformed to the image of his Son: those whom he thus predestinates, *he calls* his children; those whom he thus calls, he justifies; and those whom he justifies, he glorifies. But notwithstanding the whole steps by which God accomplisheth his purpose, are thus arranged and connected in the divine decree, human liberty remains entire, and man's salvation, or damnation, is imputable to themselves. See Illustration prefixed to chap. ix. 2*d* remark.

Ver. 31.—1. *Since God is for us.* Ει here, is not a conditional particle;

32 He *certainly* who spared not *his proper* [1] *Son*, but delivered him up for us all, (See 2 Cor. v. 15. note 1.) How *will* he not with him also *graciously* give us all things?

33 Who *will bring an accusation against the elect* [1] *of God?* IT IS God *who justifieth* THEM, [2] (ver. 30.)

er of this matter in his hand, *is for us*, since he sustains our claim to these honours, *who can be against us?*

32 *He certainly who spared not his proper Son, but delivered him up* to die *for us all*, for believers among the Gentiles, as well as among the Jews, *how* do ye think, *will he not with him also gratuitously give us all the other blessings* promised to the children of God?

33 At the judgment, *who will bring an accusation against the elect of God?* Since *it is God who justifieth them* by faith, neither angel nor man can frustrate his sentence.

particle; for that would imply *doubting*. But it stands for επει, *since*, and is an affirmation.

2. *Who can be against us?* Can Satan, or the world, or the unbelieving Jews, with any success, oppose our enjoying the inheritance of the children of God, with the other blessings promised to the seed of Abraham?

Ver. 32. *He who spared not* (ιδιε υιε) *his proper Son.* The word ιδιε is much more emphatical here than the word αυτε: as it is likewise, John v. 18. *But said also that God was*, πατερα ιδιον, *his proper Father.* Christ is called God's *proper Son*, to distinguish him from others, who are sons of God by creation, or by *adoption*, that is, by some temporal dignity conferred on them.—No argument was ever addressed to creatures capable of being persuaded and obliged, equal to this. For while it convinces the understanding, it raises every tender and devout feeling in the heart, and is a continual source, both of hope and gratitude.

Ver. 33.—1. *Who will bring an accusation against the elect of God?* In this passage, the phrase *elect of God*, hath a more restricted meaning than it has Rom. ix. 11. 1 Thess. i. 4. 1 Pet. i. 1. For it is applied to such of the Jews and Gentiles only, as God *calls* or acknowledges to be his sons, and whom he has predestinated to be conformed to the image of his Son, and to be heirs of glory.—It is reasonable to think, the apostle had the believing Jews in his eye here, as well as the Gentiles, because their unbelieving brethren accused them of apostacy from the law of Moses.

2. *It is God who justifies them;* Ὁ δικαιων being opposed to εγκαλεσει, in the preceding verse, must be understood in the forensic sense, for *a judicial acquittal* from some crime, of which the justified person was accused, and from all the consequences which would have followed, if the crime had been proved. See Rom. ii. 13. note 2.—God is said *to justify his elect*, not because he will judge them, for that office belongs to Christ, but because he authorises Christ to justify them.—

34 *Who is he who can condemn* us believers? Since *it is Christ who died* to obtain pardon for us, *or rather who hath risen* from the dead, to take possession of the government of the universe for our behoof; *who also is at the right hand of God* as ruler; *and who maketh intercession for us.*

35 Elated with our privileges, we cry out, *will any thing* induce us to renounce our faith, and *make us no longer the objects of Christ's love? will affliction* in body, *or distress* in our

34 Who is he *who* condemneth *THEM?* It is Christ *who* died, *or* rather (και, 219.) *who hath risen*, [1] who *also is* at the right hand of God, [2] *and who* maketh intercession [3] for us.

35 (Τις ημας χωρισει) Who *will* separate [1] us from the love of Christ? [2] *WILL affliction*, or distress, [3] or persecution,

them.—This clause and the following, Augustine translated interrogatively: *Will God who justifies*, accuse them? *Will Christ who died* for them, condemn them? But the common translation, at least of the first clause, is better, as it avoids the impropriety of representing God as an accuser at the tribunal of his Son. Besides, it is fully as emphatical as the other. God having declared his purpose of justifying his elect through faith, Will any one after that presume to bring any accusation against them?

Ver. 34.—1. *It is Christ who died, or rather who hath risen.* Christ who died to save God's elect, and who since his resurrection governs the world for their benefit, and maketh intercession for them, will neither condemn them himself when he sitteth in judgment upon them, nor suffer any other to condemn them.

2. *Who also is at the right hand of God;* that is, who now governs the universe for their benefit. There is here an allusion to Psalm cx. 1. where the empire of the Christ after his resurrection is foretold.

3. *Who even maketh intercession for us.* Christ's intercession is foretold, Isa. liii. 12. *And made intercession for the transgressors.* Aquinas in his commentary on the verse before us, explains Christ's intercession in the following manner. Christ makes intercession for us "quatenus humanitatem pro nobis assumptam et mysteria in ea celebrata, conspectui paterno representat, utiq; cum desiderio nostræ salutis." See ver. 27. note. Also Heb. vii. 25. And Whitby's note on Rom. iv. 23, 24, 25. towards the end.

Ver. 35.—1. *Who will separate us?* By saying τις, *who*, the apostle hath personified the things he is going to mention; namely, *affliction, distress, persecution.*

2. *From the love of Christ?* By this some understand the love which we bear to Christ. But *separate us from our own love*, is an unusual expression.

3. *Will affliction or distress?* Esthius thinks the word θλιψις translated *affliction*, signifies sickness, and other bodily evils: whereas στενοχωρια, *distress*, is trouble of mind, arising from doubtful and perplexed affairs.

Ver.

or famine, or nakedness, or peril, or sword?

36 As it is written, *Truly* for thy sake we are *put to death* all the day long: we are accounted as sheep for the slaughter. [1]

37 Nay, in all these things *we do more than overcome*, [1] (διὰ) through him *who hath loved* us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, [1] nor things present, nor things to come, [2]

affairs, *or persecution, or famine, or nakedness, or danger, or deadly weapons*, be able to do this?

36 Sufferings have always been the lot of God's people: *As it is written*, Ps. xliv. 22. (ὅτι, 240.) *truly for thy sake, we are put to death in a lingering manner; we are accounted as sheep for the slaughter*, by our persecutors.

37 These evils have not hitherto made us forfeit the love of Christ. *Nay, in all these things, we do more than overcome, through* the aid *of him who hath loved us.*

38 *For I am persuaded, that neither* the fears of *death, nor* the allurements of *life, nor all the different orders of evil angels*, against whom we fight, (Ephes. vi. 12.) *nor things present, nor things to come*, whether good or evil,

Ver. 36. *For thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.* The Psalm from which this quotation is taken is thought to have been written during the Babylonish captivity, when the Jews suffered great persecution for their religion.

Ver. 37. *Nay, in all these things we do more than overcome.* Ὑπερνικᾶν is to obtain a great victory. The victory which the people of God obtain over their persecutors is of a very singular nature. It consists in their patient bearing of all the evils which their persecutors inflict upon them, and that through the assistance of Christ, and in imitation of his example. For by suffering in this manner they maintain his cause in spite of all opposition, and confound their persecutors.

Ver. 38.—1. *Nor angels nor principalities, nor powers.* Because *angels* are distinguished from *principalities* and *powers*, Beza and Drusius are of opinion, that *powers* in this passage, as in Luke xii. 11. signify the persecuting rulers and potentates of the earth, who endeavoured to make the first Christians renounce their faith. But as evil angels, in other passages of scripture, are called *principalities* and *powers*, and as the apostle rises in his description, it is probable that he speaks of these malicious spirits, the inveterate enemies of mankind; and that he calls them *principalities* and *powers*, by an unusual metonymy of the office or power possessed, for the persons possessing it.

2. *Nor things present, nor things to come.* The apostle does not

39 *Nor prosperity, nor adversity, nor any thing else* made by God, *will be able to make us*, the elect, (ver. 33.) through apostacy, *forfeit the love of God which is* bestowed on us *through Christ Jesus our Lord.*

39 Nor height, [1] nor depth, nor any other creature, [2] *will* be able to separate us from the love of God which is *through* Christ Jesus our Lord.

mention things *past*, because they have no influence on the mind, unless in so far as the like things are either hoped or feared.

Ver. 39.—1. *Nor height.* Ὕψωμα, *height*, seems to have the same signification with ὕψος, *height*, 2 Cor. x. 5. where it denotes a thing *raised up*; only it is here used metaphorically for an height of honour or of office.

2. *Nor any other creature.* In this general clause, the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised towards us through Christ.

CHAP. IX.

View and Illustration of the Matters handled in this Chapter.

THE apostle having insinuated, ch. iii. 3. that God would cast off the Jews, because they refused to believe on Jesus, a Jew was there introduced replying, that their rejection would *destroy the faithfulness of God.* To this the apostle answered, that the faithfulness of God would be established, rather than destroyed, by the rejection of the Jews for their unbelief; because God had expressly declared, Gen. xviii. 19. That Abraham's children were *to keep the way of the Lord*, in order to their obtaining the promised blessings; and thereby insinuated, that if they did not keep the way of the Lord, they would lose these blessings, of which their being made the visible church of God was one. See chap. iii. 4. note 1. This was all the answer the apostle thought proper to make in that part of his letter. But the objection being specious, and much insisted on by the unbelieving Jews, he introduced it a second time in this place, that he might reply to it more fully.

His answer the apostle introduced with a solemn asseveration, that he felt the bitterest grief when he considered the induration and rejection of the Jewish nation, and the many miseries that were coming on them, ver. 1, 2.—Insomuch that he could have wished to be cut off from the visible church of Christ on earth, by excommunication, and even by death, if it could have prevented these evils, ver. 3.—For he loved the Jews as his kinsmen, and respected them as the ancient people of God, and thought

thought highly of their privileges, which he enumerated on this occasion as just matter of glorying to them, ver. 4, 5.—Having therefore such a love and respect for his brethren, they could not suspect that, in speaking of their rejection, he was moved either by ill will or envy.

Having thus endeavoured to gain the good opinion of the Jews, the apostle proceeded to give a full answer to the objection above mentioned. He told them, the promises in the covenant would not fall to the ground, though the whole natural seed of Abraham should be cast off. For, said he, all who are descended of Israel according to the flesh, meaning the twelve tribes, these are not the whole Israel of God. There is a spiritual Israel, to whom likewise the promises belong, ver. 6.—To shew this, he observed, that because persons are the seed of Abraham, according to the flesh, it does not follow that they are the children of Abraham, to whom the promises in their first and literal meaning were made. His children according to the flesh, who are heirs of the promises in their first meaning, were limited to Isaac, by the declaration, *In Isaac shall thy seed be called*, ver. 7.—That is, Abraham's children according to the flesh, are not all of them the children of God, and heirs of Canaan; but only those who were given to him by promise, are *counted to him for seed*, ver. 8.—Now the promise by which they were given to Abraham for seed was this, *Lo, Sarah shall have a son*, ver. 9.

The limitation of the natural seed to the children of promise, the apostle hath mentioned, without applying it to the spiritual seed, as his argument required. The reason was, his readers could easily make the application in the following manner: Since in the covenant with Abraham, those only of his natural progeny are counted to him for seed and made heirs of Canaan, who were given to him by promise, namely Isaac and his descendants by Jacob; and since, by this limitation, all his other children according to the flesh were excluded from being accounted the children of God, and heirs of the promises in their first and literal meaning, it follows, by parity of reason, that none of the children of Abraham, not even his decendants by Isaac, are the children of God, and heirs of the promises, in their secondary, spiritual, and highest meanings, but those who were given to Abraham by the promise, *A father of many nations I have constituted thee.* These are believers of all nations and ages, as is plain from what the apostle told the Galatians, ch. iv. 28. *We, brethren, as Isaac was, are the children of promise.* And because believers are counted to Abraham for seed, in respect of their faith, they are called *his seed by faith*, Rom. iv. 16. For by partaking of his dispositions, they are more really his children, than those whose only relation to him is by natural descent.—

sent.—Thus it appears that Abraham's natural descendants by Isaac are not the whole of his seed, who are heirs of the promises. He hath a *seed* also *by faith*, who are far more numerous than his natural seed by Isaac. And they being the seed principally spoken of in the covenant, if the promises are fulfilled to them, the faithfulness of God will not be destroyed, though the whole of the natural seed should be rejected for their unbelief.

These things the Jews might easily have understood. Nevertheless, privileges conferred on them by a covenant with their progenitor, and which were solemnly confirmed to them at Sinai, they persuaded themselves could not be taken from them, and given to the Gentiles, without destroying God's veracity. But to shew them their error, the apostle put them in mind, that as Isaac was chosen to be the root of the people of God, in preference to Ishmael, by mere favour, so afterwards Jacob had that honour conferred on him, in preference to Esau, by a gratuitous election, before Jacob and Esau were born. As therefore the Jews, Jacob's posterity, were the church of God by mere favour, God might, without any injustice to them, or violation of his covenant with Abraham, admit the Gentiles into his church, at any time he pleased, ver. 10—13.

To enforce this argument, the apostle observed, that in preferring Jacob the younger brother, to Esau the elder, God neither acted unjustly towards Esau, nor violated his promise to Abraham, because he might bestow his favours on whichever of Abraham's sons he pleased, ver 14.—As appears from what he said to Moses, when he forgave the Israelites their sin respecting the golden calf: *I will have mercy on whom I will have mercy*, &c. for as this implies, that in pardoning national sins, as well as in conferring national favours, God acts according to his own good pleasure, ver. 15.—So then, it did not depend on Isaac, who willed to make Esau the heir of the promises, by giving him the blessing; nor on Esau, who ran to bring venison, that his father might eat and bless him; but on the good pleasure of God, who willed to confer that honour on Jacob, preferably to Esau, ver. 16.—He might therefore, without any injustice, admit the believing Gentiles to share with the Jews, in those privileges which he had gratuitously bestowed on the descendants of Jacob, in preference to those of Esau.

But the apostle, in his discourses to the Jews, had on different occasions carried this matter farther, and had declared to them that they were to be deprived of their privileges, and driven out of Canaan, for their sin in crucifying Jesus of Nazareth. To this it seems they replied, that the unbelief, and even the rebellion of their fathers, had not been so punished; and inferred, that although the present generation, in crucifying Jesus, had really

really disobeyed God, it was not to be thought that he would now cast off and destroy his people on that account. In answer, the apostle told them, that in punishing nations, God exercises the same sovereignty as in conferring favours. Of the wicked nations which deserve to be punished, he chooses such as it pleaseth him to make examples of, and he defers punishing them, until the measure of their iniquity is full, that their punishment may be the more conspicuous. This appears from God's words to Pharaoh: I have upheld thee and thy people hitherto, that the measure of your iniquity, as a nation, becoming full, I might shew my power and justice in punishing you the more severely, ver. 18.—If so, God's upholding the Jews so long, was no proof that he would not at length cast them away, and drive them out of Canaan, for their sin in crucifying the Christ.—But thou wilt reply, Since God hath determined to destroy the Jewish nation for its wickedness, why hath he not done it ere now, and thereby put an end to his still finding fault with them, on account of their repeated rebellions, to which his sparing them so long, hath given occasion; for who hath resisted his will? ver 19.—To this the apostle answers, Who art thou that presumest to find fault with God's government of the world? Shall the thing formed say to him that formed it, why hast thou made me thus? ver. 20.—Hath not the potter power over the clay? &c. ver. 21.—But, said he, not to rest my answer wholly on the sovereignty of God, what can be said against God's forbearing for so long a time to destroy the Jewish nation, if it was done to shew, more fully, his displeasure against the greatest national abuse of religious privileges long continued in, and the more signally to punish the nation guilty of such an abuse, ver. 22.—Also, that he might take in their place believers of all nations, whom he had determined from the beginning to make his church and people, and whom, by his dispensations towards the Jews, he had been preparing for that great honour, ver. 23, 24.—Which calling of the believing Jews and Gentiles, was long ago foretold by Hosea, ver. 25, 26.—Besides, the destruction of the greatest part of the Jewish nation, for crucifying the Christ, is not more contrary to the covenent with Abraham, than their almost total subversion by the Assyrians and Babylonians, for their repeated idolatries, ver. 27—29.—Thus it appears, that the believing Gentiles were called into the visible church of God, and received the great blessing of faith counted for righteousness, promised to Abraham's spiritual seed, agreeably to God's covenant with him, and to the predictions of the prophets, ver. 30.—But the unbelieving Jews, who sought to become righteous by obeying the law of Moses, have not attained righteousness, ver. 31.—because they sought it not by *faith*, according to the tenor of the covenant

covenant with Abraham, but by *works of law*, and stumbled at the promised seed, as at a stumbling stone, ver. 32.—Agreeably to what Isaiah had foretold concerning them, ver. 33.: so that they are now justly cast off.

I shall finish this illustration with two remarks. The first is, that in discoursing of the election of the Jews to be the people of God, and of their degradation from that high honour, the apostle has established such general principles, as afford a complete answer to all the objections which Deists have raised against revelation, on account of its want of universality. They affirm, that if the ancient revelations, of which the Jews are said to have been the keepers, had been from God, the knowledge of them would not have been confined to an inconsiderable nation, pent up in a corner of the earth, but would have been universally spread. In like manner they assert, that if the Christian religion were from God, it would long ago have been bestowed on all mankind. To these, and to every objection of the like nature, the apostle has taught us to reply, That God has an indisputable right to bestow his favours on whom he pleases. And therefore, without unrighteousness, he may withhold the benefit of revelation from whom he will, since he was under no obligation to bestow it on any; just as in the distribution of his temporal favours, he bestows on some a more happy country and climate, or a better bodily constitution, or greater natural talents, or a better education, than on others. And if Deists ask, Why God, in the distribution of his spiritual favours, hath preferred one nation or person before another, the apostle bids us answer, *Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, to make out of the same lump one vessel to honour, and another to dishonour?* The very same right which entitled God to make some of his creatures angels, and some of them men, entitled him to place men, in the endlessly various situations in which we see them. Nor can those who seem to be most unkindly treated, complain of the want of revelation, or of any other advantage, which God hath thought fit to withhold from them, since at the last day none shall be condemned for the want of these things; and in judging men, due regard will be had to the circumstances of each; so that the sentences passed will all be according to truth, as the apostle hath taught in the second chapter. Wherefore, since men may be saved, who have not enjoyed revelation, the giving or the withholding of that benefit is to be considered, not as an appointing of men, either to salvation or damnation, but merely as a placing them in more or less advantageous circumstances of trial.—To conclude, God hath been pleased, in many instances, to make the reasons of his conduct incomprehensible to us, on purpose to

teach

teach us humility. At the same time, from what we know, we may believe, that however unsearchable God's judgments are, and his ways past finding out, they are full of wisdom and goodness. We ought therefore to change our doubts into adoration, and should join the apostle in crying out, *O the depth of the riches, both of the wisdom and of the knowledge of God!* chap. xi. 33.

My second remark is, That although some passages in this chapter, which pious and learned men have understood of *the election* and *reprobation* of individuals, are, in the foregoing illustration, interpreted of *the election of nations* to be the people of God, and to enjoy the advantage of an external revelation, and of their losing these honourable distinctions, the reader must not, on that account, suppose the author rejects the doctrines of the decree and foreknowledge of God. These doctrines are taught in other passages of Scripture. See Rom. viii. 29. note 1.: not to mention, that being founded in the nature of God, and in his government of the world, they are suggested by the light of nature, as well as by revelation, and have been subjects of disquisition among philosophers in all ages. It is true, to reconcile the decree and foreknowledge of God, with the liberty and accountableness of man, is beyond the power of human reason, and therefore, persons of great probity and learning, have ranged themselves, some on the one side of the divine decree, and some on the side of human liberty, in the imagination that the two are incompatible. In such an arduous question, however, the safest course perhaps is, to hold both doctrines, and to leave it to the light of a future state to discover how the liberty of man can stand with the decree of God. Nor will this appear an improper course, when it is remembered, that many things must be held for certain, which to human reason appear as inconsistent, and as inconceivable, as that God hath decreed all things which come to pass, and yet that men are free agents, and accountable for their actions. For example, we must hold the creation of matter, the eternity and infinitude of space, the union of spirit with body; or if the existence of spirit is denied, the capability of matter to think must be maintained, with other things of a like nature, as indubitable facts. Yet whoever pushes his speculations concerning these matters to any length, will find himself utterly lost in them, without reaping any benefit from these speculations, except it be to teach him humility, from the experience which they will afford him of the limitedness and weakness of his own understanding.

COMMENTARY.

CHAP. IX. 1. *I speak the truth in* the presence of *Christ, and do not lie; my conscience bearing me witness* in the presence of *the Holy Ghost*, when I assure you,

2 *That I have great grief and unceasing anguish in my heart*, because the Jews are to be cast off, the temple is to be destroyed, and the nation to be driven out of Canaan.

3 *For I myself could wish to be cut off from the church, instead of my brethren, my kinsmen by descent from Abraham;* and therefore in what I am going to write, I am not influenced by ill will towards my nation:

NEW TRANSLATION.

CHAP. IX.--1. I *speak* the truth in Christ, [1] I lie not; my conscience bearing me witness in the Holy Ghost,

2 That I have great *grief and unceasing anguish* [1] *IN* my heart.

3 For *I myself could wish to be separated from Christ*, (ὑπὲρ, 308.) *instead of my brethren*,[1] my kinsmen according to the flesh:

Ver. 1. *I speak the truth in Christ*, &c. This being an appeal to Christ and to the Holy Ghost, as knowing the apostle's heart, it is of the nature of an oath.

Ver. 2. *That I have great grief, and unceasing anguish in my heart:* The apostle, when he wrote this chapter, being exceedingly grieved on account of the destruction which Christ had foretold was coming on the Jewish nation, he stopped after declaring his sorrow, without explaining the cause of it, as persons in perplexity are wont to do. But in the next verse, by wishing to be devoted to destruction instead of his brethren, he shews plainly enough that their ruin as a nation, foreseen by him, was the cause of his unceasing anguish.

Ver. 3. *For I myself*, ηυχομην for ευχοιμεν αν *could wish to be sepa- from Christ, instead of my brethren.* The word ανάθεμα, which I have translated *separated*, answers to the Hebrew word *Herem*, which signifies *a thing separated* by the sentence of men to be destroyed, as Achan was, Josh. vii. 25. The word is elegantly used on this occasion for a violent death, because, as Locke observes, the Jewish nation was now ανάθεμα, a thing *cast away* by God, and *separated* to be destroyed. The apostle was willing to suffer death, if thereby he could have prevented the terrible destruction which was coming upon the Jews. Wherefore, *separated from Christ*, means, cut off by death from the visible church, called *Christ*, Rom. xvi. 7. *Who were in Christ before me*, who were *in the church of Christ* before me.—The apostle's wish, thus understood, was not contrary to piety. Because if he had been cut off from the church of Christ, either by the hand of God or man, that evil might have been cheerfully borne by him, on account of the great good that was to follow from it.—In this wish, the apostle seems to have imitated Moses, who desired to be blotted out of God's book, rather than that the Israelites should be destroyed, Exod. xxxii. 32.—Waterland, Serm.

4 Who are Israelites, (see ver. 6. note 2.) *Whose ARE* the adoption, (see Rom. viii. 14. note) and the glory, [1] and the covenants, (Gal. iv. 24.) and the giving of the law, and *the worship, and* the promises.

4 *They are the ancient people of God, theirs is the high title of God's sons, and the visible symbol of God's presence, and the* two *covenants, and the giving of the law,* which, though a political law, was dictated by God himself, *and the* tabernacle *worship,* formed according to a pattern shewed to Moses, *and the promises* concerning the Christ.

Serm. vol. i. p. 77, 78. observes, that as απο των προγονων, 2 Tim. i. 3. signifies, *after the example of my forefathers,* απο τυ Χριστυ, in this passage, may signify, *after the example of Christ.*—Others translate αναθεμα απο Χριστυ, *separated by Christ,* that is, *put to death by Christ.* For St John, 1 Ep. iii. 16. says, *Because Christ laid down his life for us, therefore we ought to lay down our lives for the brethren.*

Ver. 4.—1. *And the glory.* The visible symbol of the divine presence, which rested above the ark, was called *the glory,* 1 Sam. iv. 21. and *the glory of the Lord.* Hence the introduction of the ark into the temple, is called *the entrance of the King of glory,* Ps. xxiv. 7. —The apostle enumerated the privileges of the Jews, not only to shew, that he respected them on account of these privileges, but to make them sensible of the loss they were about to sustain, by God's casting them off. They were to be excluded from the better privileges of the gospel church, of which their ancient privileges were but the types. For their relation to God as his people, signified by the name *Israelite,* prefigured the more honourable relation which believers, the *true Israel,* stand in to God.—Their *adoption* as the sons of God, and the privileges they were entitled to by that adoption, were types of believers being made partakers of *the divine nature,* by the renewing of the Holy Ghost, and of their title to the inheritance of heaven.—The residence of the *glory,* first in the tabernacle and then in the temple, was a figure of the residence of God by the Spirit in the Christian church, his temple on earth, and of his eternal residence in that church, brought to its perfect form in heaven.— The *covenant with Abraham,* was the new, or gospel covenant, the blessings of which were typified by the temporal blessings promised to him and to his natural seed: and the *covenant of Sinai,* whereby the Israelites, as the worshippers of the true God, were separated from the idolatrous nations, was an emblem of the final separation of the righteous from the wicked for ever.——In the *giving of the law,* and the formation of the Israelites into a nation, or community, the formation of the city of the living God, and of the general assembly and Church of the first-born, was represented.——Lastly, The heavenly country, the habitation of the righteous, was typified *by Canaan,* a country given to the Israelites by God's promise. See ver. 8. last part of the note.

5 *Theirs are the fathers*, Abraham, Isaac, and Jacob, persons eminent for piety, and high in favour with God: *and from them the Christ descended, according to his flesh, who is over all, God blessed for ever. Amen.* The Jews therefore by their extraction and privileges, are a noble and highly favoured people.

5 Whose ARE the fathers, and (ἐξ ὧν) *from whom* (ὁ Χριστὸς) *the Christ DESCENDED according to the flesh*, [1] who is over all, [2] God [3] blessed for ever. Amen.

Ver. 5.—1. *From whom the Christ descended according to the flesh.* This limitation, *according to the flesh*, intimates, that Christ has another nature, according to which he did not descend from the fathers. See chap. i. 3, 4.

2. *Who is over all.* Ὁ ων επι παντων. See the use of επι, as distinguished from εν and δια, Eph. iv. 6. also 1 Cor. xv. 28. note 2. where the import of the general expression is explained.

3. *God blessed for ever*, that is, God honoured and praised for ever by all. Mill on this verse proves against Erasmus, that the omission of the word Θεος, *God*, in some MSS. of Cyprian's works, and its not being commented upon by Chrysostom, is of no value, in opposition to the best and most ancient MSS. and versions, the Syriac not accepted, who all have the word Θεος here.—Whitby in his Last Thoughts, says the true reading of this verse is, ὧν ὁ επι παντων Θεος, *Whose is the God over all:* because by this reading the climax is completed, and the privilege in which the Jews gloried above all others, of having the true God for their God, is not omitted. But as this reading is found in no copy whatever, it ought not to be admitted on conjecture. The Greek text runs thus; και εξ ὧν ὁ Χριστος το κατα σαρκα ὁ ων επι παντων Θεος ευλογητος εις τους αιωνας αμην. Erasmus proposed two methods of pointing and translating this passage. The first is, to place the comma after the word παντων, *all*, so as to join *who is over all*, with Christ thus, *Christ descended according to the flesh, who is over all;* and to make a separate sentence of the clause, *God be blessed for ever.* The second is to end the sentence with the word σαρκα, *flesh*, in this manner; *Christ descended according to the flesh*, and to make what follows a new sentence, *God who is over all, be blessed for ever*, namely, for the great privileges bestowed on the Jews. But as the phrase, *blessed be God*, occurs above twenty times in scripture, and as often as it occurs, See Luke i. 68. 2 Cor i. 3. Ephes. i. 3. 1 Pet. i. 3. ευλογητος goes before Θεος, and Θεος always hath the article prefixed, the common pointing and translation of the clause, ὁ ων επι παντων Θεος ευλογητος ought to be retained, even in Socinus's opinion, as more agreeable to the scripture phraseology, than the pointing proposed by Erasmus. Besides, to declare, that the *Christ*, who is both the subject and the author of the gospel, *is God over all*, was highly necessary, because while it shews the great honour which the Jews derived from Christ's being one of them according to the flesh, Luke ii. 32. it adds the greatest authority to the doctrines of the gospel.—It need not surprise us, that Christ in the

6 *Now* IT IS *not possible that* (ὁ λογος, 60.) *the promise of God* (ver. 9.) *hath fallen.* 1 *For all who* ARE *of Israel,* 2 *these* ARE *not Israel.* 3

7 Neither because they are the seed of Abraham, ARE THEY all children. But in Isaac shall thy seed be called, (Gen. xxi. 12.)

8 That is, *The children of the flesh, these* ARE *not*

6 *Now, it is not possible that the promise of God hath fallen* to the ground: nor will it fall, though the Jews be cast off. *For all who are* descended *of Israel, these are not Israel;* they do not constitute the whole of the people of God.

7 *Neither, because persons are the seed of Abraham* according to the flesh, *are they all* the *children* to whom the promises belong; otherwise Ishmael would not have been excluded from the covenant, (Gen. xvii. 20, 21.) *But* God said, *In Isaac shall thy seed be called.*

8 *That is, the children* of Abraham *by natural descent, these are not*

the flesh, is called *God over all blessed for ever;* since *God hath highly exalted him* in the human nature, *and given him a name above every name,* Philip. ii. 9.—And *hath put all things under his feet,* 1 Cor. xv. 27.—*And will judge the world in righteousness, by that man whom he hath ordained,* Acts xvii. 31.

Ver. 6.—1. *Now it is not possible that the promise of God hath fallen.* Ουχ οιον δε οτι, verbatim, *Non quale autem quod; it is not such as that the promise of God hath fallen.* Erasmus translates the clause thus: *Non autem hoc loquor quod exciderit, I do not say this, that the word of God hath fallen;* in which he follows the Greek scholiast, who supplies the word τουτο δε ε λεγω.—Εκπιπτειν, is a metaphor taken from ships which miss their port, Acts xxvii. 29. Or from flowers, whose leaves wither and fall to the ground, 1 Pet. i. 24.

2. *For all who are of Israel.* Jacob, the father of the twelve tribes, was named *Israel,* by an angel with whom he wrestled, in token of his being high in favour with God; and the name was given to all Jacob's descendants, to signify that they were Abraham and Isaac's posterity, not by Esau, but by Jacob, and that as God's visible church and people, they were the objects of his favour, and types of his invisible church, consisting of believers of all nations.

3. *These are not Israel.* Here *Israel* denotes not the natural seed of Abraham only, but the spiritual seed also, namely, believers of all nations called *the Israel of God,* Gal. vi. 16. because they were typified by the natural Israel. In that large sense alone, the apostle's affirmation is true, that *all who are of Israel, these are not Israel.* The natural descendants of Israel, do not constitute the whole of the people of God. Besides them, there is the *spiritual Israel,* of whom the invisible church consists, who are more truly the children of Abraham, than his natural descendants by Jacob, and to whom the promises of the covenant belong, in their second and highest meaning.

all *the children of God* and heirs of Canaan, of whom God spoke to Pharoah; Exod. iv. 22. *But* only *the children* given to him *by the promise, are counted* to him *for seed.*

9 *Now the word of promise was this: I will return to thee according to the time of life, and lo, Sarah thy wife shall have a son.* Wherefore, Isaac is the only seed whom God acknowledged for his son and heir.

10 *And not only was there that limitation* of the seed to the promised son, *but* to prevent the Jews from thinking Ishmael was excluded

the children of God; but the children of the promise are counted *for seed.*

9 (Γαρ, 97.) *Now,* the *word of promise WAS this, According to* this time *I will* come, and Sarah shall have a son, (Gen. xviii. 10.)

10 And not only *WAS THERE THAT* (sup. ορισμος) *LIMITATION: but Rebecca also having*

Ver. 8. *That is, the children of the flesh, these are not the children of God; but the children of promise are counted for seed.* (See the Illustration.) *The children of the flesh* are Ishmael and Abraham's children by Keturah, all of whom he begat in the ordinary course. But the *children of promise*, are Isaac and his descendants called *the children of promise*, because Isaac was begotten through the strength which God communicated to his parents along with the promise, *Lo Sarah shall have a son.* In calling the children of the flesh, which Abraham had by that promise, *the children of God*, the apostle followed both God himself, who said to Pharaoh, Exod. iv. 20. *Israel is my son;* and Moses, who said to the Israelites, Deut. xiv. 1. *Ye are the children of the Lord your God*, thereby intimating to them, that the honourable appellation of *the children of God* was given them, because they were God's visible church and people. Accordingly, Hosea i. 10. foretelling the calling of the Gentiles into the church, expresses it by their being named *the sons of the living God.* Farther, Abraham's natural seed by Isaac were called *God's sons*, and had the land of Canaan given them to inherit, because they were *types of the invisible church*, consisting of believers of all nations, who, partaking the nature of God by faith and holiness, are truly the sons of God; and because Canaan their inheritance, was *a type of the heavenly country*, the inheritance of the children of God. See ver. 4. note 1.—Now, in making the natural seed the type of the spiritual, and the temporal blessings the emblems of the eternal, there was the greatest wisdom, not only because the emblematical method of representing things was usual in the early ages, but because the birth of Isaac was a pledge of the birth of the spiritual seed, and because, when the temporal blessings promised to the natural seed, particularly their introduction into Canaan, was accomplished by most extraordinary exertions of the divine power, it was such a pledge and proof of the introduction of the spiritual seed into the heavenly country, as must in all ages, till that event happen, strengthen their faith, and give them the greatest consolation.

Ver.

conceived TWINS by one,
1 EVEN *Isaac* our father,

11 *They* (Γαρ, 94.) *verily not being yet born*, neither having done any good or evil, [1] that the purpose of God *might stand by an election, not on account of* works, [2] but of him *who* calleth,

on account of his character, *when Rebecca also had conceived twins, by the one son of Abraham even* by *Isaac our father*,

11 And *these twins verily not being yet born, neither having done any good or evil, that the purpose of God* in making the one twin the root of his visible church rather than the other, *might stand by an election*, made *not on account of works, but* from the mere pleasure *of him who called* Isaac the seed preferably to Ishmael. See ver. 7.

Ver. 10. *Having conceived twins by one.* Isaac being the only son of Abraham, to whom the promises were made, he is called by God himself, Abraham's *only son*, Gen. xxii. 2.

Ver. 11.—1. *They verily not being yet born, neither having done any good or evil.* The apostle makes this observation, to prevent the Jews from imagining that Esau lost the honour of being the root of the people of God, on account of his profanity in despising that honour, Heb. xii. 16.—The apostle's observation, that these children before they were born, had done neither good nor evil, overthrows, as Whitby remarks, the doctrine of the pre-existence of souls. For if these children had pre-existed before they were born, they might have done good or evil, for which the one was favoured, and the other rejected.

2. *That the purpose of God might stand by an election, not on account of works, but*, &c. The apostle, according to his manner, cites only a few words of the passage on which his argument is founded; but I have inserted the whole in the commentary, to shew that Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them: *Two nations are in thy womb*, &c. and that *the election*, of which the apostle speaks, is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning, agreeably to what Moses declared, Deut. vii. 6, 7, 8. and Paul preached, Acts xiii. 17.—That this is *the election* here spoken of, appears from the following circumstances: 1. It is neither said, nor is it true of Jacob and Esau personally, that *the elder served the younger*. This is only true of their posterity. 2. Though Esau had served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites to the Israelites in David's days, a proof of the election and reprobation of their progenitors. 3. The apostle's professed purpose in this discourse, being to shew that an election bestowed on Jacob's posterity by God's free gift, might either be taken

12 *It was said to Rebbeca*, "Two "nations are in thy womb, and two "manner of people shall be sepa- "rated from thy bowels; and the "one people shall be stronger than "the other people, and *the elder* "*shall serve the younger.*"

12 It was said *to* her, (Gen. xxv. 23.) The elder shall serve the younger:

13 This election proceeded from God's own pleasure, *as it is written*, Mal. i. 2, 3. *I loved Jacob, and I hated Esau*, "and laid his mountain "waste.

13 As it is written, Jacob [1] *I have* loved, but Esau *I have* hated. [2]

14 *What shall we say then*, concerning the election of Isaac preferably to Ishmael, and of Jacob preferably to Esau, to be the seed

14 *JEW*, What shall we say then? (μη) *Is not injustice* with God? [1] *APOSTLE*, *By no means.*

taken from them, or others might be admitted to share therein with them, it is evidently not an election to eternal life, which is never taken away, but an election to external privileges only. 4. This being an election of the whole posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau, should be subdued by the nation which was to spring from Jacob; and that it should not, like the nation springing from Jacob, be the church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed. 5. The circumstance of Esau's being elder than Jacob was very properly taken notice of, to shew that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour. But if his election had been to eternal life, the circumstance of his age ought not to have been mentioned, because it had no relation to that matter whatever.

Ver. 13.—1. *Jacob I have loved.* See Deut. vii. 6.—8. Hosea uses the word *beloved*, to express God's restoring the Jews to the honour of being his church and people, after having cast them off for a time. See ver. 25.

2. *But Esau I have hated.* What God's hatred of Esau was, is declared in the words of the prophecy, which immediately follow, namely, *and laid his mountain waste.*

Ver. 14. *What shall we say then? is not injustice with God?* To judge of God's conduct in this election, we must distinguish between his justice and his benevolence. For whereas justice supposes some good or bad action, as the foundation of the rewards and punishments which it dispenses, benevolence in its operation supposes neither, but diffuses itself to all sorts of men. And therefore in making the Israelites his church and people, and in denying that honour to the posterity of Esau, God was guilty of no injustice whatever: he might do with his own what he pleased.

Ver.

to whom the temporal promises were made? *Is not injustice with God? By no means.*

15 For he saith to Moses (Exod. xxxiii. 19.) I will have mercy [1] on whom I will have mercy, and I will have compassion on whom I will have compassion.

15 *For*, to shew that God may bestow his favours on whom he pleases, *he saith to Moses, I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy.* In conferring favours on nations, and in pardoning those who deserve destruction, I act according to my own pleasure.

16 So then, IT IS not of him *who* willeth, [1] nor of him *who* runneth, (Gen. xxvii. 3, 4.) but of God *who* sheweth mercy.

16 *So then, the election did not depend on Isaac, who willed* to bless Esau, *nor on Esau, who ran* for venison, that his father might eat and bless him; *but* it depended *on God, who may bestow his favours* as he pleaseth.

17 (ΓΑΡ, 91.) *Besides*, the scripture saith *to* Pharaoh, 1 Even for this

17 *Besides*, the punishment of nations is sometimes deferred, to shew more conspicuously the divine

Ver. 15. *For he saith to Moses, I will have mercy on whom I will have mercy.* Here *mercy* is not an eternal pardon granted to individuals, but the receiving of a nation into favour, after being displeased with it; for these words were spoken to Moses, after God had laid aside his purpose of consuming the Israelites, for their sin in making and worshipping the golden calf, Exod. xxxiii. 19. See Rom. xv. 9. note 1.

Ver. 16. *So then, it is not of him who willeth*, &c. It may be thought that this conclusion should have been introduced immediately after ver. 13. But the apostle reserved it to this place, that he might have God's answer to Moses, as its foundation likewise. For as in electing the Israelites to be his church and people, so in pardoning them as a nation for worshipping the golden calf, God acted from his mere good pleasure. But if God from mere good pleasure, elected them at the first, and afterwards continued them his people, notwithstanding they deserved to have been cast off for their idolatry, why might he not under the gospel, make the Gentiles his people, although formerly idolaters?

Ver. 17.—1. *Besides, the Scripture saith to Pharaoh.* Though Pharaoh alone was spoken to, it is evident that this, and every thing else spoken to him in the affair of the plagues, was designed for the Egyptian nation in general, as we learn from Exod. iv. 22. *Say unto Pharaoh, thus saith the Lord, Israel is my son, even my first-born.* 23. *And I say unto thee, let my son go that he may serve me. And if thou refusest to let him go, behold I will slay thy son, even thy first-born.*

For

justice and power in their after punishment; *for the scripture saith* to Pharaoh, *even for this same purpose I have raised thee* and thy people to same purpose *I have raised* thee up, 2 that I might shew *in thee my power*, 3 and that my

For as *Israel* here, signifies the nation of the Israelites, so *Pharaoh* signifies the nation of the Egyptians; and Pharaoh's *son*, even his *first-born*, is the first-born of Pharaoh and of the Egyptians. In like manner, Exod. ix. 15. *I will stretch out my hand, that I may smite thee, and thy people with pestilence, and thou shalt be cut off from the earth;* that is, thou and thy people shall be cut off; for the pestilence was to fall on the people as well as on Pharaoh. Then follow the words quoted by the apostle, ver. 16. *And in very deed, for this same purpose I have raised thee up, for to shew in thee my power*, &c. Now, as no person can suppose, that the power of God was to be shewn in the destruction of Pharaoh singly, but in the destruction of him and his people, this that was spoken to Pharaoh was spoken to him and to the nation of which he was the head.—Lastly, as in this discourse, *Jacob* and *Esau*, ver. 12, 13. signify the people that sprang from them, it is reasonable to suppose, that in the same discourse, *Pharaoh* signifies the people over whom he reigned, and for whom he appeared in all his transactions with Moses. See also Rom. x. 1. xi. 2. where *Israel* signifies the people descended from Israel.

2. *Even for this same purpose I have raised thee up.* This being spoken to Pharaoh as king of Egypt, it is to be understood of the nation which he governed, and not of himself as an individual. In the Hebrew, the words addressed to Pharaoh literally signify, *stare te feci: I have made thee to stand.* Accordingly they are translated by the LXX. ενεκεν τουτου διετηρηθης, *For the sake of this*, namely, of shewing my power, *thou hast been preserved;* thou and thy people whom thou governest have been raised to their present celebrity, and have been preserved amidst the plagues hitherto sent on you, that thou and thy people, having an opportunity by your actions, to shew your wickedness, I might shew the greatness of my power in punishing you. The apostle's translation of this passage, εις αυτο τουτο εξηγειρα σε, *For this same purpose I have raised thee up*, does not alter its meaning. For the LXX. have used the original word εγειρειν, in the sense of *preserving*, Isaiah xlv. 13. &c. Taylor understands this of Pharaoh's being recovered from the plague of the blains, which is said to have been on him, Exod. ix. 11.

3. *That I might shew in thee*, δυναμιν, LXX. ισχυν, *my power.* God made Pharaoh and the Egyptians to stand in the midst of the plagues, by removing the plagues one after another, on Pharaoh's promising to let the people go. But this lenity being the occasion of hardening them, new plagues were sent to humble them, whereby God still farther shewed his power. At last the prince and his people, having discovered the greatest obstinacy, God destroyed them in the Red Sea, and thereby made an illustrious display of the greatness, both of his power and justice in the government of the world.

4. *And*

name might be *published through* all the earth. [4]

great celebrity, and have upheld you during the former plagues, that, in punishing you, *I might shew my power, and that my name*, as the righteous Governor of the world, *might be published through all the earth.*

18 *Well, then, he hath mercy on whom he will, and* whom he will he hardeneth. [1]

18 *Well, then*, from the election of Jacob, it appears, that *God bestows his favours on what nations he will; and* from the destruction of Pharaoh

4. *And that my name might be published through all the earth.* According to Warburton, God in this speech to Pharaoh declared, that Egypt was chosen by him as the scene of his wonders, and that the Israelites were sent thither, for this very purpose, that through the celebrity of the Egyptian nation, the fame of the power of the true God, in destroying the people of that nation, and in delivering the Israelites, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spies, that the Canaanites had heard of the drying up of the waters of the Red Sea, Josh. ii. 9—11. 1 Sam. iv. 8. And considering the communication which the other nations had with Egypt, on account of its being so early advanced in legislation, sciences, and arts, it is reasonable to believe that any thing extraordinary, which happened in that country, would soon be divulged through all the earth.

Ver. 18.—1. *And whom he will he hardeneth.* If this is understood of nations, God's *hardening* them, means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them. See Ess. iv. 5. this was the way God hardened Pharaoh and the Egyptians, Exod. vii. 3. *I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.* For when God removed the plagues one after another, the Egyptians took occasion from that respite to harden their own hearts. So it is said, Exod. viii. 15. *But when Pharaoh saw that there was a respite, he hardened his heart, and hearkened not unto them, as the Lord had said.* See Exod. viii. 32.—If the expression, *whom he will he hardeneth*, is understood of individuals, it does not mean that God hardens their hearts, by any positive exertions of his power upon them, but that by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves. And when they have proceeded to a certain length, he withholds the warnings of prophets and righteous men, and even withdraws his Spirit from them, according to what he declared concerning the antediluvians, Gen. vi. 3. *My Spirit shall not always strive with man.* The examples of Jacob and Esau, and of the Israelites and the Egyptians, are very properly appealed to by the apostle on this occasion, to shew that, without injustice, God

and the Egyptians, it appears, that *whom he will he hardeneth*, by enduring their wickedness with much long-suffering, ver. 22.

19 *But thou wilt reply to me*, since God is to cast off the Jews, *why doth* he *still find fault?* By destroying them, he might easily have put an end to their provocations. *For who hath resisted his will?*

19 (Ουν, 262.) *But* thou wilt say to me, Why doth he *still* find fault? For who hath resisted his will? 1

20 *Nay, but, O man, who art thou that arguest to the dishonour of God? Is it reasonable for the thing formed*, who hath its being merely by the will and power of its maker, *to say to him who made it, why hast thou made me thus?*

20 (Μενουνγε) Nay, but O man, Who art thou that repliest against God? 1 Shall the thing formed say to him *who* formed IT, Why hast thou made me thus? 2

21 To use the argument where-

21 Hath not the pot-

might punish the Israelites for their disobedience, by casting them off, and make the believing Gentiles his people in their place. Here it is proper to observe, that the unbelieving Jews and Judaizing Christians, by putting an active sense on the verse under consideration, and on Rom. i. 24. xi. 7. and on some expressions in the Old Testament, made God the author of men's sin, a blasphemy which the apostle James was at great pains to confute. Chap. i. 13.

Ver. 19—1. *Why doth he still find fault; for who hath resisted his will?* By this question, the Jew who objects to the apostle's doctrine, insinuates, that since God had not rejected his people formerly for their wickedness, as he might easily have done, there was no reason to think that he would ever cast them off.

Ver. 20.—1. *Who art thou that repliest against God?* In this question, the impiety of forming arguments against God on account of his distributing to some nations, or to some individuals, favours which he denies to others, is strongly represented. What God is obliged to give none, he may, without injustice, withhold from whom he will.

2. *Shall the thing formed, say to him who formed it, why hast thou made me thus?* The apostle alludes to Isa. xlv. 9. where, in answer to the Jews, who seem to have taken it amiss, that their deliverance was to be accomplished by Cyrus, a heathen prince, the prophet says, *Wo unto him that striveth with his Maker; let the potsherds strive with the potsherds of the earth; shall the clay say to him that fashioned it, What makest thou? or thy work, He hath no hands?* Questions which imply, that nations who derive their existence and continuance, merely from the power and goodness of God, have no right to find fault with him, because he hath denied them this or that advantage, or because he bears with the wickedness of some nations for a long time, while he instantly punishes others.

Ver.

ter (εξουσιαν) *a just power* over the clay 1 to make of the same lump, one vessel *to* honour, and another *to* dishonour? 2

22 (Ει δε, 100.) *Yet*, if God, willing to shew HIS wrath, *and make* known his power, 1 (ηνεγκεν) *hath carried* 2 with much long-suffering, the

by God formerly illustrated his sovereignty in the disposal of nations, Jer. xviii. 6. *Hath not the potter power over the clay, to* make *of the same lump, one vessel* fitted *to an honourable use, and another to a meaner service?*

22 *Yet*, not to rest the matter on God's sovereignty, *if God, willing to shew his wrath* for the abuse of privileges bestowed, *and to make known his power* in the punishment of such wickedness, *hath upheld, with much*

Ver. 21.—1. *Hath not the potter a just power over the clay?* This is the similitude which God himself used, for illustrating his power and sovereignty, whereby he is entitled to make some nations great and happy, and to punish and destroy others. Jer. xviii. 6. *O house of Israel, cannot I do with you as this potter, saith the Lord? Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.* 7. *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up*, &c. Here every reader must be sensible, that nothing is said concerning God's creating individuals, some to be saved and some to be damned, by an exercise of absolute sovereignty. It is his power and sovereignty in the disposal of nations only, that is described by the figure of the potter.

2. *To make out of the same lump, one vessel to honour, and another to dishonour. The same lump* signifies the mass of mankind, out of which particular nations are formed; consequently the *one vessel* means, not any particular person, but a nation or community. And *a vessel to honour*, or an honourable use, means a nation made great and happy by the favour and protection of God, and by the advantages which he confers on them. On the other hand, *a vessel to dishonour*, signifies a nation which God depresses, by denying it the advantages bestowed on others, or by depriving it of the advantages which it formerly enjoyed, Acts xiii. 17. The meaning of this question is, May not God, without injustice, exalt one nation, by bestowing privileges upon it, and depress another, by taking away the privileges which it has long enjoyed?

Ver. 22.—1. *And make known his power.* As this is the reason assigned by God, for his upholding Pharaoh and the Egyptians, amidst the plagues, ver. 17. we may reasonably suppose the apostle is speaking of God's dealings, not with individuals, but with nations. Besides, God's power is not made known in the present life, by the punishment of individuals.

2. *Hath carried with much long suffering*, &c. The word ηνεγκεν, literally signifies *to bear* or *carry*, in which sense I think it is used here. For as the apostle had termed the nations of the world *vessels*, in allusion to the similitude of the potter, he terms the Jews,

long-suffering, the Jews, who, because they are to be destroyed, may be called *vessels of wrath, fitted for destruction*, where is the fault?

23 *And* what fault is there, if God hath long preserved these vessels of wrath for this other purpose; *that he might make known the exceeding greatness of his goodness on the ob-*

vessels of wrath, [3] fitted *for* destruction: [4]

23 And that he might make known the riches of his glory (see Rom. i. 23. note 1.) on the vessels of mercy, [1] which

vessels of wrath, because God would in wrath soon dash them in pieces. See the next note. Farther, he represents God as bearing these vessels in his hand for a long space of time before he cast them from him, that his power and justice might become the more conspicuous, when he actually threw them away and broke them.

3. *The vessels of wrath.* The apostle, by giving the Jews the appellation *of vessels of wrath, fitted for destruction*, carries on the similitude of the potter, by which he had illustrated God's sovereignty in his dealings with nations, ver. 21. For as a potter, when he finds that a vessel which he hath made, does not answer the use he intended it for, casts it from him in anger, and breaks it, and hath a just title so to do, God, in like manner, was about to cast the Jewish nation away, and to destroy it in his displeasure; and he had a right to do so, on account of its multiplied idolatries and rebellions, and more especially for their crucifying Christ. See Ps. ii. 9. where the figure of a potter's vessel dashed in pieces, is introduced to express the destruction of a nation.—By assigning the same reason, for God's bearing the Jewish nation in his hand, so long before he cast them from him, which God assigned for his upholding Pharaoh and the Egyptians, the apostle shewed the Jews the absurdity of inferring, that God would never cast off their nation because he had not done it hitherto. He had preserved them for so long a time notwithstanding their manifold and great iniquities, that when he should punish them, it might be with the severest judgments; whereby his power as well as his justice would be displayed the more illustriously.

4. *Fitted for destruction.* The word κατηρτισμενα, in the middle voice, may be translated, *fitted themselves for destruction.* Or, if it is in the passive voice, it means, that by their wickedness, the Jews were fitted for destruction.—In ver. 23. a different phraseology is used concerning the vessels of mercy: for it is said of them; *Which he had before prepared for glory.*

Ver. 23.—1. *On the vessels of mercy.* As *the vessels of wrath* are the whole Jewish nation continuing in unbelief, *the vessels of mercy* are all who believed in Jesus, whether they were Jews or Gentiles; as is plain from ver. 24. where this explication of the phrase, *vessels of mercy* is given. The believing Jews and Gentiles are appositely called *vessels of mercy*, because the prophet Hosea, foretelling

he had *before* prepared (εις) *for* glory. [2]

jects of his favour, whom, by his dealings with the Jews, *he had before prepared for the honour of becoming his people?*

24 Even us whom he hath called, [1] *not only* (εξ,

24 *Even us whom*, instead of the Jews, *he hath called* his church and

foretelling the conversion of the Gentiles, expressed it, chap. ii. 23. by *God's having mercy on her that had not obtained mercy.*

2. *Which he had before prepared for glory.* This is not the glory of eternal life; for the scripture never speaks of that as to be bestowed on nations, or bodies of men complexly, ver. 24. But it is the *glory* of being made the church and people of God. This honour, as bestowed anciently on the Jews, might fitly be named *glory*, because they had *the glory of the Lord*, or visible symbol of the divine presence, resident among them. And with equal propriety, the same honour, as enjoyed by them who believe in Christ, may be called *glory*, because the Christian church is still *an habitation of God through the Spirit*, Eph. ii. 22. who dwells in the hearts of the faithful by his graces. God had been preparing Jews and Gentiles for becoming his church, by suffering the latter to remain under the dispensation of the law of nature, and the former under the dispensation of the law of Moses, so long as to make them sensible of the insufficiency of these dispensations, for their justification. Gal. iv. 4. note 1.

In this verse, the apostle assigns a second reason for God's bearing the vessels of wrath in his hand, with much long-suffering, before he dashed them in pieces. It was, that he might display the riches of his goodness, in making the believing Jews and Gentiles his church and people. In other words, the existence of the Jews as a nation, was necessary to the establishment of the gospel dispensation. For, according to the ancient oracles of God, of which they were the keepers, Christ was to come of them, and was to exercise his ministry among them, and to be put to death by them, and the first preachers of the gospel were to carry the gospel or new law from Zion, and they were to persuade both Jews and Gentiles to receive it, by shewing that in all points it agrees with the former revelations, and that it had been foretold by all the holy prophets of God, since the world began. Wherefore the existence of the Jewish nation being necessary for the preservation of the oracles of God, and for the establishment of the gospel, God upheld them from perishing, amidst the manifold and great oppressions of the Babylonians, Persians, Grecians, and other heathen nations, notwithstanding they had long merited to be destroyed, for their repeated rebellions.

Ver. 24. *Even us whom he hath called, not only among the Jews, but also among the Gentiles.* In the expression, *whom he hath called*, the apostle alludes to the phraseology of Hosea's prophecy concerning the conversion of the Gentiles, quoted in the following verse. Beza does not construe this verse as I have done. He makes τους εκεινη the antecedent to ους, because the relative may agree in gender,

people, *not only among the Jews, but also among the Gentiles*, because we have believed the gospel.

25 This need not surprise the Jews: *It is agreeable to what God saith by Hosea*, "I will have mercy "on her that had not obtained "mercy," on the ten tribes whom I cast off for their idolatry: "and I "will say to them which were not "my people, Thou art my people;" I will call the Gentiles my people.

26 The calling of the Gentiles is foretold by Hosea still more plainly; *And it shall come to pass*, that *in the countries where it was said to the idolatrous Gentiles, Ye are not my people,*

157.) *among the Jews, but also* (ἐξ) *among the* Gentiles.

25 *Even as* he saith *by Hosea* (ii. 23.) I will call *that* my people, [1] which *WAS* not my people, and her beloved, *who WAS* not beloved. [2]

26 And (chap. i. 10.) it shall come to *pass, in* the place where it was said *to* them, Ye ARE not my people, there *they*

der, either with the antecedent or the consequent. According to this manner of construction, ὃν καὶ ἐκάλεσεν ἡμᾶς, must be translated, *whom also he hath called*, namely, *us, not only of the Jews*, &c.

Ver. 25.—1. *Even as he saith by Hosea, I will call that my people, which was not my people.* In this passage, it is foretold, that the decrease of the people of God, by the rejection and dispersion of the ten tribes, should be abundantly supplied, by the calling of the Gentiles to be God's people, and by bestowing on the posterity of the ten tribes, the mercy of the gospel. In the prophetic writings, *to call* or *name* a thing, is to make it what it is called. For the power of God is such, that he makes all things to be what he calls them. Perhaps Hosea alludes to Moses's history of the creation, where God is represented as calling things into being merely by saying, *Let them be.*

2. *And her beloved, who was not beloved.* This is the apostle's interpretation of Hosea's words, *I will sow her to me in the earth, and I will have mercy on her that had not obtained mercy.* The words of the apostle are different from those of the prophet, but their meaning is the same. In the beginning of the chapter, Hosea having described the idolatry of the Jews, under the figure of *whoredom*, and their chastisement by hedging up their way with thorns, he foretells their return to their first husband, who would speak comfortably to them, and betroth them a second time. Then adds, ver. 23. *I will have mercy on her that had not obtained mercy*, which the apostle very properly expresses by, *I will call her beloved, who was not beloved;* I will pardon her, and restore her to her former place in my affection, and to her ancient relation to me, by introducing her into the gospel church. In quoting this passage from Hosea, the apostle begins with the conversion of the Gentiles, because it was to happen first; but the prophet speaks first of the conversion of the Jews.

Ver.

shall be called *the sons* of the living God.

27 (Ησαιας δε, 104.) *Besides, Isaiah crieth* (υπερ του Ισραηλ) concerning Israel, Though the number of the children of Israel, be as the sand of the sea, ONLY a remnant shall be saved, (Isaiah x. 22.)

28 *For finishing and cutting short* [1] (λογον) *the work in righteousness,* [2] (οτι) *certainly* the Lord *will make IT a speedy work* upon the earth. [3]

29 And as Isaiah *hath said* before, [1] *Unless* the Lord *of Hosts* [2] had left

there they shall be called the sons of the living God; the heirs of immortality, by believing the gospel. See Rom. ix. 8. note.

27 *Besides,* the rejection of the Jews at this time is not more contrary to the promises, than the rejection of the ten tribes, who were carried into captivity by the Assyrians, a rejection almost total; for *Isaiah lamenteth concerning Israel,* that "though the number of the "children of Israel," who are carried away captives, "be as the sand "of the sea, only a remnant of them "shall return."

28 *For* as the same prophet adds, ver. 22. *Finishing and executing speedily this rejection, according to the righteous threatening of God, certainly the Lord will make their rejection a speedy work upon the land of* Israel.

29 *And as Isaiah hath said before,* ch. i. 9. *Unless the Lord of Hosts had left unto us a very small remnant*

Ver. 28.—1. *For finishing and cutting short the work.* This is the LXX translation of Isa. x. 22, 23. with a small variation. Elsner and Wolf have shewn that συντεμνων, signifies *to cut short,* or *execute speedily.*—The best Greek authors use λογος for *a matter, work,* or *thing.* See Ess. iv. 60.

2. *In righteousness,* or *truth;* that is, according to the truth of his threatenings; a sense which *righteousness* hath, Dan. ix. 7.

3. *Will make it a speedy work upon the earth;* that is, upon the land of Judea. For though in the LXX it is οικουμενη ολη, *the whole world,* the scope of the passage restricts the sense to the land of Judea. Besides, οικουμενη, is used in this restricted sense, Luke ii. 1.

Ver. 29.—1. *And as Isaiah hath said before.* The apostle means, that Isaiah said this before he spake the passage last quoted from him. In this sense προειρηκεν is used, Gal. i. 9.

2. *Unless the Lord of hosts.* In the original it is, *Lord of Sabaoth.* But the Hebrew word *Sabaoth,* signifies *Hosts;* and is sometimes used to denote the sun, moon, and stars, and also the angels. *The Lord of Sabaoth,* therefore, as one of the titles of the Deity, marks his supreme dominion over the universe; and particularly over the different orders of angels, who, on account of their multitude, and of their serving under the command of God, are named *Hosts,* 1 Kings xxii. 19.—The LXX. in the passages where this Hebrew word occurs,

of our nation, *we should have become as Sodom, and been made like to Gomorrha;* we should have been utterly destroyed as a nation.

30 *What then do we infer* from these prophecies? Why this: *That the Gentiles, who* being ignorant of the righteousness necessary to salvation, *did not pursue righteousness, have obtained righteousness* by embracing the gospel: not that righteousness which consists in a perfect obedience to law, *but a righteousness of faith.*

31 *But the Jews, who endeavoured to obtain righteousness,* by obedience to the law, *have not obtained righteousness,* by obedience to law.

us a seed, *we should have become as Sodom,* and been made like *to* Gomorrah,

30 *What then do we say? That the Gentiles who did not pursue righteousness,* [1] *have laid hold on righteousness, a righteousness, however,* which *is of* faith.

31 But Israel, *who pursued* the law of righteousness, [1] hath not attained to the law of righteousness.

curs, commonly express it in Greek letters; in which Paul has followed them. So also, James, ch. v. 4. supposing that it would be agreeable to the ears of the Jews.—Ainsworth on Exod. iii. 13. tells us, that the Rabbins teach, when God judgeth his creatures, he is called *Elohim*, when he sheweth them mercy, he is called *Jehovah*; and when he warreth against the wicked, he is called *Sabaoth*.

Ver. 30. *The Gentiles who did not pursue righteousness, have laid hold on righteousness.* Hammond observes, that the words in this and the following verse, are properly *agonistical*, being those which the Greeks used in speaking of the foot race in the Olympic Games. They who ran together for the prize, were said, διωκειν *to pursue*, and he who came first to the goal, and obtained it by the sentence of the judge, was said, καταλαμβανειν, *to lay hold* on the prize. The other word, φθανειν, *to get before another*, signifies *to gain the race*. The prize for which the Gentiles are said to have run, was *righteousness* or *justification;* which the Jews lost, because they did not pursue the real prize, *the righteousness of faith*, but a legal righteousness of works. Besides, in running, they stumbled at the rock of offence, so as not to rise and continue the race. See ver. 32. note.

Ver. 31. *Israel who pursued the law of righteousness, hath not attained to the law of righteousness.* Estius and Beza think *the law of righteousness* is an hypallage for *the righteousness of law*, as Heb. vii. 16. *the law of a carnal commandment* signifies *the carnal commandment of the law:* and that the apostle's meaning is, Israel who pursued the righteousness of law, hath not attained it, because they pursued it by works of law, which they could not perfectly perform, and stumbled, &c. Others are of opinion, that as the word *law*, when applied by the Hebrews to a quality of the mind, denotes the reality, strength, and permanency of that quality, *the law of righteousness*

32 *For what reason? Because not by faith, but* (ὡς, 319.) *verily,* [1] *by works of law THEY PURSUED IT;* (from ver. 31.) for they stumbled [2] at *the stone of stumbling.*

33 As it is written, (Is. viii. 14.) Behold *I place* in Sion *a stone of stumbling,* and *a* rock of offence; [1] *Yet* whosoever believeth on him shall not be ashamed. (Is. xxviii. 16.)

32 *For what reason* have they not obtained it? *Because not by* obedience to the law of *faith, but verily by obedience to the law of Moses, they pursued it; for they stumbled at the stumbling-stone,* and fell: they refused to believe on a crucified Messiah, and were broken.

33 This happened *according to what was foretold, Behold I place in Sion a stone of stumbling, and a rock of offence. Yet whosoever believeth on* this crucified *Christ,* as a sure foundation of the temple of God, and rests his hope of righteousness on that foundation, *shall not make haste,* out of the presence either of men or of God, *as ashamed* of believing on him.

ousness may signify *a real and permanent righteousness*, just as *the law of kindness*, Prov. xxxi. 26. is a strong and permanent kindness; and *the law of truth*, Mal. ii. 6. is a real and permanent truth.—By *attaining the law of righteousness*, Locke understands their attaining the profession of that religion in which the righteousness necessary to justification is exhibited. But the Jews could not be said to pursue such a religion. They thought themselves in possession of it already in the law.

Ver. 32. *They stumbled at the stone of stumbling.* This is an allusion to one, who in running a race, stumbles on a stone in his way, and falling, loses the race.

Ver. 33. *Behold I place in Sion, a stone of stumbling, and a rock of offence? yet whosoever*, &c. Here two passages of Isaiah are joined in one quotation, because they relate to the same subject. Isa. xxviii. 16. *Behold, I lay in Sion for a foundation, a stone, a tried precious corner stone, a sure foundation*, namely, of the new temple or church which God was about to build.—Isa. viii. 14. *But for a stone of stumbling and a rock of offence.* See 1 Pet. ii. 8. note 1. Accordingly, those in Israel who expected Messiah to be a great temporal monarch, *stumbled at Jesus*, when they found him nothing but a teacher of religion, *and fell.* They lost righteousness, together with all their privileges as the people of God. The words in the original, πας ὁ πιστευων επ' αυτω, may more literally be translated, *No one who believeth on him shall be ashamed.* For to use Grotius's note on this verse? "Universalis vox, sequente negativa, apud Hebræos est pro negativa universali."

CHAP. X.

View and Illustration of the Matters contained in this Chapter.

IN what follows, the apostle lays open the causes of the unbelief of the Jews, and answers the two chief objections, whereby they justified their opposition to the gospel. The first objection was, that by teaching the justification of the Jews by faith without the works of law, the expiations of the law of Moses were rendered of no use in their justification. The second was, that by admitting the Gentiles into the church and covenant of God without circumcision, the covenant with Abraham was made void.

His answer to the first of these objections, the apostle began with telling the Jews, his desire and prayer to God was, that they might be saved, ver. 1.—Because he knew they had a great zeal in matters of religion, though it was not directed by knowledge, ver. 2.—Wherefore being ignorant of the kind of righteousness which God requires from sinners, and mistaking the nature of the law of Moses, they sought to become righteous by observing its precepts; and where they failed, by having recourse to its expiations. So that vainly endeavouring to establish a righteousness of their own, they had not submitted to the righteousness of God's appointment, now fully revealed in the gospel, ver. 3.—But in all this they counteracted the true end of the law of Moses, which, though a political law, being given by God, and requiring a perfect obedience to all its precepts under the penalty of death, was in fact a republication of the original law of works. See Gal. iii. 10. note 2. Rom. vii. Illustr. ver. 5. made, not for the purpose of justifying the Jews, but to shew them the impossibility of their being justified by law, that they might be obliged to go to Christ for that blessing, who was exhibited in types of the law, ver. 4.——That the law required perfect obedience to all its precepts, the apostle proved from Moses's description of the righteousness which it enjoined, and the reward which it promised. The former consisted in doing all the statutes and judgments of God, delivered in the law. The latter in a long and happy life in Canaan. But an obedience of this kind is impossible, and its reward of no great value, ver. 5.—Whereas the righteousness enjoined by the gospel, and the reward which it promises, are very different. It enjoins a righteousness of faith, which is easy to be attained; and promises eternal life, a reward no where promised in the law. For, saith the apostle, the gospel which requires the righteousness of faith, to shew that that righteousness may easily be attained, thus speaketh to all mankind to whom it is now preached: Do not object to the method of justification revealed

in

in the gospel, that Christ the object of thy faith is removed far from thee, and there is no person to bring him down from heaven since his resurrection and ascension, that thou mayest see and believe on him, ver. 6.—Neither object to his being the promised seed, in whom all the families of the earth are to be blessed, that he was put to death, and there is no person to bring him up from the grave, that thou mayest see him crowned with glory and honour by the miracle of his resurrection, ver. 7.—For the gospel tells thee, the object as well as the duty of faith is brought nigh thee; it is explained and proved to thee in the clearest manner, and is easy to be performed, as it hath its seat in the mouth and in the heart, being the doctrine concerning Christ, which we preach by inspiration, and confirm by miracles, ver. 8.—namely, That if thou wilt confess with thy mouth before the world, that Jesus is *Lord* and *Christ*, and wilt believe in thine heart, that God raised him from the dead, and thereby declared him to be both *Lord* and *Christ*, thou shalt be saved: a reward which the law does not promise to any one, ver. 9.—For with the heart we believe, so as to obtain righteousness, and with the mouth confession of our faith is made, so as to have assurance of our salvation, ver. 10. The righteousness of faith, therefore, enjoined in the gospel, is in its nature and in its reward, entirely different from the righteousness enjoined in the law.

To the second objection, that the admission of the Gentiles into the church and covenant of God without circumcision, is contrary to the covenant with Abraham, the apostle replied, that the prophets have taught the salvation of the Gentiles by faith; particularly Isaiah, in these words: *Whosoever believeth on him, shall not be ashamed*, ver. 11.—And to shew that the expression *whosoever*, does not mean *whosoever of the Jews* only, but *whosoever of the Gentiles* also, the apostle observed, that in bestowing salvation, God makes no distinction between Jew and Greek; but being equally related to all, is rich in goodness towards all who call upon him, ver. 12.—Besides, Joel hath expressly declared, chap. ii. 32. *That whosoever shall call on the name of the Lord shall be saved*, ver. 13.—But perhaps ye will reply, that Joel does not speak of the Gentiles, because it cannot be said, that they believe on the true God, and worship him, since he was never preached to them by any messengers divinely commissioned, ver. 14.—although such messengers ought to have been sent to them long ago, according to Isaiah, who insinuates, that they would have been received with joy; namely, in that passage where he says, *How beautiful are the feet of them, &c.* ver. 15.—But to this I answer, that in the passage last mentioned, Isaiah declares what ought to have happened, and not what would have happened, if the true God had been

preached to the Gentiles. For he foresaw, that even the Jews, who were well acquainted with the true God, would not believe the report of the preachers of the gospel, concerning the Christ, notwithstanding it ought to have been as acceptable to them, as the preaching of the true God to the Gentiles, ver. 16. —However, granting that faith in the true God cometh by hearing, and hearing by the word of God preached, it will not follow, that the Gentiles could not believe on the true God, ver. 17.—For though ye say, they have not heard concerning him, so as to be able to believe on him and worship him, I must tell you, yes verily they have heard; for from the beginning of the world, God hath preached to all men his own being, perfections, and worship, by that grand exhibition of himself which he hath made in the works of creation, as is plain from Ps. xix. 4. *Their sound hath gone through all the earth, and their words to the end of the world.* All mankind, therefore, may know and worship the true God, and be saved, agreeably to Joel's declaration above mentioned, ver. 18.—But ye will say, Is it not a great objection to this doctrine, that Israel, to whom the oracles of God were intrusted, is ignorant of the salvation of the Gentiles through faith, and of their reception into the church and covenant of God equally with the Jews? I answer, If the Jews are ignorant of these things, it is their own fault. For Moses foretold them in the law, ver. 19.—and Isaiah yet more plainly, ver. 20.—who insinuated, that the calling of the Gentiles to be the people of God, by the preaching of the gospel, would provoke the Jews exceedingly, and harden them in their infidelity; insomuch, that though Christ in person, and by his apostles, should long and earnestly endeavour to persuade them, they would not believe on him, ver. 21.

In this manner did the apostle lay open the true causes of the unbelief of his countrymen. They rejected the gospel, because it reprobated that meritorious righteousness, which they endeavoured to attain, by performing the sacrifices and ceremonies of the law of Moses; and because it required them to seek salvation, by believing on Jesus, as Lord and Christ, and offered salvation to all the Gentiles who believed. But the Jews were greatly to blame in rejecting the gospel upon these grounds, seeing their own prophets had taught, that whosoever believeth on the true God, and worshippeth him sincerely, shall be saved, although he be preached to them no otherwise than by the works of creation. To conclude, the same prophets having expressly foretold, that the Jews, by the calling of the Gentiles, would be provoked to reject the gospel, and for that sin should themselves be cast off, the apostle represented these things to them, in the hope that such among them as were candid, when they observed the events to correspond with the

predictions,

predictions, would acquiesce in the appointment of God concerning the Gentiles; sensible, that it was proper to preach *him* to all the nations of the earth, in *whom* all nations were to be blessed.

NEW TRANSLATION.

CHAP. X. 1 Brethren, *indeed* my heart's desire and prayer *which IS to God* for Israel, is, that they *may be* saved. [1]

2 For I bear them *witness* that they have (ζηλον θεου) *a great zeal*, but not according to knowledge.

3 (Γαρ, 98.) *Wherefore*, *being* ignorant *of the righteousness of God*, (see ver. 10. note 1.) and *seeking* to establish their own righteousness, (Phil. iii. 9.) *they have not submitted to* the righteousness of God:

4 (Γαρ, 98.) *Although* Christ IS the end [1] of the

COMMENTARY.

CHAP. X. 1 *Brethren*, knowing the punishment which they shall suffer, who reject Jesus, *my earnest desire and prayer to God for Israel is, that they may be saved* from the sin of unbelief. See chap. xi. 26.

2 *For I bear them witness, that they have a great zeal* in matters of religion: (see examples, Acts xxi. 27—31. ch. xxii. 3.) *But their zeal not being directed by knowledge*, hath misled them.

3 *Wherefore*, *being ignorant of the righteousness which God appointed* at the fall, as the righteousness of sinners; *and seeking to establish their own righteousness*, by observing the sacrifices, and ceremonies, and other duties enjoined in the law of Moses, *they have not submitted to the righteousness of God's appointment* by faith.

4 *Although* the believing on *Christ*, as the Messiah, *is the end for which*

Ver. 1. *That they may be saved. Israel*, or the whole body of the Jewish nation, who were ignorant of the righteousness of God, being the subject of this wish, *saved* must mean *their coming to the knowledge and belief of the gospel;* a sense in which the word is used, 1 Tim. ii. 4. *Who willeth all men to be saved, and to come to the knowledge of the truth.* Also Rom. xi. 26. *And so all Israel shall be saved.* Farther, if the vessels of wrath fitted for destruction, mentioned chap. ix. 22. were the unbelieving Jews, and if that description implied that they were under God's curse of reprobation, the apostle would not here have prayed for their salvation at all.

Ver. 4. *Christ is the end of the law for righteousness.* Estius and Elsner are of opinion, that by τελος νομου, is meant *the fulfilling of the law;* both because τελος is used in that sense, Luke xxii. 37. *These things which are predicted of me*, τελος εχει, *are fulfilled;* and because in giving an account of what our Lord said when he expired, the evangelist John, chap. xix. 30. uses the derivative word in that sense, Τετελεσται, sup. παντα; *All things are accomplished.* Beza thinks, that as the law was designed to justify them who obeyed it perfectly,

the law was given, that righteousness might be counted *to every Jew who believeth.*

5 *For Moses* thus *describeth the righteousness which is by the law, That the man who doth its statutes, shall live by them.* Now that kind of righteousness being impossible, the law obliges all to have recourse to Christ for righteousness, ver. 4.

6 *But* the gospel which enjoins *the righteousness which is by faith*, to shew that it is attainable, *thus speaketh, Say not in thine heart, who shall ascend into heaven? that is, to bring down Christ* to take possession of the kingdom, as if that were necessary to one's believing on him.

law for righteousness to every one *who* believeth.

5 For Moses (Levit. xviii. 5.) describeth the righteousness which is *by* the law, That the man *who* doth these things shall live [1] *in* them.

6 But the righteousness *by faith thus speaketh*, [1] (Deut. xxx. 12—14.) say not in thine heart, Who shall ascend into heaven? that is, *to bring down Christ.* [2]

perfectly, Christ may be called the end of the law, because by his death he hath procured that justification for sinners through faith, which the law proposed to bestow through works. But in my opinion, *the end of the law* is neither of these, but the end or purpose for which the law was given, namely, to lead the Jew to believe in Christ. Accordingly, its types were intended to preserve among the Jews, the expectation of that atonement for sin, which Christ was to make by his death, and its curse, to make them sensible that they could not be justified by obeying the law, but must come to Christ for righteousness, that is, to the gospel concerning Christ, which was preached to Abraham in the covenant made with him. Gal. iii. 8. Hence the law is called, *a pedagogue to bring the Jews to Christ*, Gal. iii. 24.

Ver. 5. *The man who doth these things shall live in them.* This is taken from Lev. xviii. 5. and is generally thought to be a promise of eternal life to those who obeyed the law of Moses perfectly. But any one who reads that chapter throughout, will be sensible, that though *the doing of these things* means a perfect obedience to the whole law, and more especially to the statutes and judgments written in that chapter, the life promised to the Israelites, as a reward of that general obedience, is only their living long and happily as a nation in Canaan. See Lev. xviii. 26—29.

Ver. 6.—1. *But the righteousness which is by faith thus speaketh.* Here the apostle personifies the gospel, and makes it say of its doctrines and precepts, what Moses said concerning his *commandment* or law, Deut. xxx. 11—14. though in a sense somewhat different.—We have a personification of the same kind in Plato's Apol. Socrat. where the laws of Athens are introduced addressing Socrates in a long speech, to dissuade him from escaping out of prison, as his friend Crito proposed, who had bribed the jailer for that purpose.

2. *Who*

7 Or who shall descend into the deep? that is, *to bring again Christ* (ιν, 157.) *from among the dead.* [1]

8 But what *does it say?* (το ρημα, 60.) *The matter is nigh thee,* [1] *in thy mouth,* and in thy heart: that is, *the matter* of faith which we preach, [2] *IS NIGH THEE.*

7 *Or who shall descend into the deep? that is, to bring again Christ from among the dead,* raised to life, as if the crucifixion of Jesus, had proved him an impostor.

8 *But what does it say* farther? why this, *The matter* required of thee by the gospel, *is nigh thee,* and hath its seat *in thy mouth, and in thy heart; that is, the matter of faith which we preach,* as the righteousness appointed by God, *is nigh thee;* is easily understood and attained.

2. *Who shall ascend into heaven, that is, to bring down Christ.* The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of the kingdom. For they expected Messiah to appear in that manner, and called it *the sign from heaven,* Matth. xvi. 1.

Ver. 7. *Or who shall descend into,* την αβυσσον, *the deep, that is, to bring again Christ from among the dead.* The Jews expected that Messiah would abide with them for ever, John xii. 34. Wherefore, when the disciples saw Jesus expire on the cross, they gave up all hope of his being *the Christ,* Luke xxiv. 21. *We trusted that it had been he who should have redeemed Israel.* It is true the objection taken from Christ's death, was fully removed by his resurrection.—But the Jews pretending not to have sufficient proof of that miracle, insisted, that Jesus should appear in person among them, to convince them that he was really risen. This they expressed by one's descending into the abyss to bring Christ up from the dead.—*The abyss* here signifies the receptacle of departed souls, called *Hades,* because it is an invisible place; see 1 Cor. xv. 55. note; and *the abyss,* or *deep,* because the Jews supposed it to be as far below the surface of the earth, as heaven was thought to be above it, Psal. cxxxix. 8.

Ver. 8.—1. *The matter is nigh thee.* Το ρημα, here translated *the matter,* answers to a Hebrew word which signifies not only a *speech, doctrine, command, duty,* &c. but any *matter* or *thing* whatever, Ess. iv. 60. Thus Luke i. 37. *For with God* παν ρημα, *nothing shall be impossible.* Here it signifies *the duty* of faith; as is plain from the latter clause, where we have τον ρηματος της πιστεως, *the matter of faith.*—*Things obscure and difficult,* were said by the Hebrews to be *far off;* but *things easily understood,* and *easily attained,* were said to be *nigh,* Rom. vii. 18. 21. Of this latter character was *the matter* or *duty of faith,* as the apostle observes in the following clause.

2. *In thy mouth and in thy heart; that is the matter of faith which we preach.* The apostle's meaning is, that the duty of faith in Christ which he preached, was nigh them, was easy to be performed; because it was founded on the strongest evidence. The eye-witness-

es,

9 For we preach, *that if*, notwithstanding the danger accompanying it, *thou wilt* before the world *confess with thy mouth the Lord Jesus*, as the seed in whom all nations are blessed, *and*, as the ground of that confession, *wilt sincerely believe*, *that*

9 That if thou *wilt* confess with thy mouth the Lord Jesus, [1] and *wilt* believe *with* thine heart that God hath raised him from the dead, [2] thou shalt be saved. [3]

es, by testifying the resurrection of Christ from the dead, and by confirming their testimony with miracles, gave all men more full assurance of his resurrection, than if he had shewn himself alive after his resurrection to all the world. For such an appearance would have been no proof of his resurrection, to any but to those who had known him in his lifetime, and had seen him expire on the cross. Or if it is thought, that such an appearance would have convinced those who had never seen Jesus before, I ask, How could they know, that the person who called himself *Jesus risen from the dead*, was really he, except by the testimony of those who knew him in his lifetime, and had seen him die? So then even this loudly demanded proof of Christ's resurrection, resolves itself into the very evidence which we now possess; namely, the testimony of the persons who conversed with him familiarly during his lifetime, and saw him die, and who gained credit to the testimony which they bare to his resurrection, by working miracles in support of it. Farther, by preaching that the deliverance which the Christ was to work for the Jews, was not a deliverance from the dominion of the Gentiles, but from the dominion and punishment of sin, called, ver. 9. *salvation*, the apostles made the Jews sensible, that to work this kind of salvation, there is no occasion for the Christ's coming down from heaven in a visible pompous manner, to take to himself a temporal kingdom.—The duty therefore of faith, which the apostles preached as necessary to salvation, was both plain and easy, and was to be performed with the mouth and with the heart, in the manner explained ver. 9.

Ver. 9.—1. *That if thou wilt confess with thy mouth the Lord Jesus*, &c. The duty of faith, which we apostles preach as necessary to salvation, is this: *That if thou wilt confess with thy mouth the Lord Jesus;* that is, wilt openly confess Jesus to be *Lord* and *Christ*. This interpretation the apostle Peter hath taught us, Acts ii. 36. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ*, that is, ruler over all, and the promised Messiah, Psal. ii. 2, 6.

2. *And will believe with thine heart that God hath raised him from the dead.* The apostle mentions the resurrection of Jesus from the dead, as the principal article to be believed in order to salvation; because by that miracle, God demonstrated Jesus to be his Son, established his authority as a lawgiver, and rendered all the things which he taught and promised indubitable.

3. *Thou shalt be saved;* Thou shalt obtain that deliverance from sin and punishment, which the Christ was to accomplish by his appearing

10 For with the heart (πιστευεται εις δικαιοσυνην) *we believe* unto righteousness, [1] and with the mouth *we confess* unto salvation. [2]

11 For the scripture saith, (Isa. xxviii. 16.) Whosoever believeth on him shall not be ashamed. (See chap. ix. 33.)

12 (Γαρ, 94.) *Indeed there is no distinction* (τε) *either of Jew* (και) *or of Greek:* for the same Lord *of all* is rich *towards* all *who* call upon him.

God hath raised him from the dead, thou shalt be saved.

10 *For with the heart we believe, so as to attain righteousness, and with the mouth we confess* our belief in Christ, *so as to have* in ourselves a strong assurance of *salvation.*

11 That all who believe on Christ, and confess him, shall be saved, is certain: *for the scripture saith, Whosoever believeth on the precious corner stone, shall not make haste* out of the presence of God or men, *as ashamed.*

12 *Indeed,* in the salvation of mankind, *there is no distinction of Jew or Gentile. For the same Lord of all is rich* in mercy, *towards all who call upon him.* He will save not those only who believe on Je-

pearing on earth; because, as the apostle observes in the next verse, this faith shall be counted to thee for righteousness.

Ver. 10.—1. *For with the heart we believe unto righteousness.* To believe with *the heart* is to believe in such a manner as to engage the affections, and influence the actions. This sincere faith carrying the believer to obey God and Christ, as far as he is able, it is called *the obedience of faith,* and *the righteousness of faith.* Also, because God for the sake of Christ will count this kind of faith to the believer for righteousness, it is called *the righteousness of God;* the righteousness which God hath appointed for sinners, and which he will accept and reward.

2. *And with the mouth we confess unto salvation.* In the first ages, the spreading of the gospel depended, in a great measure, on Christ's disciples confessing him openly before the world, and on their sealing their confession with their blood. Hence Christ required it in the most express terms, and threatened to deny those who denied him, Matth. x. 32, 33. 1 John iv. 15.—The confessing Christ being so necessary, and at the same time so difficult a duty, the apostle very properly connected the assurance of salvation therewith; because it was the best evidence which the disciple of Christ could have of his own sincerity, and of his being willing to perform every other act of obedience required of him.—There is a difference between the *profession,* and *the confession* of our faith. To *profess,* is to declare a thing of our own accord; but to *confess,* is to declare a thing when asked concerning it. This distinction Cicero mentions in his oration, *Pro Cecinna.*

sus, but all in every nation who sincerely worship the true God.

13 *For* so the prophet Joel hath declared, chap. ii. 32. *Whosoever will worship the true God* sincerely, *shall be saved.*

14 *But* in the passage just now quoted, Joel cannot be supposed to speak of the Gentiles. For *how shall they worship the true God, in whom they have not believed? and how shall they believe in him, of whom they have never heard? and how shall they hear* of him, *without a preacher* to declare him?

15 *And how shall they preach* God to the Gentiles, *unless they be sent* by him? which ought to have been done long ago, because such preachers would have been well received, as Isaiah insinuates, chap. lii. 7.

13 For whosoever *will* call [1] *on* the name of the Lord, shall be saved.

14 *JEW.* (Ουν, 264.) *But how* shall they call on *HIM* in whom they have not believed? And how shall they believe *IN HIM* of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach *unless* they be sent? As it is written, How beautiful are the feet [1] of them *who bring good tidings of peace, of*

Ver. 13. *For whosoever will call on the name of the Lord.* See 1 Cor. i. 2. note 6. This text is quoted by the apostle to prove, that the heathens who worship the true God sincerely will be saved; as is evident from the objection stated in the following verse. It is true Joel, after having foretold the effusion of the Spirit on the first disciples of Christ, adds the words quoted by the apostle. But it does not follow that according to Joel, those only are to be saved who called on the name of the Lord after the effusion of the Spirit. The *salvation* which Joel speaks of, is *eternal salvation*, consequently it was not then to be bestowed. It was only foretold, that after the effusion of the Spirit, salvation would be preached as a blessing to be bestowed at the general judgment, on all who from the beginning to the end of the world *called on the name of the Lord;* that is, who sincerely worshipped the true God.—The publication of this great event, was extremely proper after the effusion of the Spirit, because salvation had been procured for the sincere worshippers of God, by what Christ had done in Zion and Jerusalem: which I think the true import of the prophet's words, ver. 32. *And it shall come to pass, that whosoever shall call on the name of Jehovah, shall be delivered: For in mount Zion, and in Jerusalem, shall be deliverance.* Deliverance shall be wrought for whosoever calleth on the name of Jehovah; and that deliverance shall be preached to all with the greatest assurance, through the gifts of the Spirit, beginning at Jerusalem, according to Christ's command, Luke xxiv. 47.

Ver. 15. *How beautiful are the feet of them who bring good tidings of peace!* This figurative idea was not peculiar to the Hebrews;

Bos

them who bring good tidings of good things?

saying, *How beautiful are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good.*

16 *APOSTLE.* (Αλλα, 81.) *Nevertheless, all have not obeyed the good tidings;* for *Isaiah* saith, Lord, who hath believed (τη ακοη, 46.) our report?

16 *Nevertheless,* that the preaching of the true God, would have been acceptable to the Gentiles, in former times, is not certain: since *all* of the Jews, to whom the preaching of the Messiah, ought to have been acceptable, *have not obeyed the good tidings; for Isaiah saith, Lord, who hath believed our report?*

17 *JEW.* (Αρα, 89.) So then, (πιστις) *belief* COMETH *from* hearing, and (η) *this* hearing by the word of God. [1]

17 *So then* you acknowledge that *belief* in the true God, *cometh from hearing* concerning him; *and this hearing, by the word* or speech *concerning God,* uttered in some intelligible manner.

18 *APOSTLE.* But (λεγω, 55.) *I ask,* Have they not heard? [1] Yes,

18 Be it so. *But I ask, have the Gentiles not heard,* concerning the true God? *Yes, verily* they have

Bos tells us, that Sophocles represents the hands and feet of them who come on some kind errand, as beautiful in the eyes of those who are profited thereby. The figure, as applied by Isaiah, is extremely proper. The feet of those who travel through dirty or dusty roads, are a sight naturally disagreeable. But when they are thus disfigured by travelling a long journey, to bring good tidings of peace and deliverance, to those who have been oppressed by their enemies, they appear beautiful.

Ver. 17. *And this hearing* δια ρηματος, *by the word of God:* In allusion, perhaps, to Isaiah lvii. 19. where faith is represented as *the fruit of the lips.* Ρημα here signifies a speech or discourse of some length; as it does likewise, Matt. xxvi. 75. 1 Pet. i. 25. In this latter text, ρημα denotes the whole of the gospel.—The speech uttered by the works of creation, may fitly be called *the speech of God,* both because it is a speech concerning the being and perfections of God, and because it is a speech uttered by God himself.

Ver. 18.—1. *But I ask, Have they not heard?* In reasoning against the salvation of the Gentiles, the Jew proceeds on the supposition that they could not know and worship the true God, unless he had sent among them preachers to make himself known to them; and insinuates, ver. 15. That this should have been done long ago, because the preaching of the true God would have been acceptable to them. To this the apostle replies, If we are to judge of the matter by the reception which the Jews gave to the preaching concerning the Christ, it is far from being certain, that the preaching of the true

all heard. For the Psalmist says, "The heavens declare the glory of "the Lord, &c. *Their line is gone* "*out through all the earth, and their* "*words to the end of the world.*"

19 *But* to the salvation of the Gentiles, *I object*, that *Israel*, God's ancient church, *hath not known* any thing of that matter. *Apostle.* If they are ignorant, it is their own fault. For *first*, *Moses saith*, *I will* verily, their sound *hath gone out to* all the earth, 2 and their words *to* the ends of the world.

19 *Jew.* *But* (λεγω, 55.) *I object*, *Israel hath not known.* 1 *Apostle.* First, Mosessaith, (Deut. xxxii. 21.) I will provoke you to jealousy, 2 by

God by messengers divinely commissioned, would in very early times be acceptable to the Gentiles, ver. 16. The Jew replies, ver. 17. So then you acknowledge, that belief cometh from hearing, and this hearing from the word of God preached; insinuating, that as the Gentiles had never heard the word of God, it cannot be thought that any of them have believed on him. This insinuation the apostle confutes by asking, ver. 18. Have not they heard? Then answers his own question, Yes, verily, they have heard the true God preached by the works of creation; a preaching most ancient, universal, and loud: *Their sound hath gone out to all the earth.*

2. *Yes verily; their sound hath gone out to all the earth.* That all mankind have heard the word of God, the apostle proves from Psal. xix. 1. where it is affirmed that the works of creation, especially *the heavens*, that is, the luminaries placed in the heavens, by their constant and regular motions, producing day and night, and the vicissitude of seasons, with all their beneficial consequences, preach the true God to the Gentiles, in every age and country. This speech uttered by the works of creation, is as properly God's, as the speech uttered by the preachers of the gospel, and has always been so universal, and so intelligible, that if any of the Gentiles have not known and worshipped the true God, they are altogether inexcusable, as the apostle affirms, Rom. i. 20.—What the apostle calls *their sound*, is in the Hebrew *their line*. But Pocock, Miscel. c. 4. p. 46. hath shown, that the Hebrew word translated *line* signifies also a *loud voice*, or *cry*.

Ver. 19.—1. *Israel hath not known.* Μη ουκ εγνω. The particle μη, as placed in this sentence, is commonly the sign of a question. But I have translated μη ουκ, as a double negation, which, in the Greek language, renders the negation stronger. See Rom. viii. 12. where, as in this passage, the negative particle is out of its place.—That the thing Israel hath not known, was the salvation of the Gentiles who lived without having any external revelation given them, is evident from the apostle's answer contained in the next sentence.

2. *I will provoke you to jealousy.* *Jealousy*, according to Taylor, is that passion which is excited by another's sharing in those honours and enjoyments which we consider as ours, and wish to appropriate to ourselves,

THAT WHICH IS no nation: by a foolish nation I will *enrage* you. [3]

20 (Δε, 104.) *Besides, Isaiah* is very bold [1] (και, 210.) *when he* saith, *I am* found *by them who did not seek me; I am shewn to them who did not ask for me.*

21 But (προς, 290.) *concerning* Israel he saith, (ch. lxv. 2.) All day long I have stretched forth my hands [1] *to* a disobedient and *rebelling people.* [2]

move you to jealousy, by those who are not a people of God; *by a foolish nation, I will enrage you;* namely, by granting salvation to the Gentiles.

20 *Besides, Isaiah is very bold,* in speaking of the calling of the Gentiles, *when he saith,* ch. lxv. 1. "*I* "*am sought of them that ask not for* "*me, I am found of them that sought* "*me not.* I said, Behold me, be-"hold me, to a nation that was-"not called by my name."

21 *But concerning the Israelites, he saith, I have spread out my hands all the day long, to a disobedient and rebelling people:* I have long earnestly entreated that unbelieving and rebellious people to return. But to no purpose.

ourselves. Thus, the Jews are said to *provoke God to jealousy*, by giving to idols that honour which is due to him alone. In the texts quoted by the apostle, God foretells that the Jews in their turn should be *moved to jealousy*, by his taking from them the honours and privileges in which they gloried, and by his giving them to the Gentiles whom they greatly despised. Accordingly the Jews were exceedingly enraged, when the apostles preached the gospel to the Gentiles.

3. *By a foolish nation I will enrage you.* That the idolatrous Gentiles are meant in this prophecy, is plain from Jer. x. 8. where *idolaters* are called *a foolish people.*

Ver. 20.—1. *Besides Isaiah is very bold.* He was not afraid of the resentment of the Jews, who he knew, would be exceedingly provoked at what he was going to prophecy.

2. *I am found by them who did not seek me.* They who did *not seek God, &c.* are the Gentiles, who being wholly occupied with the worship of idols, never once thought of enquiring after, or worshipping the true God. Nevertheless, to the Gentiles while in this state, God by the preaching of the gospel, made himself known, and offered himself as the object of their worship.

Ver. 21.—1. *But concerning Israel he saith, all day long I have stretched forth my hands.* This is an allusion to the action of an orator, who, in speaking to the multitude, stretches out his arms, to express his earnestness and affection.—By observing that these words were spoken of Israel, the apostle insinuates that the others were spoken of the Gentiles.

2. *A rebelling people.* Αντιλεγοντα. In the Hebrew text it is, *Who walk in a way that is not good, after their own thoughts.* But this is the same with a rebellious people. In Jude ver. 11. the word αντιλογια, is applied to *the rebellion of Korah.* See note 4. on that verse.

CHAP.

CHAP. XI.

View and Illustration of the Discoveries contained in this Chapter.

OUR Lord having declared to the chief priests and elders of the Jews, that the kingdom of God was to be taken from the Jews, and given to the Gentiles, Matt. xxi. 43. Also having foretold to the same persons the burning of Jerusalem, Matt. xxii. 7. and to his disciples the demolition of the temple, and the dispersion of the nation, on account of their unbelief, Luke xxi. 24. we cannot think the Christian preachers would conceal these things from their unbelieving brethren. Stephen seems to have spoken of them, Acts v. 13. and St Paul often. For the objection which he puts in the mouth of a Jew, Rom. iii. 3. *Will not their unbelief destroy the faithfulness of God,* is founded on his having affirmed that the nation was to be cast off, and driven out of Canaan. Farther, the same apostle, in chap. ix. of this epistle, hath shewn, that without injustice, God might take away from the Jews privileges which he had conferred on them gratuitously; and even punish them, by expelling them from Canaan for their disobedience. Wherefore that the foreknowledge of the evils which were coming on their brethren might not affect the Jewish Christians too much, the apostle in this chapter, comforted them, by assuring them that the rejection of the nation was not to be *total;* because at no period hath the disobedience of the Jews been total, ver. 1—10.—Neither is it to be *final,* but for a limited time only, to make way for the entering of the Gentiles into the church, by whose reception the Jews at last will be provoked to emulate them, and will receive the gospel, ver. 11—16.—On this occasion, the apostle exhorted the Gentiles, now become the visible church of God, not to speak with contempt of the Jews who were rejected, because if they themselves became disobedient to God, they should in like manner be cast off, ver. 17—24.—Then, for the consolation of the Jewish converts, he assured them, that after the fulness of the Gentiles is come into the church, the whole nation will be converted to the Christian faith, as was predicted by Isaiah, ver. 25—27.

The great events in the divine dispensations displayed in this chapter; namely, the rejection and dispersion of the Jewish nation, the abrogation of the law of Moses, the general conversion of the Gentiles, and the future conversion and restoration of the Jews, St Paul was anxious to place in a proper light; because the Jews, believing that no person could be saved out of their church, interpreted the prophecies concerning the calling of the Gentiles, of their conversion to Judaism. What impression his declarations concerning these events made on the unbelieving Jews of his own time, is not known. This only

ly is certain, that in a few years after the epistle to the Romans was written, the apostle's prediction concerning the rejection of the Jews, and the destruction of their religious and political constitution, received a signal accomplishment. Jerusalem was destroyed by the Romans, the temple was thrown down to the foundation, and such of the Jews as survived the war, were sold into foreign countries for slaves. The Levitical worship, by this means, being rendered impracticable, and the union of the Jews as a nation being dissolved, God declared, in a visible manner, that he had cast off the Jews from being his people, and that he had put an end to the law of Moses, and to the Jewish peculiarity. Wherefore, after the pride of the Jews was thus humbled, and their power to persecute the Christians was broken, any opposition which, in their dispersed state, they could make to the gospel, was of little avail; and any attempts of the judaizing teachers to corrupt its doctrines on the old pretence of the universal and perpetual obligation the law of Moses, must have appeared ridiculous. And this is what the apostle meant, when he told the Romans, chap. xvi. 20. *That the God of peace would bruise Satan under their feet shortly.*—Farther, in regard the apostle's predictions concerning the rejection of the Jews, have long ago been accomplished, we have good reason to believe, that the other events foretold by him, will be accomplished likewise in their season; namely, the general coming of the Gentiles into the Christian church, and the conversion of the Jews in a body to the Christian faith, and their restoration to the privileges of the people of God. Accordingly, from the beginning, there hath prevailed in the church a constant opinion, that the Jews are to be converted towards the end of the world, after the fulness of the Gentiles is come in. See ver. 15. note 1.

His discourse on these important subjects, the apostle concluded with remarking, that Jews and Gentiles in their turn, having been disobedient to God, he hath locked them all up as condemned criminals, that he might in one and the same manner, have mercy on all, by making them his people, and bestowing on them, from mere favour, the blessings promised in the covenant with Abraham, ver. 30—32. And being deeply affected with the survey which he had taken of God's dealings with mankind, he cried out as ravished with the grandeur of the view, *O the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* ver. 33, 34, 35.—Then ascribed to God the glory of having created the universe, and of preserving and governing it, so as to make all things issue in the accomplishment of those benevolent purposes, which his wisdom had planned from the beginning, for making his creatures happy, ver. 36.

In

In this sublime manner, hath the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world. And from his account it appears, that these dispensations were adapted to the then circumstances of mankind; that they are parts of a grand design, formed by God, for delivering the human race from the evil consequences of sin, and for exalting them to the highest perfection of which their nature is capable: and that both in its progress, and its accomplishment, the scheme of man's salvation, contributes to the establishment of God's moral government, and to the displaying of his perfections in all their lustre to the whole intelligent creation. This grand scheme, therefore, being highly worthy of God its author, the Epistle to the Romans, in which it is so beautifully displayed in its several parts, is certainly one of the most useful books of scripture, and merits to be read with attention, not by Christians only, but by unbelievers, if they wish to know the real doctrines of revelation, and what the inspired writers themselves have advanced, for shewing the propriety of the plan of our redemption, and for confuting the objections which have been raised, either against revelation in general, or any part thereof in particular.

COMMENTARY.

CHAP. XI. 1 *I ask then*, do you from these prophecies infer, that *God hath cast off his people* for ever? *By no means. For even I am one of the ancient people of God, a descendant of Abraham*, and sprung *of the tribe of Benjamin:* yet I am not cast off. I am still one of God's people, by believing in Christ.

2 *God hath at no time cast off* the whole of *the Jewish nation whom he formerly chose.* In the greatest na-

NEW TRANSLATION.

CHAP. XI. 1. *JEW.* (Λεγω ουν, 55.) *I ask them*, Hath God *cast off* his people? *APOSTLE. By no means. For even I* am an Israelite, of the seed of Abraham, OF the tribe of Benjamin.

2 God hath not *cast off* his people *whom* he foreknew. [1] *Know ye not*

Ver. 2. *God hath not cast off his people whom he foreknew.* Ον προεγνω. The *foreknowledge* of which the apostle speaks in this passage, cannot be God's foreknowledge of his people to be heirs of eternal life; for in that case, the supposition of his casting them off could not possibly be made. But it is God's foreknowledge of the Jews to be his visible church and people on earth. The word *know* hath this sense, Amos iii. 2. *You only have I known*, that is, *acknowledged* or *chosen before all the families of the earth.* In Whitby's opinion, God's people whom he *foreknew*, were such of the Jews as believed in Christ, called, ver. 7. *the election.* But as *his people*, ver. 1. signifies the *whole Jewish nation*, the phrase in ver. 7. must be taken in the same general sense.

Ver.

what the scripture saith (ἐν) *to Elijah, when he complaineth* (see Rom. viii. 27. note) *to God* against Israel, saying,

3 Lord, they have killed thy prophets, and *have digged* down thine altars, [1] and I am left alone, [2] and they seek my life.

4 But what saith the answer of God *to* him? I have reserved to myself seven thousand men [1]

tional defections, there were always some who continued faithful to God. *Know ye not what the scripture saith* was spoken *to Elijah, when he complained to God against the Israelites*, as having all followed idols, *saying*,

3 Lord, "The children of Israel "have forsaken thy covenant, "thrown down thine altars, and "slain thy prophets with the sword; "*and I, even I only*, am *left*, *and* "*they seek my life* to take it away." 1 Kings xix. 18.

4 Elijah imagined that the whole nation had been guilty of idolatry. *But what saith the answer of God to him? I have left me seven thousand*

Ver. 3.—1. *And have digged down thine altars.* By the law, the altars of God were to be made of earth, Exod. xx. 24. And the Israelites were to have one altar for offering sacrifice to their only Lord and King. Wherefore, when the tribes whose inheritance was on the east side of Jordan, raised an altar for themselves, it was considered as rebellion against God, Josh. xxii. 18, 19. The one altar appointed for the whole congregation, was always raised where the tabernacle was pitched. But as at first, no certain place was appointed for the tabernacle, we find altars in different parts of the country, 1 Sam. vii. 17. xi. 15. xvi. 2, 3. After the revolt of the ten tribes, their princes did not think it proper that they should any longer go up to Jerusalem to offer sacrifice; they therefore raised altars in their own country, for the offering of sacrifices to God. Elijah also built an altar on Carmel, for the purpose of shewing whether the Lord or Baal was God. 1 Kings xvii. 30. 32. It was of these altars Elijah spake. when he complained that the idolaters had thrown them down, 1 Kings xix. 14. In translating that passage the LXX have used the word καθεῖλαν, *they have taken away.* But the word κατεσκαψαν, used by the apostle, is more literal, and agrees better to the circumstances of the case: *They have digged down* thine altars. This is one of many passages which shew that St Paul, in his translations of the scriptures, did not copy the LXX implicitly, but made his translations from the Hebrew original. And being a great adept in the language, his translation when different from that of the LXX is always more just.

2. *And I am left alone.* In the history we are told that Obadiah hid one hundred prophets of the true God in a cave, and fed them, 1 Kings xviii. 4. But before Elijah spake this, Ahab perhaps had discovered, and killed them. Or Elijah may have been ignorant of what Obadiah had done. Or lastly, his words on this occasion are not to be taken strictly, but may mean, I am left almost alone.

in Israel, all the knees which have not bowed unto Baal, 1 Kings xix. 18.

5 *So then, even at this present time, there is a remnant,* who, by believing on Jesus, continue to be the people of God still, *according to an election by favour.*

6 *And if* this election to be the church of God is *by favour, it cannot have happened on account of works* performed, *otherwise favour is no more*

who have not bowed the knee to THE IMAGE OF Baal. [2]

5 *So then, even at this present time,* there is a remnant according to *an* election *by* grace. [1]

6 And if by *grace, IT IS* no more of works, (επει) otherwise grace is no more grace: *But if of*

Ver. 4.—1. *I have reserved to myself seven thousand men.* What God said to Elijah on this occasion, encourages us to believe, that there are at all times in the world, more good men than we are aware of. The members of the invisible church are unknown to us; but they are all known to God.

2. *Who have not bowed the knee to Baal.* Τῃ Βααλ. Erasmus thinks the gender of the article directs us to supply, τῃ εικονι τυ Βααλ, *to the image of Baal,* in which he is followed by our translators. But Estius thinks the word to be supplied, is στηλη, which in the LXX denotes *a statue:* and that one remarkable statue was meant, namely, that in the temple of Baal, which Jehu afterwards took out and burnt, 2 Kings x. 26, 27. The LXX however, in the passage quoted by the apostle, have τῳ Βααλ.—*Baal,* the god of the Syrians and Sidonians, for whose worship Ahab and Jezebel were so zealous, was *the sun,* to whom likewise they gave the name of *Hercules;* a word of Hebrew extraction, signifying *one who sees and illuminates every thing. Baal,* however, was the name of many heathen idols. Hence it is used in the plural, *Baalim.*

Ver. 5. *At this present time there is a remnant, according to an election by grace.* Or, as Beza translates the clause, *a gratuitous election.* In ver. 28. persons said to be *elected,* are called *enemies.* This I think shews that the *election* here spoken of, is only to outward privileges, particularly the great privilege of being the visible church and people of God.—The *remnant according to an election by grace,* are the Jews who believed the gospel, and who in the first age were *many thousands.*—This remnant is said to have been *elected according to grace,* because they were made the church and people of God along with the believing Gentiles, through mere grace or favour. Of this kind of *election* Peter speaks, 2 Ep. i. 10. *Brethren, endeavour to make your calling and election sure; for if ye do these things, ye shall never fail.* For how can the election of individuals to eternal life, be made more sure than it is by the divine decree? But election to the privileges of God's visible church, may be made more sure, by a right improvement of these privileges. *For if God spared not the natural branches, perhaps neither will he spare thee,* Rom. xi. 21.

Ver.

works, it is no more grace, otherwise work is no more work.

7 What then? *The thing Israel earnestly seeketh, that he hath not obtained,* [1] but the election [2] hath obtained IT, and the rest *are blinded.* [3]

8 *As* it is written, [1] (Isa. xxix. 10.) God hath given them *a* spirit of *deep sleep;* [2] *eyes not see-*

favour: but if it be on account *of works* meriting it, *there is no more favour in it, otherwise work is no more work:* it merits nothing.

7 *What then* is the sum of my discourse? Why this: *The honour of continuing to be the people of God, which the Jewish nation earnestly seeketh, that it hath not obtained,* having rejected Jesus: *but the elected remnant hath obtained that honour, and the rest are blinded.*

8 Blindness hath ever been the disease of the Jews, *as* appears from what *is written:* "The Lord hath "poured out upon you the spirit of

Ver. 7.—1. *The thing Israel earnestly seeketh, that he hath not obtained.* Because the apostle had represented the Jews as pursuing *the law of righteousness*, Rom. ix. 31. many are of opinion, that what Israel is here said to have sought earnestly, was *a righteousness of works.* But as in the next clause, the apostle says, *the election have obtained it,* that cannot be the thing Israel earnestly sought; for no person ever obtained a meritorious righteousness of works. As little was it the righteousness of faith which Israel sought. For in the apostle's days, the generality of the Jews did not pursue that righteousness. It is evident, therefore, that the thing which *Israel* sought in vain, but which *the election* obtained, was the honour of being the church and people of God, after that honour was taken from them for their unbelief.

2. *But the election hath obtained it. The election,* is the elected remnant, as *the circumcision* is the *circumcised* people. Farther, *Israel* and *the election* being opposed to one another in this verse, *the election* must be *the whole body* of the believing Jews, just as *Israel* is *the whole body* of those who did not believe. See ver. 5. note. What the election obtained, see in the preceding note.

3. *And the rest are blinded.* Επωρωθησαν. See Ess. iv. 4. The Greek word πωρωω, may be translated, *are hardened;* for it signifies to make the skin thick and hard, as the skin of the hand is made hard by labour. Metaphorically, it denotes hardness of heart, and sometimes blindness of understanding. These however are distinguished, John xii. 40. τετυφλωκεν, *He hath blinded their eyes,* and, πεπωρωκεν, *hath hardened their heart.* The apostle's meaning is, that the unbelieving Jews, through the influence of their own evil dispositions, were so blinded, that they did not discern the force of the evidence, by which God confirmed the mission of his Son, and so were excluded from his covenant and church.

Ver. 8.—1. *As it is written.* Here the apostle joins two passages from Isaiah together, namely, xxix. 10. and vi. 9.

" deep sleep."—" Hear ye indeed, " but understand not; see ye in- " deed, but perceive not;" which stupidity and blindness hath continued with the Jews *to this present day*.

ing, and ears not hearing, (Ess. iv. 4. Isa. vi. 9.) unto this *present* day. [3]

9 *And* to shew the causes and consequences of that spiritual blindness, *David saith* of Messiah's enemies, " *Let their table become a snare* " to them; *and* that which should " have been for their welfare, let it " become a trap," Psal. lxix. 22. *and a stumbling-block, and a punishment to them.*

9 And David saith, Let their table *be for a* snare and a trap, [1] (Psal. lxix. 22.) and a stumbling block, and a recompence *to* them.

10 " *Let their eyes be darkened,* " *that they see not,* and make their " loins continually to shake:" In consequence of their sensuality, their understanding shall be darkened,

10 Let their eyes be darkened (μη βλεπειν, 4.) *so as not to see,* and bow down their back *continually.* [1] (Psal. lxix. 23.)

2. *Of deep sleep.* Κατανυξεως. This is an allusion to the stupifying potions, given to persons who were to suffer torture or death, to render them insensible. Of this kind was the drink which they offered to our Lord on the cross, Mark xv. 23. and which anciently was called, οινος κατανυξεως, *stupifying wine*, Ps. lx. 3. lxx. Accordingly, the apostle adds, *eyes not to see*, though they be open, and *ears not to hear*, though the person be awake. God's ancient Israel, given up to deep sleep, to blind eyes and deaf ears, and with the back bowed down continually, is an example which ought to terrify all who enjoy the gospel, lest by abusing it they bring themselves into the like miserable condition.

3. *Unto this present day.* These words are added by the apostle, to shew that the Jews always had the same evil dispositions. But Beza, by making what goes before in this verse, a parenthesis, joins these words to the end of verse 7. thus; *The rest are blinded unto this day.* But in my opinion, this construction is improper.

Ver. 9. *Let their table be for a snare, and a trap.* As the Hebrews used the Imperative mode for the Future, this passage may be translated, *Their table shall be for a snare*, &c. and so may be considered as a prophecy.—The metaphors of *a snare*, and *a trap*, are taken from birds and beasts, who are allured into snares and traps, to their destruction, by meat laid in their way. *Snares* are contrived to catch the prey by some part of its body. *Traps* inclose its whole body. *Stumbling-blocks* occasion falls, which wound sometimes to death.

Ver. 10. *Let their eyes be darkened, so as not to see, and bow down their backs continually;* that is, their eyes shall be darkened, &c. See Ess. iv. 9. The *darkening of the eyes*, and the *bowing down of*

the

and as a punishment they shall be made slaves.

11 *JEW. I ask then,* Have they stumbled *so as to fall* [1] *FOR EVER? APOSTLE. By no means. But through* their fall salvation [2] *IS GIVEN to*

11 By applying these prophecies to the Jews, you represent them as in a state of utter rejection. *I ask, therefore, have they stumbled, so as to fall for ever? By no means, but through their fall, salvation is given to*

the back, denote the greatest affliction. For grief is said to make the eyes dim, Lament. v. 17. And the most miserable slavery is represented by walking with the back bowed down, as under a yoke or a heavy burden; and deliverance from slavery is represented by making one walk upright, Ps. cxlvi. 8. *The Lord raiseth them that are bowed down.* See also Levit. xxvi. 13. This passage therefore is a prediction, that when the Christ should appear, the Jews would be so besotted with luxury and sensuality, as not to be able to discern in him the characters of the Christ, and that through ignorance they would put him to death; and that God would punish them for these crimes by making them slaves, and desolating their land. By quoting this prophecy, the apostle shewed the Jews, that their rejection and punishment for crucifying the Christ, was long ago foretold in their own scriptures. For this lxixth Psalm, from which the above quotations are taken, relates wholly to Christ, as shall be shewed, Rom. xv. 3. note 2.

Ver. 11.—1. *I ask then, Have they stumbled, ἵνα πέσωσι, so as to fall?* Here an unbelieving Jew is introduced, objecting to the apostle's doctrine concerning the rejection and dispersion of the nation, by asking whether they had stumbled so as to fall, or be destroyed. For the Greek word πέσωσι, like the English word *fall*, is used to denote a ruinous fall, a fall from which one does not rise again, a fall ending in death. Hence in all languages, *death* is expressed by *falling*: *He fell in battle.*

2. *By no means; but through their fall salvation is given to the Gentiles.* Here *salvation* signifies the knowledge and means of salvation, in which sense, *saved* also is used, ver. 26. and chap. xiii. 11. note 2.—The rejection of the Jews, the destruction of their church, the abrogation of their law, and the driving of them out of Canaan, all comprehended in the expression, *their fall*, were absolutely necessary to the Gentiles obtaining the knowledge and means of salvation. For first, the worship of God in the Jewish church being confined to Jerusalem, it was impossible for the whole Gentile world to find the knowledge and means of salvation in the Jewish church: and yet while that church subsisted, no other church could be introduced. Wherefore, that all the Gentiles might have the knowledge and means of salvation given them, it was necessary that the Jewish church should be removed, and the law of Moses abolished, that the Christian church might be erected, in which the spiritual worship of God can be performed by all the Gentiles, in all places and at all times acceptably.—Secondly, the unbelief and rejection of the Jews,

with

the Gentiles, to excite the Jews to emulation, that by believing they may obtain the same privilege.

12 *Now, if the destruction of the Jewish church, be the enriching both of the Jews and Gentiles,* by making room for the gospel church; *and if the stripping of the Jews of their privileges, be the occasion of conferring these privileges on the Gentiles, how much more will their filling the church* be followed with great advantages to the Gentiles?

the Gentiles, *to excite* them to *emulation.* [3]

12 Now, if (το παραπτωμα) the fall of them BE *the* riches of the world, and (το ἡττημα) the diminishing of them the riches of the Gentiles, how much more their (το πληρωμα) fulness? [1]

with their expulsion from Canaan, contributed greatly to the introduction of the Gentiles into the Christian church, where the knowledge and means of salvation were given to them, as shall be shewn, ver. 15. note 1.

3. *To excite them to emulation.* The word παραζηλοω, is used sometimes in a good, sometimes in a bad sense. Here it signifies to excite one to emulate another, on account of some advantage which he enjoys. The admission of the Gentiles into the church erected by Christ, was a very proper means of exciting the Jews to emulation; because when they saw the Gentiles endued with the gifts of the Spirit, and with miraculous powers, and observed the holiness of their lives, and the favour which God shewed them; in short, when they found all the blessings and privileges of the people of God bestowed on the Gentiles, they would naturally conclude, that the *Christian* was now the only church of God, and be excited to imitate the Gentiles, by entering into it, that they might share with them in these privileges, ver. 14. as it is probable a number of them actually did, especially after the destruction of Jerusalem.—*Emulation* is a desire to equal others in the advantages which they possess, and is gratified by advancing ourselves in an honourable manner, to an equality with them. Whereas, *Envy* is a grief accompanied with hatred, occasioned by the good things which another possesses, and which we think he does not deserve so well as we do; and is gratified by degrading others.

Ver. 12. *How much more their fulness.* πληρωμα, *fulness*, being opposed to ἡττημα, *diminution* in the foregoing clause, which signifies the lessening of the Jews by stripping them of their privileges, it must mean the raising them again to their former greatness, by restoring them to their ancient privileges. But as this could not be done, till they entered into the Christian church, it is fitly called, πληρωμα αυτων, *their fulness*, because it rendered both themselves and the Christian church complete; for πληρωμα, *fulness*, properly is that which being added to another thing, makes it complete.—Thus Matth. ix. 16. the patch with which a torn garment is mended, or made complete, is called πληρωμα, *fulness.* And in this

13 (Γαρ) *Now* I speak to you Gentiles ; (μεν, 238.) *and* in as much as I am the apostle of the Gentiles, *I do honour to my ministry*,

14 If by any means I may *excite to emulation*, [1] (Gr. my flesh) *my nation*, and *may* save some of them.

15 *Because*, if the casting away [1] of them BE

13 *Now*, the rejection of the Jews, and the happiness of the Gentiles in their restoration, *I make known to you Gentiles ; and in as much as I am the apostle of the Gentiles*, by proving these great secrets from the Jewish scriptures, *I do honour to my ministry ;*

14 *If by any means I may excite to emulation, those of my nation, and may save*, (ver. 11. note 2.) *some of them*, by persuading them to enter into the church.

15 This I desire also for the sake of the Gentiles : *Because, if the cast-*

this sense the church is called, Ephes. i. 23. Το πληρωμα, *The fulness of him who filleth all with all ;* because without the church, which is his body, Christ would not be complete.—That πληρωμα, *fulness*, in this verse, signifies the general *conversion of the Jews*, cannot be doubted, since the general conversion of the Gentiles is expressed by the same word, ver. 25. *Until the fulness of the Gentiles be come in.* See Col. ii. 9. note 1.—The apostle's meaning is, that the general conversion of the Jews will afford to the Gentiles, the completest evidence of the truth of the gospel, by shewing them that it is the finishing of a grand scheme, which God had been carrying on for the salvation of mankind, by means of his dispensation towards the Jews.

Ver. 14. *I may excite to emulation* (See ver. 11. note 3.) *my nation.* Here by a most popular and affectionate turn, the apostle represents himself as zealous in converting the Gentiles, from his great love to the Jews.

Ver. 15.—1. *Because if η αποβολη, the casting away of them be καταλλαγη, the reconciling of the world.* As in the following verse, the apostle speaks of God's church as a tree, he may perhaps allude here to the practice of gardeners, who cut off from vines and olive-trees, such branches as are barren or withered, and cast them away. According to this notion *of casting away, the reconciling of the world* or Gentiles, is the same with their *ingrafting*, mentioned ver. 17.—In this passage, the unbelief and rejection of the Jews, is justly represented as the means of the reception of the Gentiles. For although the unbelief of the Jews may seem to have been an obstacle to the conversion of the Gentiles, it hath greatly contributed to that event. Besides the reason mentioned, ver. 11. note 2. it is to be considered, that the rejection of the Jews was the punishment of their unbelief, and that both events were foretold by Moses and by Christ. Wherefore these events, as the fulfilment of prophecy, have strengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles. This, however, is not all. There

ing away of the Jews, be the occasion of reconciling the Gentiles, what must the resumption of them be, but life from the dead? It will occasion a revival of religion, after a great decay.

16 Their conversion will be pleasing to God: *For if the first Jewish* the reconciling of the world, what *will the resumption* OF THEM BE, but life from the dead?[2]

16 For, if the first-fruit (1 Cor. xv. 20. note

are many other predictions in the writings of Moses and the prophets, which demonstrate the divine original of the gospel, but which derive their strength from their being in the possession of the Jews. This people had the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. They have preserved them with the greatest care; and in their dispersion, they carry them with them wherever they go.—Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecies, by which the gospel is confirmed. And their testimony, which is always and every where at hand, cannot be called in question: Because, having shewn themselves from the beginning, bitter enemies of Christ and of his gospel, no suspicion can be entertained, that they have either forged these prophecies, or altered them to favour us. As little can it be suspected, that we have forged or altered these prophecies.—For however much any of us may have been disposed to alter the copies of the Jewish scriptures in our own possession, it would have served no purpose, while our enemies the Jews maintained the integrity of their copies. The truth is, the testimony of the Jews, to the antiquity and genuineness of the prophecies which have been fulfilled in Christ, is of such strength in the proof of the divine original of the gospel, that from what the apostle hath written in this chapter, we understand that for the very purpose of bearing testimony in every age and country, to the antiquity and genuineness of their own scriptures, and of strengthening the evidence of the gospel, God hath decreed that this people, contrary to the fate of all other conquered and dispersed nations, shall subsist distinct from the rest of mankind, and continue in unbelief, till the fulness of the Gentiles be come in; after which, when their testimony is no longer needed, they themselves will embrace the gospel. Wherefore, in surveying this with the other wonders of the divine dispensations, well might the apostle cry out as he has done, ver. 33. *O the depth of the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* See ver. 18. note.

2. *But life from the dead.* According to Taylor, there is in the word *dead*, an insinuation that a great decay in the Christian church is to happen, before the conversion of the Jews, and that decay will be repaired by their conversion. Others think the expression, *life from the dead*, means only that the conversion of the Jews will occasion the greatest joy to the Gentiles; joy like that which one would feel, on receiving a beloved friend raised from the dead.

Ver.

1.) BE holy, [1] the lump [2] IS also HOLY: and if the root BE holy, so ARE the branches. [3]

17 *Now*, if some of the branches *were* broken off, and thou *who art a* wild *olive*, [1] *art ingrafted*

believers have been accepted of God, the whole nation will be so when they believe: *And if* Abraham, *the root* of that people *was accepted* through his faith, *the branches*, his children, *will be so* through their faith.

17 *Now if many of Abraham's children were cast out of the covenant* for their unbelief, *and thou who art a Gentile, art*, on thy believing the

Ver. 16.—1. *If the first-fruit be holy.* This is an allusion to the waved sheaf, which was said to be *holy*, because it was accepted of God, in token of his giving the appointed weeks of the harvest.

2. *The lump is also holy.* The *lump*, φυραμα, is meal tempered with water, and kneaded for baking. Here it denotes the mass of which the two wave loaves were baked, mentioned Levit. xxiii. 17. And as these were offered at the conclusion of the harvest, seven weeks after the offering of the first-fruits, they represented the whole fruits of the earth newly gathered in, as sanctified through that offering for the people's use during the following year.—By this similitude, the apostle teaches, that as the first converts from among the Jews, were most acceptable to God, and became members of his newly-erected visible church, so, when the whole mass or body of the nation is converted, they in like manner will be most acceptable to God, and will become members of his visible church. Other *holiness* is not competent to a whole nation.

3. *And if the root be holy, so are the branches.* This is an allusion to Jer. xi. 16. where the Jewish nation, made the people or visible church of God by virtue of the covenant at Sinai, are represented under the figure of a *green olive-tree*, of which Abraham is *the root*, and his descendants by Isaac *the branches*. Hence the thrusting of the Jews out of the covenant of God, is represented by *the breaking off of the branches;* and the admission of the Gentiles into that covenant, so as to make them God's visible church, is set forth under the idea of their being *ingrafted into the stock of the green olive-tree;* and the advantages which they enjoyed in the church of God, are expressed by their partaking of the *root and fatness of the olive-tree.* From all which it is plain, that the *holiness* of the root and of the branches of the green olive-tree, here mentioned, is that external holiness which Abraham and his posterity derived from their being separated from the rest of mankind, and made the visible church of God. See Ess. iv. 48.

Ver. 17.—1. *Were broken off, and thou who art a wild olive art ingrafted;* that is, as Beza observes, *Thou who art a branch of a wild olive-tree;* for *branches* only are ingrafted. The Gentiles are called *a wild olive*, because God had not cultivated them as he did the Jews, who, on that account, are called, ver. 24. *the good*, or *garden olive.*

gospel, *ingrafted instead of them, and* though unfit for such a favour, *art become a joint partaker* with the believing Jews *of all the privileges of God's covenant* and church;

18 *Do not speak contemptuously of the* broken off *branches*, as thinking thyself more excellent and more in favour with God than they. *For if thou dost* know that *thou bearest not the root, but the root thee.*

(ev, 171.) *instead of* them, *and art become a joint partaker of* the root and fatness [2] of the *olive;*

18 Boast not against the branches: [1] *for* if thou *boastest against THEM*, thou [2] bearest not the root, [3] but the root thee.

2. *Art become a joint partaker of the root and fatness of the olive.* The juice of the cultivated olive, is called *fatness*, because from its fruit, which is formed by that juice, oil is expressed. See what is meant by *the olive*, ver. 16. note 3.

Ver. 18.—1. *Boast not against the branches.* Because the converted Gentiles began very early to despise and hate the unbelieving Jews on account of their opposition to the gospel, and because the apostle foresaw, that in after-times the Jews would be treated with great cruelty and contempt, by Christians of all denominations, he wrote this passage, in which, by mentioning the great obligations which the Gentiles owe to the Jews, he shews it to be injustice, ingratitude, and impiety, to despise and hate this people; and much more so, to plunder, persecute, and kill them. They were the original church and people of God. They preserved the knowledge of God when all the world was sunk in idolatry. To them we owe the scriptures of the New Testament, as well as of the Old; for the holy and honourable fellowship of the prophets and apostles were Jews. Of them as concerning the flesh, Christ the Saviour of the world came. All the knowledge of religion which we enjoy is derived from them. And surely something of kindness and gratitude is due for such great obligations. They disbelieved the gospel indeed, and for that sin are broken off. But in their rejected state, they bear witness to the gospel, ver. 15. note 1. For they preserve the scriptures of the Old Testament with the utmost fidelity, and are not cast away for ever. They are still beloved of God for the sake of their fathers, and are to be grafted in again in some future period, and to make part of us. On which account they are still the peculiar objects of God's care, and shall never be made an end of, while all the nations that have oppressed them, shall be utterly destroyed. Should such a people as this be despised! Ought they not rather to be highly respected and kindly treated by Christians of all denominations, even while they continue in unbelief?

2. *Thou bearest not the root. The root*, in this passage, signifies Abraham, as constituted by God's covenant the father or federal head of all believers, for the purpose of receiving on their behalf the promises; consequently *the branches* signify his children, who profess to believe in God. The apostle's meaning is, that Abraham and his posterity

19 Thou wilt say *however*, The branches were broken off, [1] that I might be grafted in.

20 *APOSTLE. True.* [1] *By unbelief* they were broken off, and thou by faith (ἑστηκας, 10.) standest. Be not high minded, but fear.

21 For if God spared not the natural branches, [1] *perhaps neither will he spare thee.* (So the Syriac translates μηπως.)

22 Behold *then* the goodness [1] and severity of God: *towards* them *who* fell, severity; but towards thee, goodness, if thou continue in HIS goodness, otherwise thou also shalt be cut off.

23 *And even they,* (και

19 *Thou wilt say, however, The* natural *branches were broken off, that we* Gentiles *might be admitted into the covenant* and church of God.

20 *True. By unbelief, they were broken off, and thou by faith standest* in their place. *Do not think highly of thyself,* as more favoured of God than they. *But be afraid* lest through pride, thou also be broken off.

21 *For if God spared not the natural members of his covenant,* but cut them off for their unbelief, *perhaps he will as little spare thee,* if thou behavest unsuitably to thy privileges.

22 *Admire then,* both *the goodness and severity of God: towards the Jews, who were cast out of his covenant, severity; but towards the Gentiles,* whom God hath admitted into his covenant, *goodness; if thou continuest in* the state wherein *his goodness* hath placed thee, by improving thy advantages; *otherwise thou also shalt be cut off.*

23 *And even the Jews, when they*

posterity derived no advantage from any covenant which God made with any of the Gentile nations: But the Gentiles have derived many benefits from the covenants which God made with Abraham and the Jews.

Ver. 19. *The branches were broken off that I might be grafted in.* The objector no doubt used the Greek particle ινα here, to denote the end for which the branches were broken off. But, as is observed in the next verse, the Jews were broken off for their infidelity, and the reception of the Gentiles was only the consequence of their unbelief; a sense which the particle ινα often hath in scripture.

Ver. 20. *True,* Καλως. This Greek word placed by itself, is an adverb of approbation.

Ver. 21 *If God spared not the natural branches.* The Jews are called *the natural branches* of the good olive-tree, because they sprang from Abraham, the root of that tree; consequently by their descent from him, they were naturally members of God's visible church, and of the Sinaitic covenant on which it was formed.

Ver. 22. *Behold then the goodness and severity of God.* Χρηστοτητα, *goodness,* signifies a disposition to bestow benefits.—Αποτομιαν, *severity,* literally *a cutting off.* But *cutting off,* the effect, is put for *severity,* the cause.

abide not in unbelief, shall be brought again into the church of God: for God is able and willing *to unite them again to his church,* on their believing the gospel.

24 *For if thou wert separated from thine adolatrous countrymen, and contrary to thy nature,* which was full of ignorance and wickedness, *wert made a member of the covenant with Abraham, how much rather shall the Jews who are the natural members of that covenant, be restored again to their own honours and privileges,* by believing the gospel, which is the accomplishment of the ancient revelations made to themselves?

25 *For, brethren that ye may not have an high conceit of yourselves,* on account of your being made the people of God in place of the Jews, *I must shew you this secret, that* the *blindness of the Jews in part, will con-*

when they abide *not in* unbelief, shall be grafted in: for God is able [1] *again to graft them in.*

24 For if thou wert cut *off from* the olive *by nature wild, and contrary to nature were grafted into the good olive,* how much rather shall *those who are* the natural BRANCHES be grafted into their own *olive?* [1]

25 For *brethren, that ye may not be wise in your own conceits, I would not have you* ignorant of this mystery, [1] that blindness in part *hath* happened to

Ver. 23. *For God is able again to graft them in.* Here, as in other passages of scripture, Ess. iv. 30 Δυνατος, *able*, signifies *willing*, as well as *able;* because it was to no purpose to mention God's *ability to graft the Jews in*, unless it had been accompanied with *willingness.* Locke says, "This grafting in, seems to import, that the Jews shall be a flourishing nation again, professing Christianity in the land of promise; for that is to be reinstated again in the promise made to Abraham, Isaac, and Jacob. This St Paul might for good reasons be withheld from speaking out. But in the prophets, there are very plain intimations of it."

Ver. 24. *How much rather shall those who are the natural branches, be grafted into their own olive?* This reasoning is very just. The conversion of the Jews, though it hath not yet happened, appears more probable than did the conversion of the Gentiles, before that event took place. The truth is, since the Jews are the posterity of Abraham, since the oracles of God were committed to them, and since they still continue to believe Moses and the prophets, in whose writings the coming, and character, and actions, and death, and resurrection of the Christ are foretold, we might justly be surprised, that they have not been converted long before this time, were it not for the reasons mentioned, ver. 15. note 1.

Ver. 25.—1. *I would not have you ignorant of this mystery.* The apostle calls the rejection of the Jews for a time, and their restoration after the conversion of the Gentiles is completed, *a mystery*; because

Israel, *till* the fulness [2] of the Gentiles *come in.* [3]

26 And so all Israel shall be saved; [1] as it is written, [2] *The deliverer*

tinue only *till the generality of the Gentiles come into the Christian church.* For that illustrious event will render the evidences of the gospel irresistible.

26 *And so* laying aside their prejudices, *all Israel,* by believing the gospel, *shall enjoy the means of salva-*

because it was a matter of the greatest importance to mankind, and because it had hitherto been kept a secret, like the doctrine of the mysteries which was discovered to none but to the initiated. See Ephes. i. 9. note.

2. *That blindness* πωρωσις, (see ver. 9. note 3.) *in part, hath happened to Israel, till the fulness,* (see ver. 12. note,) *of the Gentiles come in;* till the general conversion of the Gentiles takes place. Before that event, the coming of the Jews into the church would not be proper. See ver. 15. note 1. The general conversion of the Gentiles here spoken of, hath not yet happened. For, as Whitby observes, (Append. to Rom. xi.) if the known regions of the world are divided into thirty parts, the Christian part is only as five, the Mahometan as six, and the Idolatrous as nineteen.

3. *Come in.* Here the Christian church is represented as a great temple, erected for all nations to worship in. And the coming of the Gentiles into this temple or church to worship, signifies their conversion to Christianity.

Ver. 26.—1. *And so all Israel shall be saved.* The future restoration of the Jews to their privileges as the people of God, in consequence of their embracing the gospel, is expressed by their being *saved;* because, by their coming into the Christian church, they shall have the means of salvation bestowed on them. See ver. 11. note 2. Besides, this is the only sense in which all Israel shall be saved. For the eternal salvation of a whole nation, no one can suppose probable.—The conversion of the Jews being spoken of in this passage as a thing future, the conversions of that people made by the apostle Peter, mentioned Acts ii. 41. iv. 4. v. 15. though numerous, were not in St Paul's opinion, the conversion of the Jews foretold by the prophets.

2. *As it is written, The deliverer shall come out of Zion, and he shall turn away ungodliness from Jacob;* namely, the *ungodliness of unbelief.* The apostle adopted the LXX translation of this passage, with the variation of εκ for ενεκεν, because it expresses the sense of the original with sufficient exactness.—*The deliverer* being the Son of David, he is said by the apostle to come out of Zion, the city of David and the seat of his kingdom, rather than *for the sake of Zion,* the words used by the LXX. On the other hand, as he came to turn away the ungodliness of unbelief from the posterity of Jacob, he might be said, as in the Hebrew original, to come to Zion, and to them that turn from transgression in Jacob; for Zion or Jerusalem

was

tion, according as it is foretold, Isa. lix. 20. "The Redeemer shall come "to Zion, and to them that turn "from transgression in Jacob."

27 *For this is my covenant with them, when I shall take away their sins* of unbelief. "My spirit that is "upon thee, *O Messiah*, and my "word which I have put in thy "mouth, shall not depart out of "thy mouth, nor out of the mouth "of thy seed, saith the Lord, from "henceforth and for ever."

28 *With respect to the gospel indeed, they are* through their unbelief, *enemies* to God *on your account;* your reception into the church. *But with respect to their* original *election* to be the people of God, *they are* still *beloved* of God, *on account of the* promise to their *fathers*, that he *shall come out of Zion*, and shall turn away ungodliness from Jacob.

27 (Και αυτη αυτοις η παρ' εμε διαθηκη,) For this is my covenant *with them*, when I shall take away [1] their sins. (Isa. lix. 21.)

28 *With respect to* the gospel *indeed*, THEY ARE enemies, (δι' υμας) *on your account: but with respect to* the election, [1] THEY ARE beloved (δια, 113.) *on account of* the fathers.

was the chief city of the posterity of Jacob. But as this deliverance of Jacob from the ungodliness of unbelief was not accomplished by Christ at his first coming, it will be accomplished in some future period, by the presence of the power of the Lord to heal them.

Ver. 27. *When I shall take away their sins.* In this expression, there is an allusion to the scape goats carrying away the sin of the children of Israel into a land not inhabited, Lev. xvi. 22.—See Isa. xxvii. 9. where the future conversion of the Jews is foretold under the idea of *taking away their sin*, namely, of *unbelief*.

Ver. 28. *With respect to the election, they are beloved on account of the fathers.* The very persons here said to be *beloved* in respect of *the election*, are in the preceding clause said to be *enemies* in respect of *the gospel*. Wherefore, this *election* cannot be of individuals to eternal life; but it is that national election, whereby the Jews were made the church and people of God. See chap. ix. 11. note 2. In respect of that election, the Jews are still beloved of God. For although they be cast off for their unbelief, yet in consequence of the promises made to their fathers, they are in some future period to become the people of God, by believing the gospel.—Whitby remarks, that there is a twofold election of the Jews spoken of in this chapter; one whereby they were made the people of God, through their natural descent from the fathers, and which Moses has described, Deut. vii. 6—8. The other, whereby such of them as believed on Christ, were made the people of God under the gospel dispensation. This election is mentioned, Rom. xi. 7.

Ver.

29 For the *free gifts and the* calling [1] of God (Rom. ix. 7.) ARE without repentance. (See Ps. cx. 4.)

30 (γαρ, 91.) *Besides*, as ye *also* in times past have *disobeyed* [1] God, *yet now* have obtained mercy [2] through their *disobedience*. [3]

31 Even so *these also have now disobeyed* [1] through your mercy, (ινα, 197.) *so as* THROUGH YOUR MER-

would be a God to them in their generations.

29 *For God's free gift, and his calling* Abraham's posterity by Isaac his people, *are unalterable* on the part of God, who, if they repent, will receive them again.

30 *Besides, as ye* Gentiles *also in time past have disobeyed God* by your idolatry, *yet now have obtained* the *mercy* of being admitted into God's covenant and church, *through the disobedience of the Jews* to the gospel:

31 *Even so the Jews also have now disobeyed* the gospel *on your being admitted into God's covenant*, yet *so as by your receiving that great favour*, the gospel being continued in the

Ver. 29. *For the free gifts and the calling of God are without repentance.* The blessings which God freely bestowed on Abraham and his seed, and his *calling*, or making them his people, God will never repent of; but will restore to his natural seed the honour of being his people, after the Redeemer hath turned away their ungodliness of unbelief, Ezek. xvi. 60, 61, 62.

Ver. 30.—1. *Besides, as ye also in times past have disobeyed God.* The disobedience of the Gentiles consisted in their losing the knowledge and worship of the true God, and in their worshipping idols, notwithstanding the true God made himself known to them in every age, by his works of creation and providence, Rom. i. 20.

2. *Yet now have obtained mercy.* The great favour of being admitted into the covenant and church of God, is called *mercy*, because it proceeded entirely from the mercy of God. See Rom. ix. 15. note.

3. *Through their disobedience.* The apostle does not mean, that the Gentiles would not have been admitted into the covenant and church of God, by having the gospel preached to them, if the whole Jewish nation had embraced the gospel. The title of the Gentiles to all the blessings of the covenant with Abraham, was established by the covenant itself. But his meaning is, that considering the disposition of the Jews, their disobedience and rejection, and the consequent demolition of their church, in order to the erection of the church of God on a more enlarged plan, was necessary to the admission of the Gentiles into the covenant and church of God. See ver. 11. note.

Ver. 31.—1. *Even so these also have disobeyed.* The disobedience of the Jews consisted in their rejecting the gospel, notwithstanding it was preached to them as the fulfilment of the prophets contained in their own sacred writings.

2. *Through*

world, *they also shall obtain* the *mercy* of being at length admitted into God's covenant.

32 *For God hath shut up together all*, under sentence of death, *for their disobedience, that* in admitting them into his covenant and church, *he might* make them sensible he *bestows a free gift upon all.*

33 In surveying the divine dispensations, instead of finding fault, we ought to cry out, *O the greatness, both of the wisdom of God* in contriving and ordering these dispensations, *and of the knowledge of God* in foreseeing the effects which they

or they also (ελεηθωσι, 9.) *shall* obtain mercy. [2]

32 For God hath *shut up together all* (τους απειθειαν, 142. 2.) *for disobedience*, [1] that he might have mercy upon all. [2]

33 O the depth [1] of the riches (και, 216.) both of the wisdom and *of the* knowledge of God! How unsearchable [2] ARE his judgments, [3] and his ways past finding out!

2. *Through your mercy, so as through your mercy, they also shall obtain mercy.* Theophylact construes and translates this verse in the following manner: *Even so, they also have now disobeyed, so as they should obtain mercy, through your mercy.* Beza approves of Theophylact's translation, because it renders this an exact counterpart to the foregoing verse. But the translation which I have given, possesses that advantage, and at the same time preserves the order of the words in the original.

Ver. 32.—1. *God hath shut up together all for disobedience.* That the words τους απειθειαν, here, do not signify *in unbelief*, but *for disobedience*, is plain from the use of the preposition τους, Mark i. 4. 1 Cor. xvi. 1. 2 Thess. i. 11. and from the nature of the thing. For while a man is *shut up in unbelief*, or *disobedience*, that is, while he is made to continue in unbelief, he is not an object of mercy, neither can he receive the gospel. But men may be shut up as prisoners, for their disobedience or unbelief, and in that state may receive mercy; because, while thus shut up, they may return to their duty.

2. *That he might have mercy upon all.* The *mercy* here said to be shewed to all, is God's bestowing upon them the gospel, by the belief of which they become the people of God. See ver. 30. note 2.

Ver. 33.—1. *O the depth of the riches, both of the wisdom and of the knowledge of God!* By applying the word *depth* to the riches of the wisdom and knowledge of God, the apostle represents these perfections as forming a vast heap, the depth of which cannot be measured.

2. *How unsearchable are his judgments, and his ways past finding out!* The word ανεξιχνιαστοι, comes from ιχνιον, which signifies *the mark of a foot.* The metaphor is taken from animals, which pursue and find out their prey by tracing their footsteps.

3. *His judgments*, are God's methods of directing and governing all

would produce! *How unsearchable are his determinations, and his ways past finding out!*

34 For who hath known the mind of the Lord? or who hath been his counsellor?

34 *For, what man or angel, hath comprehended all the* reasons *of God's determinations*, so as to be able to judge of his ways? *Or who hath given him advice*, respecting either the planning, or the managing of the affairs of the universe?

35 Or who hath first given to him, [1] and it shall be recompensed *to* him again?

35 *Or has any one* laid an obligation on God, by *first conferring a favour on him?* Let him shew the obligation, *and he shall have a full recompence.*

36 For (ἐξ) *from* him, and (δι') *by* him, and (εἰς) *to* him, ARE all things: To *him* BE *the* glory for ever. Amen.

36 *For from him* all things proceed, *and by him* all things are governed, *and to his glory are all things* both made and governed. *To him* alone *be* ascribed *the glory* of the creation, preservation, and government of the universe, *for ever. Amen.*

things, both generally and particularly. Agreeably to this interpretation of κριματα, *judgments*, the apostle adds, *and his ways past finding out.* Men are not capable of penetrating into the depths of the divine wisdom, because revelation hath made known only what God hath *willed*, and *said*, and *done*, without disclosing the reasons either of his general or of his particular conduct. The knowledge of whatever is above our present childish conceptions, is to be sought for, not here, but in the future state.

The apostle in this part of the conclusion of his discourse, as Locke observes, had an especial regard to the Jews, whom in an elegant but inoffensive manner, he rebuked for their presumption in finding fault with the divine dispensations; as if God had done them an injury, in admitting the Gentiles into his covenant and church.

Ver. 35. *Or who hath first given to him, and it shall be recompensed to him again.* The apostle very properly asks the Jews, if God was in their debt, for any obligation they had conferred on him? or if he was, let them say for what, and they should have an ample remuneration made to them.

CHAP. XII.

View and Illustration of the Precepts in this Chapter.

THE apostle having now finished the doctrinal part of his epistle, judged it fit, in this and in the following chapters, to give the Roman brethren a variety of precepts respecting their behaviour, both as members of the church, and as subjects of the state. Some of these precepts are of universal and perpetual obligation, and others of them were suited to the circumstances of the brethren at the time they were written; such as the precepts concerning meats and holy days, which, though they may seem less necessary now that the disputes which gave rise to them no longer subsist, are nevertheless of great use still, as they may be applied for directing our conduct in other points of equal importance to society and to the church. See the Illustr. Chap. xiv. at the end.

The apostle begins with observing, that as the Jewish church was dissolved, and the sacrifices of beasts were no longer a part of the worship of God, it was highly proper that Jews and Gentiles should offer their bodies a sacrifice to God, not by slaying them, but by putting the lusts thereof to death, ver. 1.—And that both should take care not to conform themselves to the heathen world, either in its principles or practices, ver. 2.—And because the brethren at Rome, and more particularly the stated ministers of religion there, who possessed spiritual gifts, had from vanity fallen, or were in danger of falling into some irregularities in the exercise of their gifts, he desired them not to think too highly of themselves, on account of their endowments, whatever they might be, ver. 3.—but to remember, that they were all joint members of one body, ver. 4, 5.—and had spiritual gifts as well as natural talents bestowed on them, suitable to their office in that body, which they were to exercise for the good of the whole, ver. 6, 7, 8.—Next the apostle inculcated on the Roman brethren, the practice of those moral virtues, which were the glory of the Christian name; such as zeal in the service of Christ, patience in afflictions, love to mankind, even to enemies, forgiveness of injuries, and the overcoming of evil with good, ver. 9—21.

COMMENTARY.

CHAP. XII. 1 Since the Jewish church, with its sacrifices, is removed, and the Christian church is erected in its place, *I beseech you, brethren, by the mercies of God, that*

NEW TRANSLATION.

CHAP. XII. 1 *Wherefore, brethren,* I beseech you by the *tender* mercies (Rom. xi. 32.) of God, [1] that ye present

Ver. 1.—1. *By the mercies of God.* The love which God hath expressed in our redemption by Christ, and in making us members of

your bodies [2] a living sacrifice, [3] holy, acceptable *to* God, which is your (λογικην λατρειαν) reasonable *worship*. [4]

2 And be not *fashioned like* to this world, [1] but *be changed* by the renewing of your *understanding*, [2] that ye may ap-

ye present to him *your bodies*, wherein sin formerly ruled, *a living sacrifice*, *holy* and *acceptable to God*, by consecrating its members to his service, *which is your reasonable worship.*

2 *And be not fashioned like to* the men of *this world*, by adopting their corrupt principles, their carnal temper, their rotten speech, and their vicious practices, *but be changed* from

of his church, is the most winning of all considerations, to engage us to obey God; especially as his commands are calculated to make us capable of the blessings he proposes to bestow on us in the next life. We should therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed.

2. *That ye present your bodies.* Παρασησαι, *present*, is the word by which the bringing of an animal to the altar to be sacrificed was expressed. The apostle having described, Rom. i. 24. the abominable use which the heathens made of their bodies, and having taught, Rom. vii. 5, 18, 23. that the body with its lusts, is the source and seat of sin, he exhorted the Romans very properly to present their bodies to God a sacrifice, by putting the lusts and appetites thereof to death.

3. *A living sacrifice*, may signify, *an excellent sacrifice*; sacrifices being made only of animals brought alive to the altar.

4. *Which is your reasonable worship.* According to Beza, the presenting of our bodies to God a living sacrifice, is called *a reasonable worship*, because it was the sacrifice of a rational creature. Whereas the sacrifices of birds and beasts, were sacrifices, αλογων ζωων, of *irrational animals*. But Locke says, this is called *a reasonable worship*, because it is opposed to the irrational worship of the heathens.

Ver. 2.—1. *And be not fashioned like to this world.* See a particular account of the manners of the heathen world, Ephes. iv. 17—19. The meaning is, Christians in their character and manners, should not resemble those who spend their time in gratifying their bodily appetites, and who justify themselves in these practices, by maintaining atheistical and other corrupt principles. *The world* here, signifies the corrupt part of the world. See 1 John ii. 16. note 1.

2. *By the renewing of your understanding.* See Ephes. iv. 22—25. where the new man is described as *renewed in the spirit of his mind*; that is, in all his faculties; in his affections and will, as well as in his understanding: So that all his actions are virtuous and good.—Because the new creation, as Whitby observes, is begun with a change in our understanding whereby we discern and approve the acceptable will of God, the renewing of the understanding is put for the renovation of the whole man.

what ye were, *by having your understanding enlightened, that ye may approve*, (Rom. v. 4. note,) *what is that good, and acceptable, and perfect will of God*, which is made known in the gospel.

3 *Also, by the apostolical authority which is given to me*, (λεγω, 55.) *I command every one among you*, without exception, *not to have an higher opinion of himself*, nor a lower opinion of others *than he ought to have, but to think* of both justly, *so as always to behave wisely* in his own station, without aspiring after offices in the church, which he is not fit for; and to employ himself in the duties of his station and office,

prove what is that good, and acceptable, and perfect will of God. [3]

3 *Also, by* the grace [1] *which is* given *to* me, *I command every one who is* among you, not to think more highly [2] OF HIMSELF than he ought to think, but to think (εις το, 154.) *so as to behave wisely*, according as *to each God hath distributed* HIS measure of faith. [3]

3. *That good, and acceptable, and perfect will of God.* The will of God respecting men's duty, and the grounds of their acceptance as exhibited in the gospel, is here set in opposition, on the one hand, to the idolatrous rites of worship practised by the heathens, which in their own nature were extremely bad; and on the other, to the unprofitable ceremonies and sacrifices of the law of Moses, concerning which, God himself declared, that he had no pleasure in them, Heb. x. 5—9. The rites of Moses, therefore, in which the Jews gloried were no longer acceptable to God, neither had they any influence to make men perfect in virtue. Whereas the duties recommended by the apostle, are of eternal obligation, and separate the people of God from the wicked, in a more excellent manner, than the Jews had been separated from idolaters by the rites of Moses.

Ver. 3.—1. *Also by the grace which is given to me.* The *grace of God*, in this place, signifies the grace of apostleship, and the gift of *inspiration*, whereby St Paul was qualified and authorised to direct all the spiritual men at Rome, in the exercise of their gifts. As Paul was not personally known to the Romans, it was proper he should assert his character as an apostle, in support of the precepts he was going to deliver.

2. *Not to think more highly of himself than he ought to think.* From this we learn, that irregularities in the exercise of the spiritual gifts, had taken place, or were likely to take place at Rome, as at Corinth, 1 Cor. xii. 14. Philippi, Phil. ii. 3. and Thessalonica, 1 Thess. v. 19, 20. These the apostle endeavoured to correct or prevent, by the excellent rules prescribed in this passage.

3. *Behave wisely, accordingly as to each God hath distributed his measure of faith.* Πιστις, *Faith*, is mentioned as a particular spiritual gift, 1 Cor. xii. 9. But here, by an usual metonymy, it is put for all the spiritual gifts; of which Christ distributed to each, that share

which

4 For, as *in one body we have* many members, *but all the* members have not the same office;

5 So we, *the many*, are one body (εν Χριστῳ, 175.) *under* Christ, [1] and *severally* members *of one another*. [2]

6 Having then (χαρισματα) *spiritual gifts*, [1] differing according to the grace [2] *which IS* given to us, whether prophecy, [3]

according as to each, God has distributed his measure of spiritual gifts.

4 These gifts are necessarily different, both in their nature and dignity, (ver. 6.) *For as in one body we have many members, but all these members have not the same office* in the body:

5 *So we, the many* disciples of Christ, *are* but *one body*, or religious society, *under* the government of *Christ*; consequently we are all *members of one another*, receiving edification and comfort from each other.

6 *Having then spiritual gifts, differing according to the offices assigned us* in the church; *if our gift be prophecy, let us prophecy* only *according to the extent of our inspiration*, with-

which he judged proper, called, Ephes. iv. 7. *The measure of the gift of Christ.* By exhorting the Romans to behave wisely, according to *their measure of faith*, the apostle tacitly reproved such of them, as not considering the nature of their own gifts, aspired to offices in the church, for which they were not qualified.

Ver. 5.—1. *So we the many, are one body under Christ.* This comparison of the Christian church to the human body, is made more fully, 1 Cor. xii. 12. Ephes. iv. 16. See Illustrat. prefixed to 1 Cor. xii. at ver. 26. for the moral instruction conveyed in this allegory. And Coloss. i. 18. note 1.

2. *And severally members of one another.* The original phrase ὁ δε καθ' εις, seems to be put for εις καθ' εις, Mark xiv. 19. which being resolved according to the analogy of the language, is εις και ειτα εις, *First one, and then another*, as Blackwall observes, Vol. ii. P. 1. c. 1. The meaning of the figure is, that Christians depend on one another for their mutual edification and comfort, as the members of the human body depend on one another for nourishment and assistance.

Ver. 6.—1. *Having then spiritual gifts.* Χαρισματα. In St Paul's writings, this word usually signifies *Spiritual gifts.* See 1 Cor. xii. 4. note. Also 1 Cor. i. 7. xii. 9. 28. 30.

2. *Differing according to the grace which is given to us.* As the *grace of apostleship*, signifies the *office of an apostle* graciously conferred; so the *grace* here said to be given to the Romans, may mean the particular *station and office in the church*, assigned to individuals by Christ.

3. *If it be prophecy, let us prophesy.* As in this, so in many passages both of the Old and of the New Testament, whole sentences are omitted which must be supplied. See Rom. v. 12. note 1.—

For

out adding to, or taking from the revelations made to us, or meddling with subjects not revealed to us:

7 *Or* if our gifts fit us for the stated *ministry* of the word, *let us be diligent in preaching*, not disheartened by dangers: *or if one's gifts fit him for teaching* the ignorant, let him be diligent *in teaching* such:

8 *Or* if they fit him *for exhorting*, let him employ himself *in exhortation*. *He* whose gifts fit him *for* LET US PROPHESY according to the proportion [4] of faith:

7 Or ministry, [1] (διακονιαν) *LET US BE DILIGENT in the ministry:* or he *who* teacheth, *in* teaching: (see 1 Cor. xii. 28. note 2.)

8 Or he *who* exhorteth, *in* exhortation: [1] (ὁ μεταδιδους) *he who distri-*

For an explication of the gift called *prophecy*, see 1 Cor. xii. 8. note 2. ver. 10. note 2. xiv. 3. note.

4. *According to αναλογιαν, the proportion of faith.* This is not what is commonly called *the analogy of faith;* which is a method of settling doctrines and of expounding scripture, agreeably to a system formed on passages supposed to be more plain; but it is that extent and energy of inspiration, which was bestowed on the spiritual men, and which is called *the measure of faith*, ver. 3. The apostle's meaning therefore is, that such as enjoyed the prophetic inspiration, were not to imagine, that because some things were revealed to them, they might speak of every thing; but that in prophesying, they were to confine themselves to what was revealed to them. The same rule we have, Eph. iv. 7.

Ver. 7. *Or ministry.* Every office performed for the edification of the church, was called διακονια, *ministry*, Ephes. iv. 12. Hence *ministry* is applied to the *apostleship* itself, Acts i. 17. 25. vi. 4. and to the *evangelist's* office, 2 Tim. iv. 5. But the ministry here spoken of, being joined with *teaching*, *exhorting*, *distributing*, and *shewing mercy*, which are all stated offices in the church. I suppose that *ministry* likewise is a stated office; perhaps the *bishops' ministry.*—For as I understand the apostle, he is not giving directions to the spiritual men properly so called, but to such of the stated ministers of the church at Rome, as possessed spiritual gifts. See 1 Cor. xii. 28. notes. Beza imagined, that under *prophecy* and *ministry*, all the ordinary ecclesiastical functions are comprehended; and that in what follows, the apostle describes first, the kinds of prophecy, and secondly, the kinds of ministry used in the church.

Ver. 8.—1. *Or he who exhorteth, in exhortation.* The *teaching* in the former verse, and the *exhorting* in this, were, it seems different functions. The *teacher*, I suppose, addressed the understanding of his hearers, giving them instruction in the doctrines of the gospel, perhaps in the way of question and answer, especially when the first principles were to be taught. But the *exhorter*, in a discourse of greater length, addressed their affections, for the purpose of persuading them to abstain from some particular vice, or to perform some particular duty, or for encouraging the faint-hearted, and strengthening

buteth, LET HIM DO IT [2] (εν) with simplicity: [3] (ὁ προϊσταμενος) *he who presideth*, [4] *LET HIM DO IT* with *care:* (ὁ ελεων) he *who* sheweth mercy, [5] *distributing* the church's alms, *let him do it with honesty*, disinterestedness and impartiality: *he whose gifts fit him for presiding, let him do it with assiduity and prudence:* he whose gifts *qualify him for taking care of the*

ing the feeble. And as these functions required different talents, we may suppose the gifts of the Spirit, which were sometimes bestowed on the persons employed in them, were different. In Beza's opinion, the *exhorter* was the same with the *pastor*, mentioned Eph. iv. 11. See 1 Cor. xiv. 3. note.

2. *He who distributeth, let him do it.* Ὁ μεταδιδους. The first Christians reckoned it an essential part of their religion, to support their brethren, when in any kind of distress. And by their zeal in doing good offices to one another, they drew the attention and admiration of the heathens; as we learn from the emperor Julian's letter to Arbaces, Epist. xlix.—*Distributing* in this passage, does not mean those common offices of charity which are incumbent on all Christians, and which may be performed without the assistance of any spiritual gift; but it denotes the distributing of the funds appropriated by particular churches for relieving the necessities of the afflicted; an office which required great prudence, impartiality, and fortitude. And therefore the persons employed in it were spiritual men, whose gifts enabled them to distinguish disciples from heathens, and the really poor from those that were not so, (see Acts vi. 1—11.) and to form a proper judgment of their necessities. See note 5. on this verse.

3. Let him do it *with simplicity.* Εν ἁπλοτητι. If we consider *simplicity* as opposed to διακρισις, *discriminatio*, *the making a difference* among persons from favour or hatred, it will signify *impartiality*. Thus James iii. 17. *The wisdom which is from above is*, ἀδιακριτος, *without partiality. Simplicity*, ἁπλοτης, may also denote *liberality*.—For the word ἁπλως, signifies *liberally*, James i. 5.—Or, this word being used to denote *freedom from all mixture*, it may signify *purity*.

4. *He who presideth.* Ὁ προϊσταμενος, in this passage answers to οι καλως προεστωτες πρεσβυτεροι, *the elders who preside well*, 1 Tim. v. 17.—The office itself is termed Κυβερνησις, *direction*, 1 Cor. xii. 28. and the spiritual gift necessary to the president, was the *discernment of spirits*. See 1 Cor. xii. 10. note 3.—Because this is interjected between the clauses *he that distributeth*, and *he that sheweth mercy*, some are of opinion, that *the president* was one appointed to superintend those who were employed in distributing the church's alms.

5. *He who sheweth mercy.* Ὁ ελεων. See Rom. xvi. 1. note 3. The primitive Christians took a particular charge of orphans, and widows, and sick people, and strangers, and of such as were imprisoned for their religion, or spoiled of their goods. To these offices they were strongly moved by the benevolent spirit of the gospel, but especially by their master's declaration, that he himself suffers

whatever

sick, the afflicted, the imprisoned, and of widows and orphans, let him perform these services *with cheerfulness.*

LET HIM DO IT with cheerfulness. [6]

whatever is suffered by the members of his body; and that whatever is done, or neglected to be done, to one of the least of his brethren, he considers as done, or neglected to be done to himself, Matth. xxv. 35—45. Moreover, to the care of strangers, the brethren were led by the manners of the age, and the peculiar circumstances of the times. For many of the first converts having devoted themselves to the preaching of the gospel, often travelled from one place to another. And as there were no inns in the eastern countries, like those used now with us, it was customary for travellers to lodge with their acquaintance, or with such persons as they were recommended to. But all the disciples of Christ, considering themselves as brethren, and as engaged in one common cause for the benefit of the world, they made each other welcome, though unacquainted, to such food and lodging as they could afford. And therefore, when travellers were not acquainted with the brethren in any particular place, all they had to do was to make themselves known as Christians, by declaring their faith, 2 John, ver. 10. especially to the bishops, who had a liberal maintenance given them to enable them to be hospitable. See 1 Tim. v. 17. farther, the gospel in all countries, exposing those who professed it to persecution from the magistrates and priests, many were imprisoned, and some were put to death. To those who were imprisoned for their faith, the greatest attention was paid, by all the brethren in the neighbourhood, who comforted them during their imprisonment, by every possible expression of affection and care. And in regard the numbers of the distressed increased, as the disciples multiplied, it was soon found expedient, not to leave their necessities to be succoured by those who were disposed to do it, nor even by the bishops, their incomes being inadequate to a beneficence so extensive. But the churches made collections for the relief of the afflicted, and appointed persons of both sexes, whose dispositions and gifts fitted them for the office, to visit and take care of the distressed of their own sex, and to supply their necessities out of the church's funds.—And as in the great cities where there were many poor, it might be necessary to employ a number of persons in taking care of them, we may suppose the persons employed acted under the inspection, and according to the direction of the president, who supplied them with the money necessary, out of the church's funds, and took care that what they received was properly applied. The person who supplied the wants of the poor, was called Ὁ μεταδιδους, *the distributor;* but the person who attended the destitute, the sick, and the distressed, was called Ὁ ἐλεων, *the shewer of mercy.*

6. *With cheerfulness.* The persons, whether male or female, who devoted themselves to the succouring of the afflicted, undertook a very laborious office. It was therefore necessary, on their own account, to perform these offices with *cheerfulness*, as the apostle directed

9 LET love BE without *hypocrisy: abhor evil: cleave to good.*

10 *In brotherly love, be kindly disposed* [1] *towards each other. In honour* (προηγουμενοι) *go before one another.*

11 *In care FOR EACH OTHER be* not slothful. In spirit *be fervent when serving* the Lord. [1]

12 *Rejoice* in hope. *Be* patient in *affliction. Continue instant* in prayer. (See Luke xviii. 1.)

13 *Communicate* to the *necessities of the* saints. *Follow hospitality to strangers.* [1]

9 *Let* your professions *of love be real: abhor* every *evil* action: *adhere closely to a virtuous course of life.*

10 *In love* to one another *as brethren* in Christ, *shew* that *kindness of affection*, which near relations bear to one another. *In every honourable action, go before*, and lead on *one another.*

11 *In caring for each other, be not slothful. In spirit be fervent, when ye serve the Lord* in the ordinary duties of religion, or in spreading the gospel.

12 *Rejoice in hope* of eternal life. *Be patient in affliction.* And as the best consolation in trouble, *continue earnest in prayer*, although your prayers be not immediately answered.

13 *Communicate* your riches, *for relieving the necessities of the brethren. Practise hospitality to strangers*, especially those driven from their homes by persecution.

ed. It was necessary likewise, on account of the persons whom they succoured; who would receive the greater consolation from these offices, when they found the persons who performed them taking pleasure in them.

Ver. 10. *Be kindly disposed.* The force of the original word φιλοστοργοι, can hardly be reached in any translation. It is compounded of a word signifying that affection which animals by instinct bear to their young, and so teaches us, that Christian charity must be warm and strong, like that which near relations bear to one another.

Ver. 11. *Serving the Lord.* Mill, in his edition of the Greek Testament, has here τῳ καιρῳ δουλευοντες, *serving the time;* which Glassius also approves. Philol. Sac. page 144.—According to that reading, the meaning is, Not slothful in taking care of each other, shewing proper fervency of spirit in the work, yet prudently suiting your conduct to the time. But as this precept is not connected with what goes before. I agree with Estius in preferring the common reading, because *serving the time* is not an expression used in scripture, being very different from *redeeming the time*, Eph. v. 16. Col. iv. 5. Whereas, *serving Christ*, and *the Lord*, is an expression which often occurs Rom. xiv. 18. xvi. 18. Col. iii. 24.—Besides, it was a very proper argument to encourage the Romans, to be diligent in performing the duties which they owed to each other, to inform them that thereby they *served the Lord Christ.* Or, *serving the Lord*, may mean as in the new translation and commentary.

14 *Bless them who persecute you: bless* them by praying God to bless them, *but never curse* them.

15 *Rejoice with them who are in prosperity*, and *grieve with them who are in adversity*; these things are acceptable both to God and man.

16 *Be of the same* hospitable, forgiving, sympathising *disposition towards one another*, as towards strangers and persecutors. *Do not aspire after the grandeur of this life*; nor affect the company of those who are in high stations; *rather associate with men, who are weaned from the world. And be not puffed up with an opinion of your own wisdom*, lest it make you despise instruction.

17 *Unto no one return evil for* the *evil* he hath done you. *Premeditate* how to make your *actions beautiful*

14 Bless them *who* persecute you: bless, and curse not. [1]

15 (Χαιρειν) Rejoice [1] with them *who rejoice*, and weep with them *who* weep.

16 (Το αυτο φρονουντες) Be of the same *disposition* [1] *towards one another. Do not care for* high things: *but associate* [2] *with lowly men.* Be not wise in your own conceits.

17 *Unto no one return* evil [1] for evil. (See 1 Pet. iii. 9.) *Premeditate* [2]

Ver. 13. *Follow hospitality to strangers.* So φιλοξενιαν, from φιλοξενος, *a lover of strangers*, properly signifies. Blackwall thinks the word διωκοντες, implies, not only that we should receive poor visitants, and distressed travellers, with a flowing generous hospitality, but that we should *pursue*, or follow after those who have passed our houses, and invite them in. This sort of good office is highly acceptable to Christ: *I was a stranger, and ye took me in.* See ver. 8. note 5.

Ver. 14. *Bless and curse not.* The repetition of the word *bless*, shews the importance of this precept. Paul's behaviour towards the high-priest Ananias, Acts xxiii. 3. and towards Alexander the coppersmith, 2 Tim. iv. 14. may seem a breach of this command. But on these occasions he may have been directed by an impulse of the Holy Ghost, to denounce the judgments of God against such obstinate sinners.

Ver. 15. *Rejoice.* Χαιρειν is put for the imperative, after the manner of the Attics; unless we chuse to supply παρακαλω ὑμας, from ver. 1.

Ver. 16.—1. *Be of the same disposition towards one another.* Το αυτο εις αλληλους φρονειτε. This precept is repeated, Rom. xv. 5. only the preposition is different. What is meant by φρονειν, see Philip. ii. 3. note 1.

2. *Do not care for high things, but associate with lowly men.* Beza observes, that they are said συναπαγεσθαι, who leave the road they intended to walk in, that they may go along with others.

Ver. 17.—1. *Unto no one return evil.* No provocation warrants a Christian to revenge an injury.

2. *Premeditate things comely.* The word προνοεμενοι, signifies *to think* of

things comely in the sight of all men.

18 (Το εξ ὑμων, 160.) *What relates to you IS, live in peace with all men if possible.*

19 *Beloved, do not avenge yourselves,* [1] *but give place to the wrath* [2] *OF GOD:* For it is written, Vengeance *belongs to me,* I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, *give him meat;* if he thirst, give him drink: *for this doing,* thou *wilt* heap coals of fire [1] on his head.

in the sight of all men; of your enemies, as well as of others.

18 *What relates to you is, live in peace with all men, whether friends or foes, if it can be done* consistently with piety and truth.

19 *Beloved, do not avenge yourselves* of your persecutors; *but give place to the wrath of God,* whose prerogative it is to punish. For it is written, Deut. xxxii. 35. *Vengeance belongs to me, I will repay, saith the Lord.* See also Lev. xix. 18.

20 *Therefore, if thy persecutor hunger,* instead of avenging thyself by suffering him to perish, *give him meat; and if he thirst, give him drink; for by so doing, thou wilt soften him,* and make him lay down the enmity which he bears to thee.

of the proper method *of doing a thing,* before we proceed to action. See chap. xiii. 14. note 2. The meaning of the precept is, that we should by proper previous consideration, take care to render our actions beautiful and good, even in the eyes of men. The same precept we have, 2 Cor. viii. 21.

Ver. 19.—1. *Beloved, do not avenge yourselves.* This precept is founded, as in religion, so in right reason, and in the good of society. For he who avenges himself, making himself accuser, and judge, and executioner, all in one person, runs a great hazard of injuring both himself and others, by acting improperly through the influence of passion.

2. *Give place to the wrath.* In the opinion of some commentators, the meaning of the apostle's direction is, *yield to the wrath of your enemies, without opposing it.*

Ver. 20. *For this doing, thou wilt heap coals of fire on his head.* The head here is put for the whole person. A *coal of fire,* is used in a good sense, 2 Sam. xiv. 7. *They shall quench my coal of fire which is left;* they will deprive me of my little remaining comfort. That the expression is used in a good sense by the apostle, seems probable from the following verse, where we are commanded to *overcome evil with good.* The metaphor is supposed to be taken from the melting of metals, by covering the ore with burning coals. This understood, the meaning will be, In so doing, thou wilt mollify thine enemy, and bring him to a good temper. This, no doubt, is the best method of treating enemies. For it belongs to God to punish the injurious, but to the injured, to overcome them, by returning good for evil.—Whitby thinks the apostle's meaning is: Thou wilt bring

21 Be not overcome of evil, so as to be made evil yourselves, *but overcome* the *evil* dispositions of your persecutors, *by doing them all the good ye can.*

21 Be not overcome of evil, [1] but overcome evil with good.

upon thine enemies the wrath of God, who, by punishing them, will maintain thy cause: and observes, that the apostle's quotation is taken from Prov. xxv. 21, 22. where the divine vengeance is spoken of: and affirms, that in other passages of scripture, to heap coals of fire upon the head of sinners, always signifies to increase their punishment.

Ver. 21. *Be not overcome of evil*, &c. Blackwall, after having praised the language in which this precept is delivered, adds: "This is a noble strain of Christian courage, prudence, and goodness, that nothing in Epictetus, Plutarch, or Antonine can vie with. The moralists and heroes of paganism, could not write and act to the height of *this*."

CHAP. XIII.

View and Illustration of the Precepts in this Chapter.

BECAUSE God had chosen the Jews for his subjects, and as their king had dictated to them a system of laws, and had governed them anciently in person, and afterwards by princes of his own nomination, they reckoned it impiety to submit to heathen laws and rulers. In the same light, they viewed the paying of taxes for the support of the heathen governments, Matt. xxii. 17. In short, the zealots of that nation laid it down as a principle, that they would obey God alone, as their king and governor, in opposition to *Cæsar*, and all kings whatever who were not of their religion, and who did not govern them by the laws of Moses.

This turbulent disposition, some of the Jews who embraced the gospel, did not immediately lay aside: and even of the believing Gentiles, there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endowed, affirmed that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. In that persuasion, they also refused to the heathen magistrates that honour and obedience, to which, by their office, they were entitled from all who lived under their government. But these principles and practices occasioning the gospel to be evil spoken of, the apostle judged it necessary, in his letter to the Romans, to inculcate the duties which subjects owe to magistrates; and to testify to them, that the

the disciples of Christ were not exempted from obedience to the wholesome laws, even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. Withal, having inscribed this letter to the unbelieving, as well as to the believing inhabitants of Rome, the brethren were thereby directed, for the vindication of their religion, to shew the copies which they took of it, to such of the heathens as were willing to read it.

This admirable part of his letter, the apostle began with exhorting every one to obey the government of the country where he lives, whether it be established by the express consent of the people, or by their acquiescence, or by long usage; founding his exhortation on the following principle—that God having formed mankind for living in society, and some government being absolutely necessary for maintaining order and peace among the associated, whatever form of government happens to be established in any country, is authorised of God, and is subordinate to his general government of the world, ver. 1.—Civil government, therefore, being authorised of God, he who resists the established exercise of it in any country, on pretence that the persons holding the reins of government, have no just title to do so, or on pretence that they profess a false religion, and exercise their power in supporting error, really resists the ordinance of God; and all who do so, bring on themselves just condemnation, both from God and men, ver. 2. 3.—On the other hand, magistrates, being *servants of God* for good to the people, ought, agreeably to the end of their office, to exercise their power for the welfare of their subjects, by punishing none but evil doers, and by protecting and encouraging all who obey the wholesome laws of the state, whatever religion they may profess, ver. 4.—It was therefore necessary for the brethren, to obey the heathen magistrates, in all things consistent with their duty to God; not only to avoid punishment, but from a principle of conscience, ver. 5.—And that the rulers might be honourably maintained, and the government effectually supported; the apostle ordered *tax*, and *custom*, and *tribute*, to be paid, as well as that *fear* or respect, which is due to rulers, on account of their office, ver. 6. 7.—In this, I suppose, the apostle had the Jews in his eye, who held it unlawful to pay tribute to Cæsar; yet what he says being general, and applicable to all who enjoy the protection of government, it could give the Jews no just offence. Lastly, The disciples of Christ, as members of society, are to owe no man any thing, except to love one another, because love leads to the performance of every social duty, and prevents all manner of injuries and crimes, ver. 8—10.

It

It deserves both notice and praise, that in explaining to the inhabitants of Rome their duty as citizens, the apostle hath shewn the finest address. For while he seemed only to plead the cause of the magistrate with the people, he tacitly conveyed the most wholesome instruction to the heathen rulers, who he knew were too proud to receive advice from teachers of his character and nation. For by telling rulers, that they are *the servants of God for good to the people*, he taught them the purpose of their office, and shewed them that their sole aim in executing it, ought to be to promote the happiness of their people; and that as soon as they lose sight of this, their government degenerates into tyranny. Moreover, by establishing the office and power of magistrates on their proper foundation, and by teaching the people to obey their rulers from conscience, he made such of the heathens as read his letter, sensible that the gospel nourishes no rebellious principles in its votaries; that it does not meddle with the political constitution of any state, on pretence of mending it; and that it enjoins subjects, in things not sinful, to obey their rulers, whatever the form of government is, under which they act. Such a discourse concerning obedience to laws and magistrates, was addressed to the Roman brethren with peculiar propriety, because they had been banished from Rome with the Jews, by the emperor Claudius, for their tumultuous behaviour, and were but lately returned.—The apostle, however, gave the same directions to other churches, Tit. iii. 1. as did St Peter likewise, 1 Pet. ii. 13.—17.; from which we may learn how turbulent the Jews were in all the heathen countries, and how anxious the Christian teachers were, to have their disciples free from blame in every respect.

In what follows, the apostle earnestly recommended to the Romans, the duties of temperance and chastity, because in their heathen state, they had been extremely deficient in these virtues. And that his exhortation might make the deeper impression, he compared their former ignorance, from which their lewdness and intemperance had proceeded, to the darkness of night; and opposed thereto the knowledge which the gospel had imparted to them, likening it to the light of day, springing up after a long dark night, and gradually advancing to meridian brightness. And the heathens lying in that ignorance, he compared to persons in a deep sleep, because they were as incapable of performing the rational functions of men, as persons are who sleep in the intoxication of drunkenness. Ver. 11—14.

The precepts in this and the preceding chapter, do great honour to the gospel, and to its ministers. They shew us, that instead of contracting men's affections, and limiting them to their

their own sect, the gospel enlarges their hearts, so as to embrace the whole human race, not excluding their very enemies: that it cherishes no rebellious principles in its votaries, but enjoins obedience to superiors from a regard to conscience; and that it allures no proselytes, by the prospect of criminal sensual pleasures of any kind.

NEW TRANSLATION.

CHAP. XIII. 1 Let every soul [1] be subject *to* the higher powers. [2] For there is no power but *from* God; [3] *and* the

COMMENTARY.

CHAP. XIII. 1 *Let every man*, whatever his office in the church, or his spiritual gifts are, *be subject to the established government. For there is no power* of government *but from*

Ver. 1.—1. *Let every soul be subject. Every soul*, is a most general expression, comprehending all mankind.—Jews and Gentiles, whether they believe the gospel or not, or whether they are in higher or lower stations, or possess the spiritual gifts and miraculous powers, or are destitute of them, all ought to be subject in things not sinful, to the government of the country where they live.

2. *To the higher powers.* In other passages, Εξουσιαι, *Powers*, by a common figure, signifies persons possessed of power or authority. But here αι εξουσιαι υπερεχουσαι, *The higher powers*, being distinguished from οι αρχοντες, *The rulers*, ver. 3. must signify, not the persons who possess the supreme authority, but *the supreme authority* itself, whereby the state is governed; whether that authority be vested in the people, or in the nobles, or in a single person, or be shared among these three orders: in short, *the higher powers*, denotes that form of government which is established in any country, whatever it may be. This remark deserves attention, because the apostle's reasoning, while it holds good concerning the form of government established in a country, it is not true concerning the persons who possess the supreme power, that *there is no power but from God;* and that *he who resisteth the power, resisteth the ordinance of God.* For if the person who possesses the supreme power in any state, exercises it in destroying the fundamental laws, and to the ruin of the people, such a ruler is not from God; is not authorised by him, and ought to be resisted.

3. *For there is no power but from God.* This was written to correct the pride of the Jews, who valued themselves exceedingly because they had received a form of government from God. The government of every state, whether it be monarchial, aristocratical, democratical, or mixed, is as really of divine appointment as the government of the Jews was, though none but the Jewish form was of divine legislation. For God having designed mankind to live in society, he has, by the frame of their nature, and by the reason of things, authorised government to be exercised in every country.—At the same time, having appointed no particular form to any nation but to the Jews, nor named any particular person or family, to exercise

God; and the governing *powers in all countries, are subordinate to,* and useful for carrying on *God's benevolent government* of the world.

2 *Wherefore, he who opposeth government,* by disobeying its wholesome laws, or by attempting the lives of the governors, or by obstructing the due execution of their office, *resisteth the ordinance of God: and they who do so shall be punished.*

powers that be, *are placed under God.* [4]

2 *Wherefore, he who setteth himself in opposition to* the power, resisteth the ordinance of God; [1] and they *who* resist, shall *procure punishment to themselves.*

exercise the power of government, he has left it to the people to chuse what form is most agreeable to themselves, and to commit the exercise of the supreme power to what persons they think fit. And therefore, whatever form of government hath been chosen, or is established in any country, hath the divine sanction; and the persons who by the choice, or even by the peaceable submission of the governed, have the reins of government in their hands, are the lawful sovereigns of that country, and have all the rights and prerogatives belonging to sovereignty vested in their persons.

4. *And the powers that be, are placed under God.* Ὑπο Θεε τεταγμενοι εισι. We have the phrase ὑπο εξουσιαν τασσομενον, Luke vii. 8. signifying *a person placed under the authority of another.* The verb properly signifies to marshal an army under its general, by assigning to each soldier his proper place in the battle. Wherefore, the sentiment delivered by the apostle, is this: That whatever form of government happens to be established in any country, is marshalled, or set in order under God the King of kings, and is designed to co-operate with his benevolent universal government.

Ver. 2. *He who setteth himself in opposition to the power, resisteth the ordinance of God.* As the precept in the foregoing verse, and the declarations in this, are *general,* they must be interpreted according to the nature of the subjects to which they are applied. Wherefore, since *The Power,* of which the apostle speaks in both verses, is *the form of government,* and not *The Rulers* of a country, the subjection to the higher powers enjoined in the first verse, is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws enacted for the good of the community, by common consent, or by those who according to the constitution of the state, have the power of enacting laws. To these good laws the people are to give obedience, without examining by what title the magistrates, who execute these laws, hold their power; and even without considering whether the religion professed by the magistrates be true or false. For the same reason, the *opposition to,* and *resistance of the power,* forbidden in the second verse, is an opposition to, and resistance of the established government, by disobeying the wholesome laws of the state; or by attempting to overturn the government, from a factious disposition, or from ill will to the persons

in

3 For rulers are not a terror to good works, but *to evil.* *Wouldst* thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

3 *For rulers are* appointed *not to terrify those* of the citizens *who do good works, but who do evil. Wouldst thou then live* happily in any country, *without being afraid of the magistrates and the laws,* carefully *do the good actions* which they enjoin, *and thou shalt have protection and favour from the same.*

4 For *THE RULER* is (Θεȣ διακονȣ) *a servant* of God *for good to thee.* But if thou do that which is evil, be afraid; *because he does not bear* the sword in vain. For he is (Θεȣ διακονȣ) *a servant* of God, a revenger to *INFLICT* wrath *on* him *who worketh* evil.

4 *For the ruler,* according to the true design of his office, *is a servant of God, appointed to make thee* and the rest *happy,* by maintaining all in their just possessions. *But if thou do evil,* if thou art rebellious, impious, injurious, or addicted to any vice inconsistent with the peace of society, *be afraid* of the magistrate, *because the power of punishing, is not committed to him* by God and the people *in vain: for he is a servant of God, appointed to avenge the community, by punishing evil doers.*

5 Wherefore *it is necessary FOR YOU to be* subject, [1] not only *on account of* wrath, but also *on account of* conscience.

5 *For these reasons, it is necessary for you to be obedient* to the laws and rulers of the countries where ye live, *not only from the fear of punishment, but also from a principle of conscience.*

in power, or from an ambitious desire to possess the government ourselves. These precepts therefore, do not enjoin obedience to the magistrates in things sinful, but in things not sinful; and more especially in things morally good, and which tend to the welfare of the state. Besides, as in the following verses, the apostle hath shewn from the nature and end of their office, that the duty of rulers is to promote the happiness of the people, it is plain from the apostle himself, that they who refuse to do things sinful, or even things inconsistent with the fundamental laws of the state, do not resist the ordinance of God, although these things should be commanded by a lawful magistrate; because in commanding them he exceeds his power. And, that opposition to a ruler, who endeavours utterly to subvert the constitution, or to enslave a free people, is warranted not only by right reason, but by the gospel, which teaches, that *rulers are the servants of God, for good to the people,* and are supported by God only in the just execution of their office. See the following note.

Ver. 5. *It is necessary for you to be subject.* The apostle did not

6 *From the same principle, pay ye taxes also to the magistrates, because they are public ministers, appointed by God to attend continually to the affairs of government, and to the distribution of justice,* that the people may live in peace.

7 *Render, therefore, to all,* without fraud, *what is due* by law. *To whom tax is due, tax: to whom custom* for

6 *For this reason, therefore, pay ye taxes* [1] *also* TO *THEM, because* they are *public ministers* [2] *of God,* attending continually *to* this very thing.

7 Render therefore to all their dues: [1] *to whom tax* IS DUE, *tax:* [2] *to*

mean, that they were to be subject to the sinful laws of the countries where he lived, otherwise he made it necessary for the Roman brethren to join in the worship of idols, contrary to the superior obligation they were under, of *obeying God rather than man.* Besides, by telling them they were to be subject *on account of conscience,* he intimated that the subjection which he enjoined, did not extend to things sinful. See ver. 2. note.

Ver. 6.—1. *For this reason therefore, pay ye,* φορους, *taxes also.* The question, *Is it lawful to pay,* κηνσον, *tribute to Cæsar?* was agitated, not in Judea only, but in all the heathen countries where the Jews were settled, and was the occasion of great dissensions among them. This question the apostle decided in the affirmative, upon the following principle, That as government and governors are appointed for the public good, taxes ought to be paid by the people, for defraying the necessary expences of government, and for maintaining the magistrates in that honourable manner which their office requires, and which is necessary to procure them respect.

2. *Because they are public ministers of God, attending continually to this very thing.* The phrase λειτουργοι Θεου, signifies ministers appointed by God in behalf of the people. See Rom. xv. 16. note 1. The thing to which the magistrates attend, or ought to attend continually, is the good of the people; which they should promote, by restraining evil doers, distributing justice, and repelling the attacks of foreign enemies. Now these things they cannot do, unless taxes are paid to them.

Ver. 7.—1. *Render to all therefore their dues.* In this precept the apostle followed his master, who ordered the Jews to *render to Cæsar, the things that are Cæsar's,* though Cæsar was neither of the Jewish nation, nor of their religion.

2. *To whom,* φορον, *tax is due, tax: to whom,* τελος, *custom, custom. Tax* is money levied from the people for their persons, their houses, and their lands. *Custom* is money raised for merchandise. By using the general expression, *to whom tax is due,* the apostle leaves it to the laws and constitution of every state, and to the people in these states, to determine who are their lawful magistrates, and what the taxes and customs are, which are due to their governors; but by no means allows individuals to determine these points, because that would open a door to rebellion.

Ver.

whom custom, custom : to whom fear, fear : to whom honour, honour.

8 Owe no man any thing, *unless* to love one another. For he *who* loveth another, [1] hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if THERE BE any other commandment, it is *summed up* [1] in this *precept*, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no evil to ONE'S neighbour: therefore love IS (πληρωμα νομε) the fulfilling [1] of the law.

11 *Also this I COM-*

merchandise is due, *custom : to whom fear* is due as having the execution of the laws in their hands, *fear : to whom outward respect* is due on account of their office or rank, *outward respect.*

8 Pay all your debts, and *owe no man any thing, unless mutual love;* because that debt can never be fully discharged. *He who loveth another, hath fulfilled the law,* respecting his neighbour.

9 *For the precepts, Thou shall not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment* prescribed in the word of God, or dictated by right reason, which hath others for its object, *it is summed up in this precept, namely, Thou shalt love thy neighbour as thyself*: love him as a part of thyself, on account of his usefulness in promoting thy happiness.

10 For *love restraineth a man from doing evil to his neighbour,* and leadeth him to do his neighbour every good office in his power; *wherefore love is the fulfilling of the law* respecting one's neighbour.

11 *This also I command : Form a*

Ver. 8. *He who loveth another.* Ετερον, *Another*, is a more general word than Πλησιον, *neighbour*, in the next verses, and comprehends our very enemies, according to the sublime morality enjoined by Christ.

Ver. 9. Ανακεφαλαιωται, *It is summed up in this precept, namely, Thou shalt love thy neighbour as thyself.* The meaning of the precept is, that as the friendship and assistance of our neighbour are necessary to our well-being, we are to consider him as a part of ourselves, and to abstain from injuring him, as carefully as from injuring ourselves.

Ver. 10. *Therefore, love is the fulfilling of the law.* This translation of the word πληρωμα, is founded on ver. 8. *he who loves another hath fulfilled the law.* But in other passages, the word signifies *fulness.* See Rom. xi. 12. note. According to this latter sense, the apostle's meaning is, that love to our neighbour, joined with love to God, is that which renders our obedience to the law *full* or *complete.*

proper judgment of the present *season, that it is already the hour for us to awake out of* that *sleep*, into which the sensual practices of heathenism have cast us; *for now the* doctrine of *salvation*, the gospel, *is better understood by us, than when we* first *believed.*

MAND, *Know the season*, [1] that IT IS *already the hour for us* to awake out of sleep. For now *the salvation* IS *nearer us* [2] than when we believed.

Ver. 11.—1. *Also this I command, Know the season.* By their *knowing the season*, the apostle means, their knowing that it was the morning of the day of the gospel, and that the light of truth having begun to shine, it was *already time to awake out of* that *sleep* into which they had fallen, during the darkness of heathenism.—In this exhortation, joined with that in the following verse, the apostle insinuated concerning the Gentiles, that when they first believed the gospel, they had not been so enlightened, as thoroughly to awake out of the sleep of heathenism; they had not formed just notions of the purity required by the gospel, but had continued in some of their old corrupt practices. This appears likewise from the exhortations given to the Gentiles, in the apostle's other epistles, where he reproved them for their drunkenness, and fornication, and other sinful courses.

2. *For now the salvation is nearer us than when we believed.* This Locke interprets of the removal of the Roman brethren out of their present probationary state by death: and *the night*, which in the next verse is said to have been *far advanced*, he thinks is the present dark state of the world: and *the day*, which was *at hand*, he says is the day of judgment; and appeals to this passage, as a proof that St Paul thought Christ's coming was not far off. But in this he is confuted by St Paul himself, 2 Thess. ii. 1.—Others are of opinion, that *the salvation* here spoken of, is the deliverance of the disciples from the persecution of the unbelieving Jews, by the destruction of Jerusalem, which was not far off at that time. But their interpretation, though not attended with the pernicious consequences of the former gloss, cannot be admitted, being foreign to the apostle's argument; as it was no reason for their awaking out of the sleep of heathenism, that their deliverance from persecution, by the destruction of Jerusalem, was nearer them than when they believed?—*Salvation*, in this passage, signifies *the glad tidings of salvation*, the *gospel;* as it does in various other passages: For example, Luke xix. 9. *This day salvation is come to thy house.*—Rom. xi. 11. *Salvation is come to the Gentiles, to provoke them to emulation.* See the note on that verse.—Acts xiii. 26. *The word of salvation.*—Eph. i. 6. *The gospel of your salvation.*—2 Cor. vi. 2. *In the day of salvation.* Nor is this all, the translation which I have given of the clause, is perfectly agreeable to the original: Νυν γαρ εγγυτερον ημων, η σωτηρια, *For now the salvation is nearer us; the word of salvation*, the doctrine of the gospel is nearer us, *than when we believed.* The apostle's meaning is, that the doctrine of the gospel, was better understood by the Gentiles, than when they first believed. For things that are plain and easily understood, were

12 The night is far *advanced, and* the day is at hand. [1] Let us therefore *put off* the works of darkness, [2] and let us put on the armour of

12 *The night* of heathenish ignorance *is drawing to a conclusion, and the day* of gospel light *is about to shine* with meridian splendour in all countries. *Let us, therefore,* who know this, *put off the works of darkness,*

were said by the Hebrews to be *nigh*, Rom. x. 8. *The matter is nigh thee.* The apostle's argument stands thus: We Gentiles have the glad tidings of salvation now more fully preached to us, and we understand them better than when we first believed: consequently we are better acquainted with the obligations laid on us by the gospel, to live in a holy manner, and are sensible that it is time for us to awake fully from the intoxication of sin.—The apostle included himself in this exhortation, not because he had ever slept in the ignorance of heathenism, and needed to awake, but to make his reproof more inoffensive, and his exhortation more persuasive. For the same reason, he says in the next verses, *Let us put off*, &c.

Ver. 12.—1. *The night is far advanced, and the day is at hand.* Because knowledge and ignorance are to the mind, what light and darkness are to the body, the scriptures often represent the former by the latter. Thus the heathens, who lived in utter ignorance of God and religion, are said to be in *darkness*; and their state is called *night;* and they themselves, *sons of the night*, and *of darkness.* Whereas, they who enjoyed the knowledge of God and religion, are said to live in *light;* and their state is called *day*, and themselves *sons of the light* and *of the day*, 1 Thess. v. 5. Wherefore, *the night* which is represented as *far advanced*, or almost at an end, is the night of heathenish ignorance; and *the day*, which is said to have been *at hand*, is the more clear shining of the light of truth, by the repeated preaching of the gospel, in all those countries where the darkness of ignorance and idolatry formerly reigned; the effect of which was, that the doctrines and precepts of the gospel were brought nearer to the understanding of the disciples, than when they first believed.

2. *Let us therefore put off the works of darkness, and let us put on the armour of light.* The words ἀποθώμεθα and ἐνδυσώμεθα, properly signify the putting off and on of clothes. Perhaps the apostle alluded to the fantastical dresses, the crowns of leaves, the clubs, and the musical instruments, with which the revellings mentioned in the next verse were acted. These dresses he calls *the works of darkness*, because the works of darkness were done in them. Instead of these, the Romans were to put on *the armour of light*, the Christian virtues, which, for their excellence and beauty may be compared to a robe of light, or such a dress as is fit for the children of light to wear. And to do this they were laid under the strongest obligation, by that more perfect knowledge of the doctrine of salvation, which they had derived from the continued preaching of the gospel.—Ὅπλα, *Armour*, being used for any accoutrement of the body, may signify clothes, dress, &c. See Rom. vi. 13. note 2.

Ver.

which we used to perform in honour of idols, *and let us put on the armour proper for the day* of the gospel.

13 *Let us walk about decently* habited, *as* becometh those who walk *in the day*, *not* employing ourselves like the idolatrous Gentiles *in revellings, and in drinkings to excess; not in lying* with harlots, *and in lascivisusnesses*, whether in action, discourse, or dress: *not in quarrelling* about riches, or honours, or opinions, *and in envying* the prosperity of others.

light. (See 1 John i. 5. note 2.)

13 Let us walk about *decently* as in the day, not in (κωμοις και μεθαις) *revellings* [1] and *drunkennesses*, not (κοιταις και ασελγειαις) in *chamberings* [2] and *lasciviousnesses*, [3] not (εριδι και ζηλῳ) in strife and *envy*.

Ver. 13.—1. *Not in revellings.* The word κομοις comes from Κωμος, *Comus*, the God of feasting and revelling. Parkhurst thinks *Comus* the same with *Chemosh*, the abomination of the Moabites and Amorites, whom Jerome on Isaiah xv. 4. takes to be the same with *Baal Phegor*; consequently he was a god of the obscene, or *Priapèan* kind, and his rites consisted in feasting and drunkenness, and every kind of obscenity. Hence Κωμος, *Comus*, denotes *revelling*, that is, feasting with lascivious songs, accompanied with music. According to Suidas, Κωμος εστι μεθυσικος αυλος, εχρωνιζοντος τε οινε, εριδιζων ηδυπαθειαν, και θεατρον ασχημον ποιων το συμποσιον. "The Comus is a drunken dance, which when the drinking is continued, provokes lasciviousness, and makes the feast a scene of very dishonourable actions." These revellings were performed in honour of Bacchus, who on that account was named Κωμασης, *Comastes*, and were acted in the night time, for the most part without arms. However, the actors in these revellings, were sometimes armed, and insulted those whom they happened to meet. The youth among the heathens, especially in cities, when they were enamoured, used, after they had got themselves drunk, to run about the streets by night, having crowns made of the branches and leaves of trees upon their heads, and torches in their hands, with musical instruments of various kinds; upon which some of them played soft airs, while others accompanied them with their voice, and danced in the most lascivious manner. These indecencies they acted commonly before the house in which their mistress lived, then knocked at the door, and sometimes brake in. Hence, in the book of Wisdom, they are called, chap. xiv. 23. εμμανεις κωμοι, *mad revellings*.—From all this it appears, with what propriety the apostle joins μεθαι, and κωμοι, and κοιται together, and opposes Τα οπλα τε φωτος, *The garb and employments of the day*, to these nocturnal dresses and revellings.

2. *Not in chamberings.* Κοιταις. The word is used by the LXX, Levit. xviii. 22. in the same sense as here. Μετα αρσενος ε κοιμηθηση κοιτην γυναικειαν.

3. *And lasciviousnesses.* Ασελγειαις. Whitby observes, that Hesychius and Phavorinus interpret this word of sodomitical practices.

Ver.

14 But put ye on [1] the Lord Jesus Christ, and make *no* provision [2] *for the lusts of the flesh.*

14 *But be ye clothed with the dispositions of the Lord Jesus Christ;* his piety, temperance, purity, charity; in short his whole character: and like him, *make no provision for* gratifying *the lusts of the flesh.*

Ver. 14.—1. *But put ye on the Lord Jesus Christ.* To put on as a garment this or that quality, is a figure often used in scripture, and is of great energy. It signifies to acquire great plenty of the thing said to be put on. Thus Psal. lxv. 13. *The pastures are clothed with flocks.* Also it denotes, that the virtue or quality put on, adheres closely, like a garment to the body, Psal. cix. 18. *He clothed himself with cursing as with his garment.* To *put on Christ*, is to follow his doctrine, precepts, and example, and to adorn ourselves therewith, as with a splendid robe not to be put off; because it is the garb intended for that eternal day, which is never to be followed by any night.—A remarkable example of the use of this metaphor, we have, Judg. vi. 84. *The spirit of the Lord clothed Gideon.*

2. *Make no provision for the lusts of the flesh.* Προνοιαν μη ποιεισθε εις επιθυμιας. In this passage, the word προνοια, signifies forethought accompanied with care, in accomplishing any purpose.

CHAP. XIV.

View and Illustration of the Matters contained in this Chapter.

SOME of the Jewish converts at Rome, fancying that the meats forbidden by Moses were unclean in themselves, ver. 14. and that the days which he ordered to be kept holy, were still to be sanctified, looked on their Gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every day alike. On the other hand, the Gentiles despised the Jews, as ignorant bigots, for making any distinctions of meats and days, and refused to admit them into their company. To remedy these disorders, the apostle, in this chapter, commanded the Gentile converts who were well instructed, to be in friendship with such of their Jewish brethren as were weak in the faith, and to converse familiarly with them; not, however, for the purpose of disputing about their particular opinions, but for knowing each other's good qualities, that mutual love might be promoted, ver. 1.—He acknowledged that it was natural for the Jews and Gentiles to differ in opinion concerning meats, ver. 2.—But the Gentile brother who ate all kinds indifferently, was not to despise the Jew as a weak bigot, because he ate such meats only as were allowed by the law of Moses. On the other hand, the Jew was not to condemn the Gentile as a profane person, for eating meats forbidden

forbidden by Moses; for God had received him into his church, notwithstanding he did not obey the law, ver. 3.

Having thus advised the Gentile and Jewish Christians, to forbear despising and condemning each other for not following the same rule respecting meats, the apostle asked them what title they had to condemn one another for their conduct in that matter, seeing they were all Christ's servants, employed by him in his family or church, and were not accountable to one another for their actions, but to Christ alone, whose prerogative it is to acquit or condemn his own servants. Farther, he assured them, that notwithstanding they condemned one another on account of meats, Christ, at the judgment, will acquit his sincere servants, although they may have erred in that matter, provided therein they have acted according to conscience, ver. 4.—Next with respect to the days which Moses ordered to be hallowed, the apostle likewise acknowledged, that it was natural for the Jews and Gentiles to have different opinions. But whether they observed these days, or did not observe them, their duty was to be fully persuaded in their own mind concerning the lawfulness of what they did, ver. 5.—And therefore though they differed in their practice concerning meats and days, the apostle charitably hoped, they all acted in these matters, from a regard to the will of Christ, ver. 6.—This regard he told them it became them to maintain habitually, because none of them was his own Lord: none of them was at liberty in religious matters, to act according to his own pleasure, ver. 7, 8.—For Christ both died and rose again, that he might acquire a right to rule the dead and the living, ver. 9.—Christ then being their only ruler, the apostle asked them, how they dared to intrude themselves into his place, the Jews by condemning the Gentiles, and the Gentiles by insolently despising the Jews? Instead of having a right to judge one another, they were all to stand before the judgment seat of Christ, ver. 10. as Isaiah foretold; and to give an account to him, not of their neighbour's actions, but of their own, ver. 11. 12.

Christ then being the only Lord of the conscience of his servants, and the judge of their actions, the apostle commanded the Romans no longer to judge one another; but to judge this rather to be a fit measure, not to lay, either by their severe judgments, or by their example, any temptation in one another's way, which might occasion their falling into sin, ver. 13.—And to shew them what he meant by this advice, he told them, that though no meat be unclean in itself, every kind is unclean to him who thinketh it unclean; because, while he entertains that opinion, he cannot eat it without sin, ver. 14.—And therefore, said the apostle, if thy weak brother is tempted, either by thy severe censure, or by thy example, to eat meats which he thinks

thinks unclean, thou actest not according to the love which thou shouldest bear to thy brother, if thou continuest to tempt him in that manner. I beseech thee do not destroy him with thy meat, for whom Christ died, ver. 15.—nor occasion the good liberty which belongs to the disciples of Christ, to be evil spoken of by the Jews, ver. 16.—Besides, there is no reason for using your liberty on every occasion; especially as the religion of Christ does not consist in the use of meats and drinks, but in a righteous and peaceable behaviour towards all men; neither are the pleasures which his religion promises, the pleasures of sense, but those joys which result from the possession and exercise of the virtues which the Holy Ghost infuses into men's minds, ver. 17.—Farther, the person who by righteousness, peace, and joy in the Holy Ghost, serves Christ, is acceptable to God, and approved by men, ver. 18.

Upon these principles, the apostle exhorted the brethren, in things about which they might entertain different opinions with a good conscience, to follow such a course as would promote their mutual peace and edification, ver. 19.—and by no means, for the trifling pleasure of eating this or that kind of meat, to incur the hazard of destroying one another's virtue, which is the work of God. For although all meats are clean, that meat is bad to him who eateth it contrary to his conscience, through the *stumbling-block*, or temptation of another's example, ver. 20. —Every one's duty therefore is, to avoid all those things which have any tendency to lead others into sin, or to weaken their virtue, ver. 21.—For the direction, however, of the well instructed, the apostle told them, that having a right faith concerning meats and days, they were under no obligation to display that faith at all times. It was sufficient, if they held it fast in the presence of God, for the regulation of their own conduct: and that it would be happy for them, if they never subjected themselves to condemnation, by doing that which they knew to be lawful, ver. 22.—Yet condemnation they would assuredly bring on themselves, if by eating meats which they knew to be lawful, they tempted others to sin by eating them contrary to their conscience. For he who believes certain meats to be unlawful, sins if he eats them; because *he eateth not of faith*, that is, from a belief that they are lawful; but in eating them, violates his conscience. And in general, whatever a man doth, without believing it to be lawful, being a violation of his conscience, is sin: which is the true meaning of the famed aphorism, *Whatever is not of faith is sin*, ver. 23.

Here the xivth chapter of the epistle to the Romans ends, according to the common division. But as the apostle continues the subject treated of in that chapter, through the first seven verses of the xvth chapter, it will be proper to add an

account of these verses also, that the reader having the whole of the apostle's discourse under his eye at once, may be sensible of the propriety of the instructions we mean to draw from it, at the conclusion of this Illustration.

To proceed then, the apostle having declared in the xivth chapter, that the weak Jewish Christians, in the affair of meats and days, were bound to act according to their own conscience, notwithstanding it might be erroneous, he, in the beginning of the xvth chapter, told the well instructed Roman brethren, that they ought to *bear* or *carry* the weaknesses of the ignorant and prejudiced; that is, they ought to do what they could to prevent their weaknesses from being hurtful to them. In particular, they were not to please themselves with the eating of meats, which their weak brethren reckoned unclean, if they had reason to think any who entertained that belief, would by their example be tempted to eat such meats contrary to their conscience, ver. 1.—He therefore exhorted every one to please his neighbour for his good, by abstaining from such meats as were offensive to him, in order that the body of Christ might be edified, ver. 2.—To this they were called by the example of Christ, who pleased not himself by sensual gratifications; but subjected himself to all manner of hardships and reproaches for the glory of God, and the good of men, as was foretold concerning him, ver. 3.—Here the apostle took occasion to inform the Romans, that whatever things were anciently written in the scriptures, were written for our instruction, that by what is recorded concerning the patience and consolation granted to the saints in their trials, we might have hope of receiving the like patience and consolation in our trials, ver. 4.—And being exceedingly desirous to promote the purity and peace of the Roman church, he prayed God to bestow on its members the good dispositions he had been recommending; that laying aside their disputes, they might cordially join in worshipping God publicly, and in praising him for his good to men, ver. 5, 6.—This admirable discourse, the apostle concluded with an exhortation to the Jewish and Gentile brethren, to *receive one another*, that is, to live in peace and friendship with one another, even as Christ had received them all into his friendship and church, to the great glory of God the Father, ver. 7.

It is proper now to observe, that although the controversy concerning the holy days, and the distinction of meats enjoined by the law of Moses, which led the apostle to give the Roman brethren the rules contained in the xivth, and in the beginning of the xvth chapter of this Epistle, hath no place in the present state of the church, these chapters must not be considered as useless. The general principles of morality explained in them, are of unalterable obligation, and may be applied with great advantage

vantage for preventing us both from lording it over the conscience of our brethren, and from submitting to their unrighteous impositions in matters of religion. For what can be more useful to Christians in every age, than to be assured by an inspired apostle, That Christ is the only Lord of the conscience of his servants, and the judge of their hearts?—That he hath not delegated this great prerogative to any man or body of men whatever.—That to him alone, and not to one another, they are accountable for their religious opinions and actions.—That in all cases where difference of opinion in religious matters takes place, every man should guide himself by his own persuasion, and not by the opinion of others.—That no man or body of men hath any right to force the conscience of others by persecuting them, or punishing them for their opinions.—That all who do so, usurp the prerogative of Christ.—That we ought charitably to believe concerning others, that both in opinion and practice, they act as conscientiously as we ourselves do: and therefore, instead of hating them, either for their opinions, or for their mode of worshipping God, we ought to live in peace and friendship with them, notwithstanding these differences.—That as the kingdom of God doth not consist in meat and drink, but in righteousness and peace, the teachers who make holiness to consist in abstaining from this or that kind of meat, miserably corrupt their disciples, by leading them to believe, that they can render themselves holy and acceptable to God, without practising holiness.—Lastly, in the above-mentioned chapters, the apostle hath laid it down as in indispensable rule, that no one, even by doing things innocent, should, by his example, tempt a weak brother to follow him contrary to his conscience; because, while the weak brother thinks the thing sinful, his doing it is a sin, although in itself it may really be innocent.

The foregoing principles and rules being the strongest barrier against all usurpations on the rights of conscience, whether by the ecclesiastical or the civil powers, this passage of the Epistle to the Romans, in which they are laid down by the inspiration of God, should be regarded as the great charter of Christian liberty; and as such, it is highly to be valued, frequently read, deeply meditated on, and carefully observed by Christians of all denominations. If these liberal principles and excellent rules had been sufficiently understood, and duly respected from the beginning, innumerable mischiefs would have been prevented, which miserably wasted the church in former times; and there would have been at this day, more of the genuine spirit of the gospel among the disciples of Christ, than in any period of Christianity since the first ages. But alas! it was the misfortune of the church very early to fall under the teaching and direction

direction of a number of proud, ignorant, ambitious men; who, being actuated by an immoderate love of power and wealth, impiously usurped the prerogative of Christ, and imposed on the people, not only doctrines not taught by Christ and his apostles, but doctrines directly contrary to theirs, together with a variety of usages in the worship of God of their own invention, many of them downright superstitions, and all of them sinful, when imposed as terms of Christian communion. Nay, which is worse still, these ungodly spiritual guides, vainly puffed up in their fleshly minds, obtruded on mankind their own definitions of doctrines, confessedly above human comprehension, as the infallible dictates of the Spirit of God, by whom they pretended to be guided in their decisions. And having deluded ignorant superstitious princes with that false pretence, they excited them to persecute all who resisted their unrighteous usurpations, and who rejected that corrupt form of religion which they had established. For these deluded princes, to stop the mouths of those who stood up for the truth, made use of the diabolical arguments of fire and sword, racks and gibbets, and every cruelty which furious bigotry could devise. So that during many ages, the saints were worn out, and genuine Christianity was well nigh banished from the earth. May God preserve his church, in the present, and in all succeeding times, from the like evils, that the religion of Jesus may never again be made the instrument of gratifying the evil passions of covetous and ambitious men.

COMMENTARY.

CHAP. XIV. 1. *The Jewish Christian who is weak in the faith* concerning meats and days, *receive*

NEW TRANSLATION.

CHAP. XIV. 1 Him *who* is weak in the faith [1] receive *ye*, [2] BUT not

Ver. 1.—1. *Him who is weak in the faith.* The apostle means the Jewish Christian, who through weakness of understanding, or through prejudice, was ignorant of the doctrine of the gospel concerning meats and days; or whose persuasion of that doctrine was so weak, that it did not influence his conduct. To such persons, though in error, the apostle shewed great tenderness, when he represented them only as *weak in the faith.*—In other passages, *weakness* signifies culpable error, 1 Cor. viii. 7. *Some with conscience of the idol, eat it is a thing offered to an idol, and their conscience being weak, is defiled.*

2. *Receive ye.* Admit him to your company and conversation, and allow him to join with you in the public worship of God. So προσλαμβανομαι signifies, Rom. xv. 7. being the same with δεχομαι, Matt. x. 40. and with its compound εισδεχομαι, 2 Cor. vi. 17.—The persons to whom this exhortation was addressed, were the well instructed among the Jews, as well as among the Gentiles.

3.

in order to the strifes [3] *of disputations.*

2 *One indeed* believeth *he* may eat [1] *every* thing: *but he* who is weak *IN THE FAITH*, (from ver. 1.) eateth herbs *ONLY*. [2]

3 Let not him *who* eateth, despise him *who* eateth not: and let not him *who* eateth not, (κρινετω) *condemn* him *who* eateth; for God hath received him. [1]

ye into your company, *but not in order to passionate disputations* concerning his opinions.

2 *The Gentile Christian, indeed, believeth that he may eat every kind of meat; but the Jewish Christian, who is weak in the faith, eats vegetables only* in heathen countries, because he cannot find meats which he thinketh clean.

3 Since both act from conscience, *Let not the Gentile who eateth* every kind of meat, *despise the Jew who eateth not* certain kinds. *And let not the Jew, who eateth not* certain kinds, *condemn the Gentile who eateth* all kinds: *for God*, by the spiritual gifts bestowed on the Gentile, declareth that he *hath accepted him.*

3. *But not in order to the strifes of disputations.* Μη εις διακρισεις διαλογισμων. The verb διακρινεσθαι, among other things, signifies *to contend with words*, Jude ver. 9. *But Michael the archangel, ότε τω διαβολω διακρινομενω, when contending with the devil, he disputed about the body of Moses.*—Acts xi. 2. *And when they went up to Jerusalem, they that were of the circumcision, διεκρινοντο, contended with him, saying.* See Rom. iv. 20.

Ver. 2.—1. *Believeth he may eat every thing.* The apostle speaks not only of the Gentiles, but of such well instructed Jewish Christians as knew their liberty in this matter.—Πιστευει φαγειν, *Believeth to eat*, is an Hebraism, and signifies, *believeth it is lawful to eat*; thus Gen. iii. 2. *Of the fruit of the trees that are in the garden we eat*, that is, it is lawful for us to eat.

2. *But he who is weak in the faith, eateth herbs only.* The explication given of this clause in the commentary, is confirmed by Daniel's practice, described, Dan. i. 8—17.; and by the behaviour of those priests whom Felix sent prisoners to Rome; of whom Josephus, *De vita sua*, says, that *even amidst their calamities they were not forgetful of the right worship of the Deity: and that they fed on figs and nuts.* They did not join the heathens in their idolatrous worship: and rather than eat things sacrificed to idols, they lived on vegetables.—Or by *the weak* in this passage, the apostle may have meant, some Essenes who had embraced the gospel. For that sect thought it unnatural and unlawful to eat any kind of animal food. See Col. ii. 23. note 6.

Ver. 3. *For God hath received him.* God hath received both the one and the other into his church, as is evident from his bestowing on both the spiritual gifts; and will receive both the one and the other into his everlasting kingdom, although they may have erred in their

4 *Who art thou that condemnest another's household servant?* He is accountable to his own master, and not to thee; so that *by his own master*'s sentence *he must be acquitted or condemned: and he shall be acquitted: for God hath power to acquit him* at the judgment; and will do it, if he hath acted conscientiously.

4 Who art thou that *condemnest another's household servant: by* his own master he standeth or falleth [1]; (ver. 10.) *and he shall be made to stand,* [2] for God is able to make him stand.

5 With respect to days, *the Jewish Christian, indeed, thinketh one day more holy than another;* the new moons, for example, and sabbaths: *but the Gentile Christian,* better informed, *thinketh every day alike holy,* because the law of Moses is not the law of Christ's kingdom. *Let every one direct himself according to his own conviction.*

5 *One indeed* (κρινει) *thinketh a day MORE HOLY than* another; *but* another *thinketh* every day ALIKE. [1] Let every *one* (πληροφορεισθω. See 1 Thess. i. 5. note 3.) be *convinced* in his own mind.

6 *He who observeth the Jewish holy days, observeth them* in obedience *to Christ,* who he thinks hath commanded them. *He who doth not observe these days,* in obedience *to Christ*

6 (Ὁ φρονων, literally, *He who careth for.*) He *who observeth* the day, *observeth* IT *to* the Lord: and he *who doth not ob-*

their opinion about meats and days, provided in that, and in every thing else, they have acted conscientiously.—This is a powerful argument for our conversing in a friendly manner with each other, notwithstanding we differ in opinion on religious subjects.

Ver. 4.—1. *By his own master he standeth or falleth.* Locke interprets this of one's standing in the church, or of his being excluded from it. See the following note.

2. *But he shall be made to stand.* Σταθησεται. Whitby who translates this, *He shall be established,* thinks the meaning is, That the weak Jew was to be established in the right faith concerning meats and days, when he should see the temple destroyed, and the law of Moses set aside. But neither this, nor Locke's interpretation, accords with the apostle's reasoning here. The interpretation given in the commentary, I think, is the true meaning of the passage. For seeing it appears from ver. 10. that the apostle is speaking of Christ's judging his own servants at the last day, *the standing,* of which he speaks, must be that mentioned, Psal. i. 5. *The ungodly shall not stand in the judgment;* consequently the apostle's meaning is, the servant of Christ, who acts conscientiously, shall be honourably acquitted at the judgment, even though he may have erred through ignorance.

Ver. 5. *Every day alike.* The Jewish holidays only being the subject of controversy, what the apostle hath written concerning them in this passage, cannot be extended to the Sabbath, instituted at the creation, nor to the Christian Sabbath.

Ver.

serve the day, to the Lord he doth not *observe* IT: he *who* eateth, eateth to the Lord, for he giveth God thanks: [1] and he *who* eateth not, to the Lord he eateth not, and giveth God thanks.

he doth not observe them, knowing that Christ hath abolished them. *He who eateth all kinds of meat* indiscriminately, *eateth them* in obedience *to Christ*, who has permitted them to be eaten; *for he giveth God thanks* for them, in the persuasion that they are permitted: *and he who eateth not* every kind, in obedience to *Christ he eateth* them *not*, *and* sheweth his persuasion that they are not permitted, by *giving God thanks for* the food he is allowed to eat.

7, For none of us liveth *by* himself, [1] and *none OF US* dieth *by* himself.

7 In thus declaring their subjection to Christ, both of them act properly, *for none of us liveth by his own will*, *and none of us* is allowed to *die by his own will*.

8 (Γαρ) *But* whether we live, we live *by* the

8 *But whether we live*, *we live by the will of Christ*; *or whether we*

Ver. 6. *For he giveth God thanks.* By giving God thanks before he eats, he shews himself a religious person, who, in the matter of meats, acts according to what he thinks is the will of God.—The sentiment inculcated in this verse is excellent; as are the rules likewise in verses 3, and 4. Every man ought to believe concerning his neighbour, that in all religious matters, he acts according to conscience, especially if he professes to do so: and though his conscience be ill-informed, he should be left to its direction in these matters. —The Greek commentators affirm, that the rules in this chapter relate to meats and fasting only, and not to doctrines of faith, and matters of great importance. But I see no reason for that limitation. The rights of conscience, and of private judgment, are the more sacred, the more important the affair is about which they are exercised. And therefore in every thing of importance, as well as in lesser matters, a man's own judgment and conscience, and not the opinion and conscience of another, are appointed by Christ to be the rule of his conduct.

Ver. 7. *For none of us liveth by himself, and none of us dieth by himself.* Ζην τινι. *To live to*, or *by one*, is *to live at one's pleasure*; and Αποθνησκειν τινι, *To die to*, or *by one*, is *to die at one's pleasure.* Thus Sophocles' Ajax, ver. 990. Θεοις τεθνηκεν ουτος; *He died by the will of the gods*: For the scholiast explains it, Θεων θελουσων. The apostle's argument is, since none of us is his own master, neither hath any right to live as he lists, but all of us are the subjects of Christ, and are obliged to do as he hath commanded, it is an usurpation of Christ's prerogative, to pretend to rule the opinions and actions of others in matters of religion; and no person should submit to such an usurpation.

Ver.

die, we die by the will of Christ. Whether we live, therefore, or die, we are Christ's subjects: and should not, in religious matters, be guided either by our own will, or by the will of others, but by his.

9 To this implicit obedience from all, he hath the completest title: *for to this end Christ both died and rose, and liveth again* in heaven, *that he might rule* and judge both *the dead and the living.*

10 *But thou* Jew, *why dost thou condemn thy* Gentile *brother*, because he neglecteth the distinction of meats and days? *Or thou* Gentile *also, why dost thou despise thy* Jewish *brother*, as a weak bigot, because he observeth these distinctions? *In* such matters, we should not judge one another: *for we shall all be placed before the judgment seat of Christ*, to be judged by him.

11 This was declared to the Jews long ago: "*For it is written, I have* "*sworn by myself, saith the Lord*, the "word is gone out of my mouth,"

Lord; and whether we die, we die *by* the Lord: whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died and rose, and *liveth again*, [1] that he might *rule over both the* dead [2] and *the* living.

10 But *thou*, why dost thou *condemn* thy brother? *and thou also*, why dost thou *despise* thy brother? for we shall all *be placed* before the judgment-seat of Christ.

11 For it is written, (Isa. xlv. 23.) As I live, saith the Lord, [1] *surely* to me every knee shall

Ver. 9.—1. *Liveth again.* Ανεζησεν. Many MSS read here εζησεν, which may be translated, *continueth to live*, and seems the true reading.

2. *That he might rule over both the dead and the living.* From this passage, and from Philip. ii. 10. where *those under the earth*, are said *to bow the knee to Jesus*, it may be inferred, that the souls of men at death, neither sleep nor fall into a state of insensibility. For if that were the case, Christ could not with propriety be said to rule over them, nor they be said to bow the knee to him.—They who hold that the souls of men sleep between death and the resurrection, affirm that the government which Christ exercises over the dead, consists in his maintaining their existence, and in his bringing them to life at the resurrection, in order to be judged.

Ver. 11.—1. *As I live, saith the Lord.* The words, *saith the Lord*, are not in the Hebrew text, but are added by the apostle, to shew that the passage quoted, was spoken by the Lord Messiah, who in the foregoing verse, had said, *Look unto me, and be ye saved, all the ends of the earth.* Accordingly the apostle tells us, Philip. ii. 10, 11. That agreeably to this prophecy, *every knee shall bow at the name of Jesus*, &c.

bow, and every tongue shall confess [2] to God.

12 (Ἀρα οὖν) *Well* then, every one of us shall give *an* account *concerning* himself to God.

13 Let us therefore *no more* judge one another; [1] but *judge ye* this rather, *not to lay an occasion of stumbling before a brother*, or an occasion *of falling*. [2]

&c. "*That unto me every knee shall* "*bow, and every tongue shall swear.*"

12 *Well then, every one of us shall give an account concerning himself to God,* whose indulgence to the sincere, will make many ashamed of their harsh judgments.

13 *Let us therefore no more judge one another* bigots or profane persons, because our opinions and practices are different: *but ye* Gentile Christians, *pass this sentence rather* on yourselves, *that ye will not do any thing which may endanger your brother's virtue, or occasion him to sin.*

2. *And every tongue confess to God.* Ἐξομολογήσεται τῷ Θεῷ. This is the LXX translation of the passage. But in the Hebrew it is, *unto me every tongue shall swear.* But *swearing to God*, is different from *swearing by God.* For it signifies, either *a vowing to God*, or *an answering to God upon oath*, with respect to our conduct. Now the phrase being used by Isaiah in this latter sense, the LXX and the apostle have translated it very properly, *Every tongue shall confess to God;* shall either voluntarily, or by constraint, acknowledge God's sovereign dominion, by giving an account of himself to him at the judgment.—*The Lord*, who in the passage quoted, declareth, That every tongue shall confess to him at the judgment, being *the Lord Messiah*, (See ver. 2. note 1.) the apostle by adopting the LXX translation of the passage, intimates that Messiah or Christ is *God.* Besides Christ himself hath told us, That the Father judgeth no man, but hath committed all judgment to the Son.

Ver. 13.—1. *Let us no more condemn one another.* Here as in verses 3, and 10. Κρίνειν signifies *to pass a sentence of condemnation.* The apostle's meaning is, since we are all the servants of Christ, and are to be judged by him at the last day, we ought not to usurp his prerogative, by pronouncing one another profane, or bigotted, or wicked, merely because we differ in opinion about matters, concerning which Christ hath commanded us to judge for ourselves. Nevertheless, notorious wickedness, whether in principle or practice, whereby society is injured, being a matter subject to no doubt, we ought not only to judge and condemn in our own minds every instance thereof, but should rebuke those sharply who are guilty of it.

2. *But judge ye this rather, not to lay an occasion of stumbling before a brother, or an occasion of falling;* that is, pass this sentence on yourselves rather, that ye will not lay an occasion of stumbling before a brother, by using your liberty respecting meats and days, so as to lead him to follow your example, contrary to his conscience. In the original it is, *Lay a stumbling-block, or a scandal.* See ver. 21. note, where the difference between these is shewn.

14 *I know* by the light of reason, *and am persuaded by* revelation from *the Lord Jesus, that there is no kind of meat unclean naturally. Nevertheless, to him who believeth certain kinds to be unclean, to that man they are unclean*: and he will sin, if he eat them, either to indulge his own taste, or to gain the favour of others.

14 I know, and am persuaded, by the Lord Jesus, that THERE IS nothing unclean [1] of itself: (ει μη) *yet* to him *who accounteth* any thing to be unclean, to *that MAN* IT IS unclean.

15 *Wherefore, if thy brother*, who thinketh certain meats unclean, *is made to sin through thy* eating such *meat*, whether it be by hating thee as a profane person, or by following the example contrary to his conscience, or by apostatising to Judaism, *thou no longer actest according to* the *love* thou owest to thy brother. *Do not* become the occasion of *destroying him with thy meat, for whom Christ died.*

15 (Δε, 106.) *Wherefore*, if thy brother be *hurt* [1] *through* THY meat, *thou no longer walkest according to love. Do not destroy* him with thy meat, for whom Christ died. [2] (See ver. 20.)

16 *Let not then the good* liberty *which belongeth to you, be evil spoken of*, as an indulgence of appetite to the prejudice of others.

16 Let not then *the good which belongeth to you* be evil spoken of.

17 Ye need not use your liberty always: *for the religion of Christ*

17 For the kingdom of God [1] is not meat and

Ver. 14. *There is nothing* (κοινον, Ess. iv. 38.) *unclean of itself.* Things clean in themselves, that is, things naturally fit for food, might be made unclean, by the positive command of God; as many sorts of food were to the Jews. To such of them as believed that command to be still in force, these foods were really unclean, and could not be eaten with sin.—It is observable, that in this discourse, which is intended to shew that under the gospel all sorts of food may be used without sin, there is no exception of blood, and things strangled, ver. 20. May we not from this infer, that the prohibition of these things to the Gentile converts, mentioned Acts xv. 29. is to be understood of such Gentiles only as had been proselytes? See Gal. ii. 21. note.

Ver. 15.—1. *If thy brother*, λυπειται, *be hurt through thy meat.* Demosthenes uses this Greek word in the same sense, *De Corona*, p. 321. Λυπησαι, *Hurt neither the allies, nor any other of the Greeks.*

2. *Do not destroy him with thy meat, for whom Christ died.* Do not for the sake of pleasing thy palate, destroy him for whose salvation Christ parted with his life. Here Christ is said to have died for a person, who may be destroyed by sinning through our example. See in what sense Christ *died for all*, 2 Cor. v. 15. note 1.

Ver. 17.—1. *For the kingdom of God.* By *the kingdom of God*, Locke

drink, [2] but righteousness, and peace, and joy in the Holy Ghost. [3]

18 *And* he *who by* these things serveth Christ, [1] is acceptable to God, and approved of men.

19 *Well then*, let us *pursue the things of peace, and the things of mutual edification.* [1]

does not consist, either in abstaining from, or *in* using *meat and drink, but in a righteous and peaceable behaviour, and in joy in the Holy Ghost.*

18 *And the brother who by righteousness, peace, and joy in the Holy Ghost, serves Christ* his Lord, (ver. 9.) *is acceptable to God, and will be approved by men.*

19 *Well then, let us pursue the things which promote peace, and the things which advance* that *mutual edification*, which we ought to reap from one another's example.

Locke understands the privileges of the kingdom or church of God. But the phrase seems to be used here, in the sense in which it was often used by Christ; namely, to signify *his religion*, whereby God's kingdom or government is effectually established in the minds of men: and therefore the *kingdom of God* is said to be *within them*, Luke xvii. 21.

2. *Is not meat and drink. Drink* is mentioned as well as *meat*, because though the law of Moses did not forbid any kind of drink, the Nazarites abstained from wine, and all kinds of fermented liquors. Hence the exhortation, Col. ii. 16. *Let no man judge you in meat or in drink.* Perhaps some of the more zealous Jews abstained from drinks prepared by the heathens, thinking them impure. Or the expression may be proverbial, signifying that the kingdom of God, that is, true *religion*, does not consist in the observation of any ceremony whatever.—The apostle expresses the sentiment more fully, 1 Cor. viii. 8. *For meat commendeth us not to God; for neither if we eat do we abound; neither if we eat not are we deficient.*

3. *But righteousness, and peace, and joy in the Holy Ghost. Righteousness* comprehends justice, truth, purity, and self-government. *Peace*, is that charitable disposition of mind, which leads us, not only to do benevolent actions, but to live in concord with those who differ from us in opinion on points of religion. *Joy in the Holy Ghost*, is that satisfaction which results from the exercise of good dispositions, wrought in us by the influences of the Holy Ghost, and from the hope of eternal life, sealed to us by his gifts.

Ver. 18. *He who by these things serveth Christ.* Having told them, ver. 9. that Christ is their master, he here describes the service which Christ requires from his servants.

Ver. 19. *And the things of mutual edification.* Οικοδομης, *Edification*, is a metaphor, formed upon that noble idea which Paul hath so frequently inculcated, That all Christians constitute one great temple, erected for the worship of God, Ephes. ii. 20. Wherefore, to *pursue the things of mutual edification*, is to perform to each other those offices by which we may be built into this temple, of which Christ is

20 *Do not, for the sake of* the pleasure of eating this or that kind of *meat, destroy* your brother's virtue, which is *the work of God. All* kinds of *meats, indeed, are clean* under the gospel; *yet that meat is bad to the man, who eateth* it, not from a persuasion, of its lawfulness, *but through the influence of example.*

21 *It is commendable neither to eat flesh* of any kind, *nor to drink wine, nor to do any thing*, however innocent, *whereby thy brother is brought into danger of sinning, or is made to sin, or is weakened* in his attachment to the gospel.

22 I own *thou hast a just persuasion* concerning the lawfulness of all

20 *Do not for the sake of meat destroy* the works of God. [1] All *MEATS* indeed ARE *clean*; but *THAT MEAT IS bad to the* man who eateth *through a stumbling-block.*

21 IT IS good neither to eat flesh, nor to drink wine, nor *TO DO* ANY THING *by which* thy brother *is made to stumble*, or *to fall*, or *is weakened.* [1]

22 *Thou hast faith: hold it fast* [1] (κατα) *with*

the chief corner-stone: or being already built in it, that we may be firmly established in our place there.

Ver. 20. *Do not for the sake of meat destroy the work of God.* Εργον Θεϑ, *The work of God*, is that which God is working in the heart of our brother; namely, *faith and holiness.* For if the apostle had been speaking of *persons*, who, on account of their regeneration, are called the *work of God*, he would have used the word ποιημα, as he does, Ephes. ii. 10. Besides, the apostle's words, so interpreted, imply, that the truly regenerated may be destroyed. See ver. 15.

Ver. 21 *Is made to stumble, or to fall, or is weakened.* Προσκοπτει signifies to dash one's foot against something without falling, or being much hurt: Σκανδαλιζεται, is to fall by stumbling, and be lamed, from σκαζω, *to halt.* Ασθενει, is to be weakened, in consequence of such a fall. See ver. 13. note 2.—The first of these words is used to express the case of a person, who being tempted to commit sin, yields a little to the temptation, but recovers himself: the second expresses the case of one, who through temptation actually commits sin, contrary to knowledge and conviction: the third expresses the situation of a person, who, by sinning, hath his integrity and sense of religion so weakened, that he is in danger of apostatising.

Ver. 22. Εχεις. *Thou hast faith*, namely, concerning the lawfulness of eating every kind of meat, εχε, *hold it fast*; so εχε signifies here, as is plain from what follows: for this is one of the many sentences, in which the apostle uses the same word in different senses. Locke thinks the apostle advised the Romans to satisfy themselves with their own persuasion, in religious matters of an indifferent nature, without disputing about them, or by their practice in them leading the weak to sin. But the exhortation, *to hold our faith fast with respect to ourselves, in the sight of God*, implies also, that we are to consider our faith in these matters, as a thing of importance, and

not

respect to thyself in the sight of God. Happy is he (ὁ μη κρινων) *who doth not condemn himself by what he approveth.*

23 (Δε) *For he who discerneth a difference*[1] *BETWEEN MEATS, is condemned* if he eat: because HE EATETH not (εκ) *from* faith: for *whatever* is not *from* faith is sin.[2]

kinds of meat. *Hold that persuasion fast, so far as respects thine own conduct, in the presence of God:* but do not use thy liberty, so as to lead others to sin. *Happy is he who doth not subject himself to punishment, by* doing *what he approveth* as lawful.

23 *For he who seeth a difference in meats, is liable to punishment,* if through thy example, *he eat* what he thinks unclean; *because he eateth not from a persuasion that it is lawful,* but to please others. This is wrong: *for whatever is done without a conviction of its lawfulness, is really sin,* though it be lawful in itself.

not to dissemble it when properly called to shew it, nor at any time to act contrary to it. The true import of the rule is, that we are to beware of condemning ourselves, by leading others into sin, through an unseasonable display of our faith, or through actions in themselves lawful, without any necessity calling us to do them.

Ver. 23.—1. *He who discerneth a difference between meats.* This is the ordinary signification of the word διακρινομενος. So Acts xv. 9. Και ουδεν διεκρινε, *And put no difference between us and them.* Besides, it suits better in this place than the common translation, *He that doubteth.*

2. *For whatever is not from faith is sin.* Here, as in ver. 22. *faith* signifies, not the belief of the gospel, but the persuasion that what one doth is lawful. So understood, the apostle's declaration is perfectly just in every case: because if a man acts without that persuasion, he acts without any principle of virtue, being guided merely by his own inclinations. And therefore, although what he doth may in some instances be materially right, it is in the sight of God, *sin,* as being done without any sense of duty. From this it follows, that if a person acts contrary to his conscience, as the apostle in the beginning of the verse supposes the Jews to do, he is exceedingly blameable.—Augustine mistook the meaning of this text, when from it he inferred, that all the best actions of the heathens, were no better than *splendid sins.* For though they had not faith in any divine revelation, they might have the faith mentioned by the apostle; I mean, a firm persuasion of the lawfulness of their own actions, and an inclination to please God, by doing what they thought right and acceptable to him.

Almost all the ancient MSS and many of the Greek fathers, have at the end of this chapter, the doxology found, Rom. xvi. 25, 26, 27. And Knatchbull thought this its true place, because of its relation to the subjects treated of here and in the foregoing chapter. He therefore supposed, that it was taken from this chapter, and added

ed in the end of the epistle, to give a sanction to the xvth and xvith chapters, which, it is said, Marcion endeavoured to expunge. But as Estius observes, the insertion of the doxology here, evidently interrupts the apostle's discourse, which is continued to the 8th verse of the next chapter. And therefore this cannot be its place.—The Alexandrian MS. hath the doxology in both places.—Jerome supposed it was taken from the end of the epistle, and inserted here by Marcion, who wanted to cut off the xvth and xvith chapters, and to make the epistle end here.

CHAP. XV.

View and Illustration of the Matters contained in this Chapter.

N. B. *For an account of the first seven verses in this chapter, see the last part of the illustration prefixed to* Chap. XIV.

THE apostle, in the seventh verse of this chapter, having exhorted the Jewish and Gentile Christians at Rome, to a cordial union, from the consideration that Christ had received both into his church, naturally turned his thoughts to an objection which might be made to this doctrine; namely, that if Christ had meant to receive the Gentiles, he would have preached to them himself. To this the apostle replied, that Jesus Christ was born a Jew, and preached to the Jews only, because thereby in the end, he most effectually accomplished God's promises to the fathers, concerning the blessing of the nations in Abraham's seed, ver 8, 9.—Farther, because the Jews were unwilling to be united with the Gentiles in one church, the apostle quoted various passages from their own prophets, foretelling that the Gentiles in future times, would be Messiah's subjects, and join the Jews in worshipping the true God, ver. 9, 10, 11, 12.—Wherefore, God having determined from the beginning, to make the Gentiles his people, the Jewish believers were bound to acknowledge such of them as were converted, for their brethren and fellow-heirs of the promises of God, notwithstanding they did not obey the law of Moses. And having thus established the title of the Gentiles to all the privileges of the people of God under the gospel dispensation, the apostle prayed that God would fill them with all joy and peace, through the firm belief of their title to these great blessings, ver. 13.

Both the doctrinal and practical part of this epistle being now finished, the apostle makes a very handsome apology to the Romans, for writing so long a letter to persons with whom he was not personally acquainted. He told them, that having a good opinion of their virtue and knowledge, ver. 14.—he had,

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on that account, written to them with the more freedom, to bring things to their remembrance. And that he had done this likewise, because he was both qualified and authorized to teach them, by virtue of the apostolical office which God had conferred on him, for the purpose of converting the Gentiles, ver. 15, 16.—Then, to prove his apostleship to the Romans, he told them that he had good reason to boast of his success, in converting the Gentiles, and in presenting them to God as an acceptable offering, ver. 17.—But that in this his boasting, he would speak, not of the things which Christ had wrought by others to make the Gentiles obedient, but of the success which he himself had had in converting them by his own preaching and miracles, ver. 18, 19.—Moreover, to give the Romans a just idea of his character and success as an apostle, he informed them, that he had always made it a rule, not to preach the gospel where it had been preached before, lest he might have appeared an inferior workman, who builded on a foundation laid by another. But that he had gone to the most ignorant and barbarous nations, that the prophecies concerning the conversion of the Gentiles might be fulfilled, ver. 20, 21.—And that his resolution of not preaching where the gospel had been preached before, was the reason of his not visiting Rome hitherto, ver. 22.—But now having no more opportunity of that sort, in the parts from Jerusalem to Illyricum, and having long had a desire to see the Romans, he would certainly come to them in his way to Spain, ver. 23, 24.—At present he was going to Jerusalem with the collections which he had made for the poor of the brethren in Judea, ver. 25, 26, 27.—But when that service was finished, he would come to Rome, ver. 28, 29.—In the mean time, he earnestly begged their prayers, that he might be delivered from the disobedient in Judea; and that the service he was performing to the brethren in Jerusalem, might be acceptable to them, ver. 30.—Lastly, because there had been great dissensions among the Romans about the method of justification, and about the obligation of the law of Moses, he wished the God of peace to be with them all, ver. 33; thus adapting his apostolical benediction, to their particular circumstances.

NEW TRANSLATION.

CHAP. XV. 1 *We* then *who are able men*, ought (βαστάζειν) to bear *the weaknesses of the unable*, [1] and not to please ourselves *ONLY*.

COMMENTARY.

CHAP. XV. 1 *We then who are well instructed* in the Christian doctrine, *ought so to behave towards the ignorant, that their errors may hurt them as little as possible: and* should *not please ourselves only* in what we do.

Ver. 1. *We then who are able men, ought to bear the weaknesses of the*

2 *Wherefore let every one of us please his neighbour* in things innocent, *to the promoting* of *his virtue and peace, for the sake of edifying* the body of Christ, Rom. xiv. 19. note.

2 (Γαρ, 93.) *Wherefore* let every one of us please HIS neighbour, *to* HIS good, *for the sake of* edification.

3 *For even Christ pleased not himself:* his own pleasure was not the object of his actions, *but* the glory of God and the good of others, *as it is written, The reproaches of them who reproached thee, have fallen on me:* the punishment due to the wicked, who, by their speeches and actions dishonoured God, was laid on me.

3 For even Christ pleased not himself: [1] but as it is written, (Psal. lxix. 9.) [2] The reproaches of them *who* reproached thee, *have fallen* on me.

4 *But whatever things were before written* in the scriptures, *were written for our instruction, that through our recollecting the patience,* wherewith holy men have borne reproaches and sufferings for the glory of God, *and* the *consolation* which they re-

4 (Γαρ) *But whatever* things were *before written,* were written for our *instruction,* that through *the* patience (see 2 Pet. i. 6. note 2.) and *consolation* of the

the unable. This is a literal translation of the passage, not different in sense from the common version: only it marks more distinctly the apostle's allusion to the custom of travellers on foot, who, when any of their company fall sick or lame, support him, till they bring him to some convenient resting-place.

Ver. 3.—1. *For even Christ pleased not himself.* Christ might in his own lifetime have declared the law of Moses abrogated, and have eaten of all kinds of meat indifferently, and have freed himself from the burdensome services enjoined by the law. But because his doing so would have been premature, and by bringing reproach on the gospel, might have marred its success among the Jews, he abstained from the meats forbidden by the law, and performed the services which it enjoined, and thereby shewed, that he did not make it an object to please his natural appetites, but in all his actions, studied to promote the honour of God, and the happiness of men.

2. *But as it is written, The reproaches of them who reproached thee, have fallen on me.* That this psalm is a prophecy concerning Christ, we learn from the evangelist John, who affirms, chap. xix. 28. that their giving Jesus vinegar to drink on the cross, was a fulfilment of the 21st verse of this psalm. In like manner, ver. 9. *The zeal of thine house hath eaten me up,* was applied to Jesus by the disciples, John ii. 17. St Paul therefore hath rightly interpreted Psal. lxix. 22, 23. of the Jews who crucified Christ. See also Rom. xi. 10. note 2.

Ver.

scriptures, we might have hope.

5 Now *may* the God of patience and consolation, [1] grant you *to have the same disposition* [2] *towards one another*, according to Christ Jesus;

6 That *unanimously, with one mouth ye may glorify the God and Father* of our Lord Jesus Christ. [1]

7 Wherefore receive ye one another, *even as* Christ also *hath received* us, [1] to the glory of God.

ceived, *all recorded in the scriptures, we might have hope* of attaining the like patience and consolation in the like circumstances.

5 *Now may God, the author of* the *patience and consolation* of the saints, *grant you to have the very same disposition towards one another* always; *according to* the will and example of *Christ Jesus:*

6 *That* joining together in religious worship, *unanimously with one voice ye may praise the God and Father of our Lord Jesus Christ,* for his love to men.

7 *Wherefore, hold communion with one another,* notwithstanding ye differ in opinion about meats and days, *even as Christ also hath received us* all into his church, *to the glory of God*

Ver. 5.—1. *Now may the God of patience and consolation.* Having in the preceding verse mentioned *the patience and consolation of the scriptures*, he in this calls God, *the God of patience and consolation*, to shew that the patience and consolation of the saints proceeded from God. In like manner, having in ver. 12. said, *in him the Gentiles shall hope*, he calls God, ver. 13. *the God of hope*, to shew that the hope which the Gentiles entertained of salvation, proceeded from God. So also, ver. 33. *the God of peace*, and elsewhere, *the God of glory, the God of order*, &c.

2. *Grant you to have the same disposition towards one another.* The word φρονειν, signifies *to care for*, as well as *to think*, Philip. ii. 2. note 2. Wherefore, a disposition to live in peace with one another, and to bear one another's weaknesses, according to Christ's precept and example, is here prayed for in behalf of the Romans. See 1 Cor. i. 10. note.

Ver. 6. *That unanimously with one mouth, ye may glorify the God and Father of our Lord Jesus Christ.* So our translators have rendered the phrase, τον Θεον και πατερα, in other passages. See 2 Cor. xi. 31. Ephes. i. 3. 1 Pet. i. 3.—The praising God for his goodness to men through Jesus Christ, is a principal part of gospel worship. —In the former chapter, the apostle had exhorted the Romans, not to break off familiar intercourse with one another, on account of their differing in opinion about disputable matters. Here he enjoined them to continue in church communion, and to join in the public worship of God, with hearts full of Christian love towards one another, notwithstanding such differences: and in particular, they were to join in this cordial manner, in singing the praises of God, and in repeating the doxologies, if that practice was then in use.

8 To Christ's receiving the Gentiles, it is no objection that he never preached to them: *for I affirm, that Jesus Christ became a minister of the circumcision, on account of* establishing *the truth of God, in order that* by converting the Jews, and sending them to preach to the Gentiles, *he might accomplish the promises made to the fathers,* concerning the blessing of the nations;

9 *And that the Gentiles might praise God, on account of* the *mercy* shewed them, *as it is written,* "Thou

8 Now *I affirm,* that Jesus Christ *became* a minister of the circumcision [1] *on account of* the truth of God, (εις το) *in order* to confirm the promises MADE *to* the fathers; [2]

9 And that the Gentiles might *praise* God *on account of* mercy; [1] as

Ver. 7. *Wherefore receive ye one another, even as Christ also hath received us.* See Rom. xiv. 1. note 2. According to Locke, this exhortation had no relation to their holding church communion with one another, because there were no schismatical assemblies among the Romans at this time. But the contrary is evident from Rom. xvi. 17. Besides, in the verse before this, he expressly enjoins them to worship God jointly, in the public assemblies.

Ver. 8.—1. *Now I affirm, that Jesus Christ became a minister of the circumcision,* &c. Jesus Christ was born a Jew, and exercised his ministry among the Jews, in order that the truth of God's promises to the fathers, concerning the blessing of the nations in Abraham's seed, might be performed by the conversion of the Jews and Gentiles. For, as the Jews were the only people on earth, who worshipped the true God, and had his oracles or revelations in their hands, it was absolutely necessary that the gospel, in which all the former revelations terminated, should be first preached to them; that a sufficient number of them receiving it, might preach it to the Gentiles, as the fulfilment of the former revelations, of which their nation were the keepers. The gospel being thus offered to the Gentiles, as the word of the same God who anciently spake to the fathers of the Jewish nation by the prophets, that circumstance, with the miracles which accompanied first preaching of it, so powerfully demonstrated it to be from God, that multitudes of the Gentiles receiving it, turned from idols to worship the living and the true God; whereby the truth of God's promise to the fathers, concerning the blessing of the nations in Christ, was illustriously confirmed, and the Gentiles had an opportunity of glorifying God, for his mercy in their conversion. See Rom. ix. 23. note 1.

2. *The promises made to the fathers.* So the phrase, επαγγελιας των πατερων, signifies, being the genitive of the object. See Ess. iv. 24. No. 2.

Ver. 9.—1. *And that the Gentiles might praise God on account of mercy.* See Rom. ix. 23. note 1. Conversion to the true God, being the *mercy* or blessing which God promised to the fathers of the Jewish nation to bestow on the Gentiles, it is particularly mentioned here

it is written, (Psal. xviii. 43, 49.) For this cause I will *glorify thee* among the Gentiles, and sing [2] *to* thy name.

10 And again, *MOSES* saith, Rejoice ye Gentiles with his people. [1] (Deut. xxxii. 43.)

11 And again, (Psal. cxvii. 1.) Praise the Lord [1] all ye Gentiles, and *exceedingly praise* him, all ye people.

12 And again, *Isaiah*

" hast made me the head of the " heathen; *therefore I will glorify* " *thee*, O Lord, *among the heathen*:" My disciples will glorify thee for making me the head of the heathen: *and sing unto thy name*, on account of their being saved by me.

10 *And again*, *Moses* foretelling the subjection of the Gentiles to God, *saith*, *Rejoice*, *ye Gentiles*, *with his people.*

11 *And again*, " *O praise the* " *Lord all ye nations*, *praise him all* " *ye people.*" Praise the Lord because ye enjoy the privileges of the gospel, along with the Jews, whereby " his merciful kindness is great " towards us."

12 *And again*, *Isaiah saith*, chap.

here, not only to make the Gentiles sensible that they ought not to despise the Jews, through whom they have received so great a blessing, but to persuade the Jews to acknowledge the Gentiles as the people of God, and heirs of the promises equally with themselves. In short, they were to live together in peace, and love, and church-communion, praising God jointly for his truth, and for the mercy shewn to both.

2. *And sing to thy name.* The original word ψαλω, signifies to praise God with the voice, accompanied with musical instruments. See ver. 6. 11. notes.—This passage of Psal. xviii. is rightly applied by the apostle to Christ: For as Whitby informs us, the following ver. 50. *Great deliverances giveth he to his king*, *and sheweth mercy to his anointed.* (Heb. to his Messiah) *to David and to his seed for evermore*, is interpreted by the Jews of Messiah; not to mention that Hosea hath prophesied of Christ, under the name of *David*, chap. iii. 5.

Ver. 10. *And again he saith*, *Rejoice ye Gentiles with his people.* The apostle's design in this part of his letter, being to persuade the Jewish and Gentile converts to a cordial union in the public worship of God, it was of great importance to shew the Jews, that this coalition was foretold in their own scriptures. The passage quoted for that purpose, is Deut. xxxii. 43. where our translators have supplied the word *with*, as the apostle likewise hath done. But though *with* were omitted, and the marginal translation of the passage were adopted, *Praise his people*, *ye nations*, the sense would be the same; because the Gentiles could not praise the people of God as happy, unless they acknowledged and worshipped the same God with them.

Ver. 11. *Praise the Lord.* The original word αινειτε, signifies *to praise by singing*, Luke ii. 13.

xi. 10. " In that day there shall " be the root of Jesse, which shall " stand for an ensign of the people : " and to it the Gentiles shall seek" for protection, government and salvation. " And his rest shall be " glorious."

13 *Now may God*, who hath authorized you Gentiles to *hope* for salvation, *fill you with the greatest joy and peace in believing* the prophecies concerning your conversion, *in order that ye may abound in that hope, through the power of the Holy Ghost* conferring on you his gifts, and filling you with good dispositions.

14 *However, my brethren*, though I have given you both instruction and reproof, I have not a mean

saith, *The root of Jesse shall be*, [1] and he *who standeth up to rule the Gentiles* SHALL BE. In him *the Gentiles shall hope.* [2]

13 Now *may* the God of hope fill you with all joy and peace in believing, *in order that* ye may abound (τη, 71.) in *that* hope, (ver. 12.) through the power of the Holy Ghost.

14 *However* my brethren, *even I myself* am persuaded *concerning* you, [1]

Ver. 12.—1. *The root of Jesse shall be* και ὁ ανιστανομενος, (See Ess. iv. 57.) *and he who standeth up to rule the Gentiles shall be.* This clause in the Hebrew runs thus, *There shall be the root of Jesse, which shall stand for an ensign of the people.* But the apostle hath adopted the LXX translation, because it represents the prophet's meaning with sufficient exactness. For as soldiers in marching or fighting, follow the standard of their prince, *a standard* may we put metonymically for *a prince* or *ruler.*—The meaning of the prophecy is, *At the proper time, the root of Jesse shall revive, and he who standeth up to rule the Gentiles, shall spring from it.*—In allusion to this prophecy our Lord calls himself, Rev. v. 5. *The root of David;* and Rev. xxii. 16. *The root and offspring of David*, to signify that he is *the life* and *strength* of the family of David as well as *its* offspring; that family being raised and preserved for the sole purpose of giving birth to the Messiah.

2. *And in him the Gentiles shall hope.* In Isaiah it is, *And to it the Gentiles shall seek.* But the meaning of both expressions is the same. For in scripture, *to seek a person or thing*, is the same with *hoping in*, or *trusting to that person* or *thing.* See Job v. 8. Psal. iv. 2.

Ver. 14. *Even I myself am persuaded concerning you, that yourselves also are full of goodness*, &c. This apology for writing to a church, with which the apostle was not acquainted personally, was the more necessary, that in his letter he had opposed some of their strongest prejudices, and had rebuked them for certain irregularities in their conduct. But he was entitled to instruct and reprove them, by virtue of his apostolic office, ver. 15. The truth of which he proved, by his success in converting the Gentiles, ver. 16, 17. and by the miracles he had wrought among them, and by the gifts of the

that *yourselves* also are full of goodness, *being* filled with all knowledge, able also (νουθετειν) to *instruct* one another.

15 *But* I have written the more boldly *to* you, *brethren*, [1] *partly as calling THINGS to your remembrance, through* the grace *which* is *given me* of God.

16 *In order to my being a* minister [1] of Jesus Christ (εις, 149.) *among* the Gentiles, ministring the gospel of God, *that there might be an offering of the Gentiles*, [2] *most acceptable*, being sanctified by the Holy Ghost. [3]

opinion either of your knowledge or virtue. For *even I myself am persuaded concerning you, that*, in general, *ye are full of good dispositions*; and that *being filled with all knowledge* of the Christian doctrine, ye are *able also to instruct one another*.

15 *But*, notwithstanding my good opinion of you, *I have written the more boldly to you, brethren, partly as calling things to your remembrance*, which I am qualified to do *through the grace* of apostleship *given me of God*. (Rom. i. 5. xii. 6.)

16 *In order to my being* (λειτουργον) *a public minister of Jesus Christ, among the Gentiles, ministring* to them as a priest, the knowledge of *the gospel of God, that* by their believing it, *there might be an offering of the Gentiles most acceptable* to God, *being cleansed* from their former impurities, *by* the influences of *the Holy Ghost*, accompanying my preaching.

the Spirit he had communicated to his converts in all the Gentile countries, from Jerusalem round about as far as Illyricum, ver. 19.

Ver. 15. *I have written the more boldly to you, brethren, partly*, &c. Whitby thinks, απο μερους, *in part*, signifes the Gentile part of the church at Rome, to whom Paul wrote, to put them in mind of God's great goodness to them. But though the phrase denotes a part of the Corinthian church, 2 Cor. ii. 5. I think it is elegantly used in this place, to insinuate that his design in writing was, besides calling things to their remembrance which they knew, to instruct them in some things which they did not know.

Ver. 16.—1. *A minister*. The original word λειτουργον, denotes one who performs some public office for the people, especially of the sacred kind. This sense it hath here; for it is added, ιερουργουντα, *ministering* as a priest. It is also applied to rulers, Rom. xiii. 5. *They are* λειτουργοι Θεου, *public ministers of God*.

2. *That there might be an offering of the Gentiles, most acceptable*. By representing the converted Gentiles as a most acceptable offering to God, the apostle alluded to Isa. lxvi. 20. *They shall bring all your brethren for an offering to the Lord, out of all nations*. But this offering, was not *a sin-offering*, but *a free-will offering*; for the apostle no where speaks of his offering sin offerings.

3. *Being sanctified by the Holy Ghost*. According to the law, the sacrifices were *sanctified*, or made acceptable to God, by being salted

and

17 *I have therefore* cause of *boasting, through Christ Jesus, with respect to* my success in *things pertaining to God;* my success in presenting the Gentiles an acceptable offering to God.

17 I have therefore *boasting* through *Christ Jesus* (sup. κατα) *WITH RESPECT TO things pertaining* to God. [1]

18 Now though I might justly claim praise, on account of the success of my disciples, *yet I will not,* in this boasting, *dare to speak any thing of what Christ hath not wrought, but of what he hath wrought by me* personally, *in order to make the Gentiles obedient* to the gospel, *both in profession and practice,* (See Rom. i. 5. xv. 26.)

18 (Γαρ, 98.) *But* I will not dare to speak *any thing of what* Christ hath not wrought *BUT OF WHAT HE HATH WROUGHT* [1] by me *in order to the obedience of the Gentiles in* word and deed.

19 *By the power of miracles,* performed by me on the sick and

19 *By the power of signs* and wonders, [1]

and laid on the altar by the priest, Matt. xxiii. 19. Mark. ix. 49. But the Gentiles converted from idolatry, to the worship of the true God through the apostle's labours, were offered by him to God as a free will offering; and were sanctified, or made acceptable to God, by the influences and gifts of the Holy Ghost, which the apostle had conferred on them. By these gifts, the Gentiles were strongly confirmed in the faith of the gospel, and cleansed from their former impurities. This was an exercise of the priest's office, and a sanctification of the offering which was far more excellent, effectual, and acceptable, than the sanctification and offering of the sacrifices of beasts prescribed in the law.

Ver. 17. *I have therefore boasting through Christ Jesus, with respect to things pertaining to God;* that is, in performing the priest's office. We have the phrase, Τα προς τον Θεον, *Things pertaining to God,* in the same sense, Heb. v. 1.—The apostle had reason to boast of his success in converting the Gentiles, because thereby the truth of his apostleship was put beyond all doubt, and his zeal for the interest of his master, was highly gratified.

Ver. 18. *Speak any thing of what Christ hath not wrought,* but of what he hath wrought *by me.* The words *but of what he hath wrought,* are supplied, because they are necessary to complete the sense. See Gen. Pref. The apostle would not speak of what Christ had not wrought by him, but by his disciples, for making the Gentiles obedient; though he might have claimed some praise also from their success. But he would speak only of what Christ had wrought by him personally, namely, that he had preached the gospel with the greatest success, from Jerusalem, and round about in all the Gentile countries, as far as Illyricum.—More examples of whole clauses omitted, which must be supplied, see Rom. v. 12. note 1.

Ver. 19.—1. *By the power of signs and wonders.* It hath been thought

AND by the power of the Spirit of God, [2] so that from Jerusalem and round about *as far as* Illyricum, [3] I have fully preached [4] the gospel of Christ.

maimed, *and* what is still greater *by the power of* the gifts of *the Spirit of God*, communicated by me to the Gentiles; *so that beginning at Jerusalem, and* going through the countries *round about, as far as Illyricum, I have fully* and successfully *preached the gospel of Christ.*

20 *And IT BECAME* 20 *And it became me thus diligently*

thought, that the supernatural works performed by our Lord and his apostles, were distinguished by different names, to mark the end for which they were performed. That such of them as were intended for proving the truth of any doctrine asserted, or message brought by the miracle worker, were called, Σημεια, *Signs*, Mark xvi. 20.—That such of them as were intended to astonish and terrify, and draw the attention of the beholders, were called, Τερατα, *Wonders*. Of this sort, was the punishment of Ananias and Sapphira with death, and of Elymas with blindness.—In the gospels, the miracles of Christ are commonly termed, Δυναμεις, *Mighty works*, Mark vi. 2, 5. 14. to express the great power exerted in the performance of them.

2. *And by the power of the Spirit of God.* This being different from *the power of signs and wonders*, mentioned in the foregoing clause, must signify *the gifts of the Spirit*, called Heb. ii. 4. *Distributions of the Holy Ghost.* These were *the word of wisdom, the word of knowledge, faith, prophecy, utterance, the discernment of spirits, the gift of tongues, and the interpretation of tongues;* all which are generally distinguished from miracles.

3. *In so much that from Jerusalem, and round about as far as Illyricum. Illyricum* was a country in Europe, lying between Pannonia and the Adriatic sea. It is now called *Sclavonia.* In the History of the Acts, there is no mention made of Paul's preaching the gospel in Illyricum. Nevertheless, as that country, on the south bordered with Macedonia, where Paul often preached, he may, on some occasion or other, have gone from Macedonia into Illyricum. Yet this supposition is not necessary, as the apostle does not say he preached the gospel in Illyrium, but only *as far as Illyricum.* The expression *from Jerusalem, round about as far as Illyricum*, implies, that at the time the apostle wrote this letter, Illyricum was the boundary of his preaching westward: And that he propagated the gospel, not in a direct line from Jerusalem to Illyricum, but far and wide on every hand, through the interjacent countries.—That the gospel was at length preached in Illyricum, appears from Titus going into Dalmatia, which was a part of Illyricum.

4. *I have fully preached the gospel*, or *fully declared* it. So the Greek word πεπληρωκεναι signifies, Matt. v. 17. *I am not come to destroy the law and the prophets, but,* πληρωσαι, *fully to declare*, or explain them.—2 Tim iv. 17. *That by me the preaching of the gospel,* πληροφορηθη, *might be fully declared.* See note 1. on that verse.

Ver.

to preach the gospel, not where Christ was acknowledged, that I might not build on another man's foundation. That would have been to perform the office of a subordinate teacher, which is far more easy than that of an apostle.

21 *But* I have preached to the most ignorant nations, so that, *as it is written, they shall know* the Saviour, *to whom nothing hath been told concerning him* by their instructors; *and they who have not heard* the method of salvation explained, *shall understand* it fully.

22 *For which reason also*, that I resolved to preach the gospel to those who had never heard it, *I have been oftentimes hindered from coming to you.*

23 *But now, having no more opportunity in these parts*, to preach to persons who have not heard the gospel, *and having for many years entertained a strong desire to come to you* who are in Rome.

24 *Whensoever I go towards Spain, I will come to you. For in my journey* to that country, where, by preaching the gospel, I expect to

ME thus earnestly to preach the gospel, [1] not where Christ was named, *that I might not build on another's* foundation.

21 But as it is written, (Isa. lii. 15.) *They shall see to whom nothing hath been told concerning him,* and they *who* have not heard, shall understand.

22 For which *reason* also I have been *oftentimes* hindered from coming to you.

23 But now having no more place in these parts, and having *for many years a strong desire* to come to you,

24 Whensoever *I go towards* Spain, I will come to you: [1] for in my journey *I hope* to see

Ver. 20. *And it became me thus earnestly to preach the gospel.* The word φιλοτιμεμενον, coming from φιλοτιμεω, *one who loves honour*, denotes one who does a thing in such a manner, as thereby to obtain *honour*, consequently, who does it with fidelity and earnestness, 2 Cor. v. 19. Διο και φιλοτιμεμεθα, *Wherefore we earnestly endeavour, whether present or absent, to be acceptable.*—1 Thess. iv. 11. Και φιλοτιμεισθαι, *And earnestly to study to be quiet.*

Ver. 24.—1. *Whensoever I go towards Spain, I will come to you.* This, among other instances, is a proof, that in speaking of what he meant to do afterwards, the apostle did not make known any determinations of God revealed to him by the Spirit, but his own resolutions and opinions only. For there is no evidence that he ever went to Spain. Of the apostle's speaking according to his own opinion, and not according to what was actually to happen, we have another instance, Acts xx. 25. where he is said to have told the Ephesian elders, That *he knew*, that is, *was persuaded they all should see his face no more*, See Pref. to 1 Tim. sect. 1. No. 3.

2. *Be*

you, and to be brought on my way thitherward by you, *when I shall first in some measure be filled* [2] with your COMPANY.

25 But now I go *to* Jerusalem, *ministering to* the saints. [1]

26 For *Macedonia and Achaia* [1] *have been pleased to make some contribution* [2] *for the poor of the saints who* are *in* Jerusalem.

27 *They have been pleased* (γαρ, 94.) *verily*, and their debtors they are: [1] for, if the Gentiles *have partaken* of their spiritual things, *they ought*, (και, 218.) *certainly* to minister unto them in carnal things.

turn the idolatrous inhabitants from Satan to God, *I hope to see you* at leizure, *and to be accompanied a part of my way thitherward by* some of *you*, *after I shall first be made happy for a while with your company.*

25 *But at present, I go to Jerusalem with the money* I have collected *for* the *brethren* in Judea.

26 *For* the churches in the provinces of *Macedonia and Achaia*, *have been pleased to make a* liberal *contribution for* the relief of *the poor of the brethren, who are in Jerusalem* in great distress.

27 *They have been pleased verily*, to make this contribution: *and* they have done well; because *they are under great obligations to the Jewish Christians. For if the Gentiles have received of their spiritual things*, if they have received from them the

2. *Be filled with your company.* We have this expression, Susanna, ver. 33. *And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.* To be *filled* with a thing, therefore, is to have great satisfaction in the enjoyment of it. By adding απο μερους *in some measure*, the apostle insinuated, that his desire of their company was so great, that the few days he was to remain with them would satisfy it only *in part*. Others think απο μερους, should be translated the company *of a part of you.*

Ver. 25. *But now I go to Jerusalem, ministering to the saints.* Of this journey, the apostle gave an account to Felix, Acts xxiv. 17.

Ver. 26.—1. *Macedonia and Achaia;* that is, the brethren in these provinces, particularly the brethren at Philippi, Thessalonica, Berœa, Corinth, and in other every city of these provinces where churches were planted by the apostle.

2. *To make some contribution.* Κοινωνιαν τινα, literally *some communication*, namely, *of money.*

Ver. 27.—1. *They have been pleased verily, and their debtors they are*, &c. This repetition is very emphatical, especially as the apostle immediately explained the obligation under which the Christians in Macedonia and Achaia lay, to make these collections for the poor of the brethren at Jerusalem. And his intention in this, no doubt, was to shew the brethren in Rome, that they ought to follow the example of the Macedonians and Achaians in that matter

knowledge of the gospel, *they ought certainly to minister to them of their worldly goods*, in their present need.

28 *Wherefore, having finished this business*, by delivering the money at Jerusalem, *and having secured to the Jewish saints, this fruit* of the love which the Gentiles bear to them, *I will go from Judea by you into Spain.*

29 *And* from my experience of God's working by me, *I know that when I come, I shall come empowered to bestow on you abundantly*, the gifts of the Spirit, (Rom. i. 11.) which are *the* peculiar *blessing of the gospel of Christ.*

30 *Now I beseech you, brethren, by* all that *the Lord Jesus Christ* hath done for you, *and by the love which the Spirit hath shewed to you*, in giving

ter to them in carnal things. [2]

28 *Wherefore, having finished this AFFAIR, and having* sealed to them this fruit, [1] *I will go from thence* by you into Spain.

29 *And I know* that when I come *to* you, I shall come (εν) *with* the fulness of the blessing (33.) of the gospel [1] of Christ.

30 Now I beseech you, brethren, *by the Lord Jesus Christ, and by* the love of the Spirit, [1] that

2. *For if the Gentiles have partaken of their spiritual things*, &c. By calling the knowledge of the gospel, which was imparted to the Gentiles by the Jewish preachers, *spiritual things*, and the money which the Gentiles were sending to the Jews, *carnal things*, the apostle hath declared the true nature of both, and shewn the great excellency of the one above the other: *money* procures conveniences only for the flesh; but the *gospel* improves the *spirit*, and fits it for a blessed immortality.

Ver. 28. *And having sealed to them this fruit.* Le Clerc thinks, *to seal*, here signifies *to send*; others think it signifies *to secure*, because it was the custom to secure with seals such things as were sent to persons at a distance. The *fruit* of which the apostle speaks, may be either of his apostolic ministrations, or of the good will of the Gentiles towards the Jews, or of the efficacy of the faith of the Gentiles to lead them to works of charity; or it may be all these jointly; because when duly attended to, these things must have had a very powerful influence in reconciling the Jewish to the Gentile believers. The truth is, the apostle's chief design in making these collections, was to produce this happy union of the Jews with the Gentiles. See 2 Cor. ix. 14. note. And therefore he earnestly desired, ver. 30, 31, 32. the prayers of the Romans, that his service in that matter might be acceptable to the Jews.

Ver. 29. *I shall come with the fulness of the blessing of the gospel.* See Ess. iv. 33. If the explication in the commentary is not admitted, *the blessing of the gospel*, may be the gospel doctrine.

Ver. 30.—1. *Now I beseech to you, brethren,—by the love of the Spirit.* Besides the particulars mentioned in the commentary, *the love of the Spirit* may signify that mutual love which the Spirit diffuses

ye strive together with me [z] *by prayers* for me to God.

31 That I may be delivered from *the disobedient* in Judea; and that my service which *I AM PERFORMING to* Jerusalem, may be *acceptable to* the saints:

32 *That in joy I may come to you* [1] *through* the

you his manifold gifts, *that ye strive together with me, by earnestly praying for me to God;*

31 *That I may be delivered from the disobedient in Judea, and that my service,* in making the collections, *which I am performing to* the saints in Jerusalem, *may be acceptable to them,* and contribute to remove the prejudices which they entertain against the Gentile Christians for not obeying the law.

32 *That in joy,* on account of the reconciliation of the Jewish to the

fuses through the hearts of the faithful, and by which he knits them together, called, *the fellowship of the Spirit*, Philip. ii. 1.

2. *That ye strive together with me by prayers*, &c. The word translated *strive together*, comes from a word which signifies the greatest *strength* and *agility*, such as the combatants in the games exerted.—The unbelieving Jews at Jerusalem, had got notice of Paul's success in converting the Gentiles, to whom he preached salvation without requiring them to obey the law of Moses. And being falsely informed that *he taught all the Jews which were among the Gentiles, to forsake Moses*, &c. Acts xxi. 21. they were exceedingly enraged against him. Of this the apostle being well apprized, he was much afraid of them; and therefore, in the most earnest and anxious manner, he begged the continued prayers of the brethren at Rome, that he might be kept out of the hands of the disobedient to Christ in Judea, and that his service in making the collections, might be well received by the saints there.

Ver. 32. *That in joy I may come to you.* As the apostle proposed to visit the Romans, after delivering the collections at Jerusalem, he earnestly wished, that that service might be acceptable to the brethren there; because if it was well received, it would produce that happy union of the Jews with the Gentiles, which he had so much at heart to accomplish, and make him come to Rome in great joy. But how much the apostle was disappointed in his generous design, and in what disadvantageous circumstances he came to Rome, the history of the Acts informs us. The unbelieving Jews in Jerusalem, found him in the temple soon after his arrival, raised a tumult against him, and would have killed him outright, if the Roman soldiers had not rescued him out of their hands. The multitude having thus failed in their attempt, the chief priests and elders who set them on, stood forth next, and accused Paul before the governors, Felix and Festus, who more than once tried him for his life. And although in these different trials, his innocence clearly appeared, yet in regard his accusers were the chief men of the nation, he feared their influence would have greater weight with his judges, than the

Gentile brethren, *I may come to you, by the will of God, and may with you be refreshed,* by the happiness following that reconciliation.

33 *Now may God, the author of peace,* and who I hope will produce peace between the Jews and Gentiles, *be with you all;* and to shew my sincerity in this wish, I say *Amen.*

will of God, and may with you be refreshed.

33 Now, MAY the God of peace (see the Illustration) BE with you all. Amen.

consideration of his innocence. And therefore, when Festus delayed pronouncing sentence, and proposed a new hearing of the cause at Jerusalem, the apostle found himself under the necessity of appealing to the emperor; which, as a Roman citizen, he was entitled to do. The consequence of all this was, that instead of visiting the church at Rome *in joy,* as he proposed, on account of the reconciliation of the Jewish with the Gentile believers, he was sent thither bound with a chain as a malefactor.

CHAP. XVI.

View and Illustration of the Salutations in this Chapter.

PHŒBE, a Deaconess of the Church of Cenchreæ, having occasion to go to Rome about some important affairs, the apostle earnestly recommended her to the good offices of the Roman brethren, ver. 1, 2.—To this recommendation he subjoined salutations to a number of persons by name, members of the church at Rome, with whom it seems he was acquainted, ver. 3—16.

The names of the persons saluted shew them to have been Greeks, or of Greek extraction. We may therefore conjecture that they had settled themselves in Rome for the sake of commerce, or of exercising their particular trades. But being afterwards banished by the Emperor Claudius, under the denomination of Jews, they had retired some of them into Greece, others into the Lesser Asia, and others into Judea, where it is supposed they became known to the apostle Paul, in the course of his travels through these countries. Some of the saluted are called by the apostle his kinsmen, either because they were his relations, or because they were of the same nation with himself, and who, during their banishment from Rome, or perhaps before it, had been converted to Christianity. These, with many others, returned to Rome on the death of Claudius, and re-established the church there in its former lustre, as was formerly observed in the preface to this epistle.

The Papists affirm, that at the time the apostle wrote this letter, St Peter was in Rome exercising the office of Bishop in the

the church there. But if Peter had been in Rome when this epistle was written, Paul probably would have known it: in which case, he would not have omitted him in the salutations, and have mentioned so many others of inferior note.—The apostle's saluting so many members of the church at Rome, could not displease the rest who were not personally known to him. By saluting all his acquaintance in Rome, the apostle proposed to make himself known to the Roman brethren, through the accounts which he knew his acquaintance would give of his apostolical character and gifts, and of his success in converting the Gentiles. The truth is, he wished the Roman brethren to be well informed concerning these matters, because the knowledge of them was necessary to give his letter its full effect, with these who might read it.—From the characters which the apostle hath given of the persons he saluted, we learn that some of them were remarkable for their station and education, and all of them for their virtues. Wherefore, the accounts which they gave of the apostle's character and endowments, and success in preaching, must have had great weight in establishing his authority among the brethren at Rome, and in drawing their attention to the things written in this epistle.

Concerning the salutations in the apostolic epistles, it is proper to remark, in general, that they were of great benefit to the persons saluted. For being sent to individuals, in letters addressed to the churches of which they were members, such public testimonies of the apostle's esteem, not only gave the saluted much pleasure, but confirmed them in the faith, and encouraged them to bear with patience the evils attending the profession of the gospel. And to us, these salutations are an example of that love which we owe to the sincere disciples of Christ, on account of their character. Farther, the apostle, by naming so many persons in his epistles, hath not only transmitted to posterity, an honourable character of them, but hath furnished an additional proof of the truth and authenticity of his own epistles. For all the persons named in them, were appealed to as witnesses of the things which he hath written.

After finishing his salutations, the apostle gave the Romans a few more practical advices suited to their circumstances, ver. 17—20.—Then sent them salutations from his assistants, ver. 21, 22, 23.—To which he added his own apostolical benediction, ver. 24.—And concluded this letter, in which he had considered the dispensations of God to mankind, from the beginning of the world to the end of time, with a sublime doxology to God the Father, ver. 25—27.

NEW TRANSLATION.	COMMENTARY.
CHAP. XVI. 1 *I recommend to* you Phœbe	CHAP. XVI. 1 *I recommend to you* who are in Rome, *Phœbe our sister*

ter in the faith, *who is* Διακονον, *a deaconess*, (see 1 Tim. iii. 11. note 1.) *of the church which is in Cenchreæ.*

[1] our sister, [2] *who* is *a deaconess* [3] of the church which is *in Cenchreæ:* [4]

Ver. 1.—1. *I recommend to you Phœbe.* Bengelius thinks the Gentiles after their conversion, retained their names, though taken from the heathen deities, because it put them in mind of their former state.

2. *Our sister.* The apostle calls *Phœbe his sister*, because she was a Christian. The appellations of *brother* and *sister*, which the disciples of Christ gave to one another in the first age, were founded on their being all the children of God by faith, consequently the brethren of Christ, who acknowledged the relation, by publicly declaring, Matth. xii. 50. *Whosoever shall do the will of my Father, the same is my brother, and sister, and mother.*

3. *Who is a deaconess of the church.* Cornelius Nepos, in the preface to his history, speaking of the manners of the Greeks, informs us, that it was not customary with them to have free access to the company of women of virtue, unless they were their relations. His words are, "Pleraque nostris moribus sunt decora quæ apud illos turpia putantur. Quem enim Romanorum, pudet uxorem ducere in convivium? aut cujus mater familias, non primum locum tenet ædium, atque in celebritate versatur? quod multo fit aliter in Græcia. Nam neque in convivium adhibetur, nisi propinquorum; neque sedet, nisi in interiore parte ædium, quæ Γυναικωνιτις, *gynæconitis* adpellatur, quo nemo accedet, nisi propinqua cognatione conjungitur." In Asia the female sex were under still greater restraints. Wherefore, as the Christian religion was first spread in Asia and Greece, it is evident, that such of the female sex as needed other instruction besides what was given in the public assemblies, must have received it in private, from some of their own sex who were appointed to teach them. Accordingly we learn from the New Testament, and from the most ancient Christian writers, that even in the apostle's days some women, remarkable for their knowledge, prudence, and piety, and of a fit age, were chosen to instruct the newly converted, and the young of their own sex, and to exhort the sick, and comfort the afflicted, who could not attend the public ministrations. These female teachers are mentioned under the appellation of *widows*, 1 Tim. v. 3. where also, ver. 9. their *character* and *election* are described.—Farther, as the first Christians were remarkable for their love to each other, they appointed in every church, men to whom they gave the appellation of *deacons*, whose office was to make collections for the poor, and to apply these collections in relieving widows and orphans, who were destitute, the sick also, and the imprisoned for their religion, whom they visited and comforted with the greatest tenderness. See Rom. xii. 8. note 5.—In like manner they appointed women, whom they named *deaconesses*, to perform the same offices to the distressed of their own sex, and whom for that purpose they supplied with money out of the church's funds. The character and office of these female deacons, the apostle has described, 1 Tim. v. 9. and ver. 10. orders the *widows* or *female presbyters*,

to

2 That ye *may* receive her in the Lord as becometh saints, (53) *and assist* her in *whatever* business [1] she *may have* need of you: *for indeed* she hath been a *helper* of many, [2] and of myself also.

2 And I desire, *that ye may shew her the respect due to a faithful servant of Christ, as becometh his disciples* to do to a person of her excellent character, *and assist her in whatever business she may have need of your good offices. For indeed she hath* (*been* προστατις,) *a helper of many, and of myself also.*

to be chosen from among them. The deaconess is also described, 1 Tim. iii. 11. and in the Apostolical Constitutions, lib. iii. c. 15. προχειριται δε και διακονον πιστην, και αγιαν, εις τας των γυναικων υπερεσιας. *Ordain also a deaconess who is faithful and holy, for the ministries towards the women.* Ignatius likewise in his epistle Ad Antiochens, No. xii. thus writes, *I salute,* τας εν Χριστῳ διακονους, *the deaconesses in Christ.* Pliny too, in his famous letter to the emperor Trajan, mentions them. For he told him, that in order to get certain information concerning the Christians, he had put two maid-servants to the torture, who were called among the Christians, *Ministræ*, that is, *Deaconesses;* expecting no doubt, that as they were of the weaker sex, and held an office in the church, they would be constrained to discover the secrets of their religion. His words are, *Quo magis necessarium credidi, ex duabus ancilis, quæ* MINISTRÆ *dicebantur, quid esset veri, et per tormenta quærere.*—The office of *female deacon* being of such early institution, and of such utility, it is probable *Phœbe* held that office in the church at Cenchreæ. For she is not only called διακονον, *a deaconess*, but she is said to have performed the offices of a deaconess, ver. 2. *She hath been a helper of many, and of myself also:* at least Origen and Chrysostome understood the apostle as speaking of a female deacon in this passage.

4. *Which is in Cenchreæ.* Cenchreæ was the eastern sea port of Corinth. It was situated on the Saronic gulph, about seventy furlongs (near nine miles) from the city. And being more convenient, it was better frequented than Lechæum, the sea-port on the western bay. Northward from Cenchreæ, and on the same bay, there was another port called *Schœnus*, where the isthmus was narrowest, and where ships were drawn overland from the one bay to the other. The temple of Neptune, in honour of whom the *Isthmean games* were celebrated, was situated below Schœnus, towards Corinth. And on the road between the temple and Corinth, the theatre and stadium stood, where the games were celebrated. This shews the propriety of the many allusions, which the apostle in his letters to the Corinthians, has made to these famous games.

Ver. 2.—1. *Assist her in whatever business she may have need of you.* This implies, that Phœbe had come to Rome on business of importance. Perhaps to seek the payment of a debt owing her by some of the inhabitants of Rome; or to complain of undue exactions by some of the emperor's officers in the province.

2. *For indeed she hath been a helper of many,* &c. The word προστατις,

3 In my name, *wish health to Priscilla, and Aquila* her husband, *my assistants in preaching the gospel* at Corinth.

4 *These* excellent *persons, to save my life, exposed themselves to death; to whom*, therefore, *not I only am thank-*

3 *Salute* Priscilla and Aquila [1] my *fellow labourers* in Christ Jesus.

4 *These persons*, for my life laid down their own *neck*; [1] *to* whom not *I on-*

τατις, properly signifies *a patron*. Plutarch says of Romulus, *He separated the more powerful from the common people, πατρωνας ονομαζων, ὁπερ ἐστι προστατας, calling them patrons, that is, prostatæ*. The Romans gave the name of *patrons*, to persons who assisted with their advice and interest those who were connected with them as *clients*. Wherefore, Phœbe being called *a prostatis*, or *patron* of many, it implies, that she was a woman of considerable wealth and influence. Or we may suppose the name was given her, on account of the offices she performed to many as *a deaconess*. This was Beza's opinion. For he says προστατις is the same with προξενος, which signifies a person appointed by a city, to receive and entertain strangers.—The apostle's direction implies, that all the faithful ought to be particularly attentive, in giving assistance and relief to those who have been remarkable for assisting and relieving others.

Ver. 3. *Salute Priscilla and Aquila my fellow-labourers*. When Paul left Corinth the first time, Aquila and Priscilla accompanied him to Ephesus, Acts xviii. 18, 19. And when he departed from that city to go to Jerusalem, they did not go with him, but remained at Ephesus, till he returned; as is plain from their sending their salutations to the Corinthians, in the apostle's first epistle, chap. xvi. 19. which was written from Ephesus while he abode there, after he returned from Jerusalem, as mentioned Acts xix. 1. But on the death of the emperor Claudius, Aquila and Priscilla seem to have gone back to Rome, to follow their occupation: for they were in Rome when the apostle wrote his epistle to the Romans, as is evident from this salutation. And because both at Corinth and Ephesus they had been very active in spreading the gospel, the apostle in his salutation, calls them *his fellow helpers in Christ Jesus*; mentiontioning Priscilla first, either because she was converted before her husband, or because, as Chrysostome thought, she was animated with an extraordinary zeal for the success of the gospel. And it must be owned, that she shewed her knowledge, as well as her zeal, by joining her husband in instructing Apollos, Acts xviii. 26.

Ver. 4. *These persons for my life laid down their own neck*. This is said, in allusion to the custom of placing on blocks, the necks of criminals whose heads are to be cut off. The expression is proverbial, and denotes the undergoing the greatest perils. It is thought the apostle alluded to some great danger, to which Aquila and Priscilla exposed themselves in defending him from the Jews, in the tumult which they raised at Corinth during the proconsulship of Gallio, Acts xviii. 12.

Ver.

ly give thanks, but *even* all the churches of the Gentiles.

5 Likewise *SALUTE* the church *which IS* in their house. [1] Salute Epænetus *my beloved*, [2] who is the first *fruit* of Achaia [3] *in* Christ.

6 *Salute* Mary, *who laboured much* (εις, 149.) *with us.* [1]

7 Salute Andronicus and *Junias* [1] my kins-

ful, but even all the churches of the Gentiles, who consider themselves as indebted to them, for preserving the life of their apostle, and spiritual father.

5 *Likewise, wish health to* the members of *the church which is in their house. Salute Epænetus, whom I dearly love, because he is the first person I converted in the province of Achaia.*

6 *Salute Mary, who underwent great fatigue* in spreading the gospel *along with us.*

7 *Salute Andronicus and Junias my kinsmen, and* formerly *prisoners with*

Ver. 5.—1. *Likewise salute the church which is in their house.* As Aquila and Priscilla were the apostle's fellow helpers, and as they expounded the way of God more perfectly to Apollos, Acts xviii. 26. we may suppose that such of the disciples as were not far advanced in knowledge, resorted to them for instruction: and that assemblies were held in their house, on the first day of the week for the worship of God. These are what the apostle calls *the church in their house.* Or the expression may signify, that all the members of their family were Christians. For Origin tells us, when a whole family was converted, the salutation was sent *to the church* in such a house: but when a part of a family only was converted, the salutation was directed to those in the family, *who were in the Lord*, ver. 11. or *to the brethren with them*, ver. 14. or *to all the saints with them*, ver. 15.

2. *Salute Epænetes my beloved.* Theophylact observes, that it is a very great praise to any one to have been *the beloved of Paul;* because his love was not the effect of a blind partiality, but of a well-founded judgment of the person's worth.

3. *Who is the first fruits of Achaia.* The Alexandrian and Clermont MSS, with the Arabic, Ethiopic, and Vulgate versions, and Origin, Chrysostome, Theodoret, with many of the Latin commentators, have της Ασιας, *of Asia*, in this place: which some suppose to be the true reading, because the apostle calls the house of Stephanas *the first fruit of Achaia*, 1 Cor. xvi. 15. But if Epænetus was one of that house, he was a part of the first fruit of Achaia.—If *Asia* is the true reading here, the proconsular Asia is meant.

Ver. 6. *Salute Mary, who laboured much with us.* If the common translation, *who bestowed much labour on us*, is retained, the meaning is, that Mary underwent much fatigue in taking care of the apostle, while he was in some dangerous sickness. See however, ver. 12. note 2.

Ver. 7.—1. *Salute Andronicus and Junias.* It is doubtful whether

me for the sake of Christ, *who are in high estimation among the apostles*, on account of their talents and virtues, *and who were in* the church of *Christ before me.*

8 *Salute Amplias, whom I dearly love on account of his sincere attachment to Christ.*

9 *Salute Urbanus, who assisted me in preaching Christ: and Stachys, whom I sincerely love*, on account of the goodness of his disposition.

10 *Salute Apelles, who*, by sustaining many persecutions, *hath approved*

men [2] and my fellow prisoners, [3] who are of note among the apostles, [4] *and who* were in Christ [5] before me.

8 *Salute* Amplias [1] my beloved in the Lord.

9 Salute *Urbanus our fellow-labourer* in Christ, and Stachys my beloved.

10 Salute Apelles *the* approved in Christ.[1] Sa-

Ιουνιαν is the accusative of Ιουνιας, or of Ιουνια. If of the former, it is the name of a man; if of the latter, it is the name of a woman; in which case, the apostle may have joined her with Andronicus, because he was her husband or her brother. But most commentators are of opinion, that this is the name of a man, because the apostle adds, *who are of note among the apostles.*

2. *My kinsmen.* The apostle styles all the Jews, συγγενεις, *kinsmen*, Rom. ix. 3. It is therefore uncertain, whether he means that Andronicus and Junias were his blood relations, or only of the same nation with himself.

3. *And my fellow-prisoners.* At the time this letter was written, Paul had been in prisons often, 2 Cor. xi. 23.—On some of these occasions, the persons here named had been imprisoned with him; but where, or when that happened, is not known.

4. *Who are of note among the apostles.* The name *apostle*, was sometimes given to ministers of the word, who were of an order inferior to the twelve, but who were sent forth on some particular service, 2 Cor. viii. 23. 2 Cor. xi. 13. Rev. ii. 2. In this sense, Barnabas is called *an apostle*, Acts xiv. 14. *Andronicus* and *Junias*, may have been of note among the apostles of this inferior order. Or the meaning may be, as in the commentary, that they were highly esteemed by the apostles. See Bengelius's opinion, 1 Cor. xv. 6. note 2.

5. *And who were in Christ before me.* The word *Christ* is often used by Paul, to denote *the religion of Christ*, and *the church of Christ*, which is his body. From Andronicus and Junias being Christians before Paul, joined with their being of note among the apostles, Origin infers, that they were of the number of the seventy disciples. Yet that is uncertain.

Ver. 8. *Salute Amplias.* Some MSS and the Vulgate version have here *Ampliatus*

Ver. 10.—1. *Salute Appelles, the approved in Christ.* Τον δοκιμον εν Χριστω. *The approved in Christ*, or in the gospel, is one who on being tried

lute *those who* are of *the* FAMILY *of* Aristobulus.[2]

11 Salute Herodion my kinsman. *Salute those of the* FAMILY of Narcissus, [1] *who are* in the Lord.

12 Salute Tryphæna and Tryphosa, [1] who labour in the Lord. Salute the beloved Persis, *who* laboured much in the Lord.

13 Salute Rufus, [1] *the*

himself a firm *Christian. Salute the brethren, who are of the family of Aristobulus.*

11 *Salute*, in my name, *Herodion my kinsman. Salute those members of the family of Narcissus, who are converted to Christianity.*

12 *Salute Tryphæna and Tryphosa*, women *who employ themselves in maintaining the cause of Christ* at Rome. *Salute Persis, the beloved* of all who know her, and *who hath laboured much in promoting the cause of Christ.*

13 *Salute Rufus, who is a most ex-*

tried by affliction and persecution for the gospel, has been found a real Christian; a noble character this, and greatly to be respected.

2. *Salute those who are of the family of Aristobulus.* Aristobulus himself was not saluted, either because he was not in Rome at that time, or because he was not yet converted, or perhaps because he was dead. He and Narcissus seem each of them to have had a numerous family of slaves and others, some of whom were Christians, and the fame of whose virtues had reached the apostle.

Ver. 11. *Salute those of the family of Narcissus who are in the Lord.* Many think this was the famous Narcissus, the freed man and favourite of the emperor Claudius. But this epistle being written, A. D. 57. Narcissus the emperor's favourite was then dead. For Tacitus, Annal. lib. xiii. 1. and Dio, lib. lx. fine, informs us, that he died in the first year of the emperor Nero, answering to A. D. 54. However, as the salutation is not sent to Narcissus, but to the Christians of his family, it may have subsisted after his death.

Ver. 12. *Salute Tryphnæ and Tryphosa, who labour in the Lord.* τας κοπιωντας, being in the feminine gender, the persons here said *to labour in the Lord*, were probably female presbyters or deacons, who employed themselves at Rome in propagating the gospel: as was *Persis* likewise, who in the next clause is said to *have laboured much in the Lord.* And as *Mary* is said, ver. 6. to *have laboured much* with the apostle, she also may have have exercised one or other of these offices in some of the great cities of Asia or Greece, where the apostle preached; and by her zealous services, especially among her own sex, may have been of use to the apostle and his assistants, while preaching the gospel.

Ver. 13.—1. *Salute Rufus.* There is mention made of *Simon of Cyrene, the father of Alexander and Rufus*, Mark xv. 21. And many are of opinion, that that Rufus is the person whom the apostle here salutes. But others think them different, because from the circumstance of Rufus's mother being with him in Rome, it is conjectured that he was a native of Rome; whereas the Rufus mentioned by Mark, was of Cyrene. Yet as the apostle calls the mother of Ru-

cellent Christian: and do the same to her, who is his mother, and because of her affection to me, *my mother* also.

14 In my name, *salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren in their families.*

15 In my name, *salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the Christians who are in their families.*

16 To shew that Christian affection which ye bear to each other, *sa-*

chosen in [2] the Lord, *and her WHO is the mother both of him and of me.*

14 Salute Asyncritus, Phlegon, Hermas, [1] Patrobas, Hermes, and the brethren *with* them.

15 Salute Philologus, and Julia, [1] Nereus, and his sister, and Olympas, [2] and all the saints *who ARE* with them.

16 Salute one another with an holy kiss. [1] The

fus his mother, on account of the many good offices he received from her, he who never was in Rome, must have received them elsewhere; consequently she had not always resided in Rome, but may have come there lately with her son.

2. *Chosen in the Lord.* This epithet implies, that Rufus was a Christian eminent for his faith, and piety, and virtue. See Prelim. Ess. iv. 41.

Ver. 14. *Salute Hermas.* According to the general opinion of the fathers, (Euseb. Ecc. Hist. lib. 3.) this is the author of the ancient writing called *Pastor*, or *Shepherd*, quoted by Irenæus, Clement of Alexandria, Origen, Tertullian, and others; and which still remains. —Of the other persons mentioned in this verse, we know nothing. This however we know, that their being saluted of the apostle by name, was a testimony of his respect, and of the worthiness of their character.

Ver. 15.—1. *Salute Philologus and Julia.* The same doubt occurs concerning Ιουλιαν, as concerning Ιουνιαν, ver. 7. Origin took it for the name of a woman, and supposed her to be Philologus's wife.

2. *And Olympas.* The circumflex accent on the last syllable of Ολυμπᾶν, shews that they who added the accents to the Greek Testament, thought it the name of a man: on this supposition the nominative is Ολυμπας.

Ver. 16.—1. *Salute one another with an holy kiss.* The Jews considered the kiss as an expression of friendship. Thus Joab, pretending great friendship to Amasa, took him by the beard to kiss him, when he slew him, 2 Sam. xx. 9. Our Lord says to Simon, Luke vii. 45. *Thou hast given me no kiss*, meaning, that he had not expressed such affection to him, as the woman had done, who kissed his feet. Judas also kissed our Lord, pretending friendship to him, at the time he betrayed him.—This manner of expressing friendship to each other, the disciples of Christ adopted, and practised in their religious assemblies. So Justin Martyr informs us, in his account of the religious assemblies of the Christians, Apolog. *Prayers being ended*

churches of Christ [2] salute you.

17 (Δε) Now I beseech you, brethren, mark [1] them *who make separations and occasions of falling*, [2]

lute one another with a chaste kiss. The churches of Christ at Corinth and Cenchrea, and in all the province of Achaia, *salute you.*

17 *Now I beseech you brethren, mark them, who set up separate assemblies for worship, and* who *occasion the weak to fall by* false doctrine, or by enjoining

ended we salute one another with a kiss, and then the bread and cup is brought to the president, &c. This was called *the holy kiss*, to distinguish it from a lustful kiss, and *the kiss of love*, 1 Pet. v. 14. to distinguish it from the treacherous kiss of Joab and Judas: being given as an expression of that sincere, chaste, spiritual love, which Christians owed to one another. On the occasions mentioned by Justin, the men and women did not kiss each other promiscuously: the men saluted the men only, and the women kissed none but their own sex: as may be known from their manner of sitting in the public assemblies, described, Apost. Constit. lib. ii. c. 57. Εις το ετερον μερος, οι λαικοι καθεζεσθωσαν μετα πασης ησυχιας, και ευταξιας· και αι γυναικες κεχωρισμενως και αυται καθεζεσθωσαν, σιωπην αγουσαι. *On the other side, let the laics sit with all silence and good order; and the women, let them sit also separately, keeping silence.* Then after a long description of the worship, the author adds, Ειτα και ασπαζεσθωσαν αλληλους οι ανδρες και αλληλας αι γυναικες, το εν κυριω φιλημα. *Then let the men salute one another, and the women one another*, giving *the kiss in the Lord.*—Through length of time, and difference of manners, this method of sitting in the public assemblies hath been changed. But that it was the ancient method, cannot be doubted, being derived from the synagogue.

2. *The churches of Christ salute you.* Paul wrote this epistle from Corinth, the chief city of Achaia; a province in which there were Christian churches, at Corinth, at Cenchrea, and perhaps in different cities of Peloponnesus. Wherefore, *the churches of Christ*, who sent their salutation to the brethren at Rome, were all the churches in the province of Achaia.

Ver. 17.—1. *Now I beseech you, brethren, mark.* The word σκοπειν, signifies to observe attentively and diligently, as they do who are placed in a watch tower to observe the motions of their enemies. The purpose for which the brethren were to mark the persons described, is mentioned in the next clause of the verse.

2. *Them who make* τας διχοστασιας, *separations and occasions of falling.* Τα σκανδαλα. See Rom. xiv. 21. note. The apostle had in his eye, the Jewish teachers, who in many churches, set up separate assemblies for the worship of God, (See Jude ver. 19.) on pretence of greater orthodoxy and sanctity than others, and who would admit none into their communion, but such as joined them in their peculiarities, and who represented all others as erroneous and impious. This they did, from no regard to the Lord Jesus, but to enrich themselves

things indifferent as necessary, *contrary to the doctrine which ye have learned* from me in this epistle, *and avoid them.*

18 *For such teachers,* whatever they may pretend, *do not serve our Lord Jesus Christ, but their own lusts, and by plausible discourse, and* hypocritical *wishes of happiness, they draw away the affections of the innocent,* who have no suspicion of their wickedness.

19 *Now your obedience* in turning from idols, to the true God, *is report-*

contrary to the doctrine which ye have learned; [3] and avoid them. [4]

18 For they *who* are such *do not serve* our Lord Jesus Christ, but their own belly; and by good words, [1] *and blessings,* [2] deceive the hearts of the *innocent.* [3]

19 *Now* your obedience [1] *is reported to* all

themselves, and to live in sensual pleasure, ver. 18. for by making themselves the heads of these schismatical assemblies, they drew a plentiful maintenance from their followers, whereby they enriched themselves, and gratified their lusts. See Philip. iii. 19.

3. *Contrary to the doctrine which ye have learned;* namely, from me in this epistle. Or, many of the Roman brethren may have heard the apostles and other inspired men preach in Judea and elsewhere, from whom they learned the genuine doctrines of the gospel. According to this interpretation, the apostle, as Esthius observes, insinuates here, that even the common people, by the help of general principles, may discern true doctrine from that which is false.

4. *And avoid them.* It is worthy of notice, that the apostle desires the faithful to mark them who cause divisions, not for the purpose of disputing with them, and far less the purpose of apprehending and punishing them with fines, imprisonment, torture, and death: but that they might avoid their company, lest by conversing familiarly with such, they might have been infected with their errors and vices. For as the apostle told Timothy, 2 Epist. ii. 17. *their word will eat as doth a gangrene.*

Ver. 18.—1. *And by good words.* Χρηστολογιας, comes from χρηστολογος, which signifies one who promises much, but performs nothing; one who professes to regard the interest of the person to whom he speaks, much more than his own; in short, one who fawns and flatters, without possessing any real benevolence. Thus, the emperor Pertinax was called *Christologus,* because, as Aurelius Victor elegantly expresses it, *Blandus esset, magis quam benignus.*

2. *And blessings.* Ευλογια *benedictio, fausta imprecatio.* The false teachers, to gain the affections of their disciples, prayed with great seeming earnestness for all manner of blessings to them.

3. *They deceive the hearts of the innocent.* Ακακων. This word denotes persons entirely free from guile; persons upright and unsuspicious, but who have not prudence sufficient to enable them to discern and avoid the snares which the wicked lay in their way.

Ver. 19.—1. *Now your obedience is reported to all men;* literally, *your*

men. I therefore *rejoice on your account; nevertheless I wish* you *indeed* to be wise (as 42.) *with respect to good*, and *pure* [2] *with respect to evil.*

20 And the God of peace *will* bruise Satan under your feet *soon.* [1] The grace of our Lord Jesus Christ BE with you.[2] Amen.

21 *Timothy* my *fellow-labourer*, [1] and Lucius,

ed through the whole empire, I therefore rejoice on your account. Nevertheless, I wish you to be wise with respect to good, so as to discern and practise it habitually, *and to be pure with respect to evil*, by avoiding all false doctrines and wicked actions.

20 *And God, who is the author of peace, will* produce peace among you, by *bruising Satan under your feet soon*; I mean the unbelieving Jews, and Judaizing teachers, who make divisions among you. *The favour of our Lord Jesus Christ be with you. Amen.*

21 *Timothy, my assistant in the ministry, and Lucius, and Jason, and*

your obedience hath come to all, that is, the fame of your obedience hath come. For that such a number of the inhabitants of the metropolis of the Roman empire, had forsaken the worship of idols, must have been much spoken of through all the provinces.

2. *I wish indeed to be wise*, &c. The apostle's argument is this: Since ye have shewn such prudence and discernment in receiving the gospel, ye should shew like prudence and discernment in your behaviour under the gospel, by doing every thing that is good, and by preserving yourselves unpolluted with evil.

Ver. 20.—1. *And the God of peace will bruise Satan under your feet soon.* The Hebrew word *Satan*, signifies *an enemy*. But because the chief of the evil spirits in rebellion against God, is the greatest enemy of mankind, the name is appropriated to him. Here it is given to the unbelieving Jews, and also to the Judaizing teachers and their adherents, who for selfish purposes, bred divisions at Rome, ver. 17. and in every church where they could obtain a footing; they are therefore called *ministers of Satan*, 2 Cor. xi. 15. The speedy destruction of these false teachers who occasioned divisions in the church, the apostle foretold, by assuring the Romans, that *the God of peace would bruise Satan under their feet soon*; I suppose, in allusion to the bruising of the head of the serpent, under the heel of the seed of the woman. See the Illustration prefixed to chap. xi.

2. *The grace of our Lord Jesus Christ be with you.* The apostle, entertaining the warmest affection towards the faithful in Rome, gave them his apostolical Christian benediction, both here, and ver. 24. to shew them how much his heart overflowed with love to them. But in the Syriac version it is omitted at the 24th verse, and added at the end of the epistle.

Ver. 21.—1. *Timothy my fellow-labourer.* Timothy was converted by Paul while very young. And being chosen by him as his assistant in the ministry, he accompanied him in all his journeys, and shared

Sosipater, my kinsmen, who are at present with me, *salute you.*

22 *I Tertius, who wrote this letter* from the apostle's autograph, am permitted by him to *salute you as the disciples of Christ.*

23 *Caius, with whom I lodge, and who shews hospitality to all the members of the church here, wishes you health. So doth Erastus, the chamberlain of Gorinth, and Quartus, one of your own church,* who at present is with me.

[2]and Jason, [3] and Sosipater, [4] my kinsmen, salute you.

22 I Tertius, [1] who wrote (την, 71.) *this letter*, salute you in the Lord.

23 *Caius* [1] mine host, and of the whole church, saluteth you. Erastus the chamberlain [2] of the city saluteth you, and Quartus *your* brother. [3]

shared with him in all his dangers. Hence he styles him *his fellow-labourer*. See Pref. to 1 Tim. sect i.

2. *And Lucius.* There is a person of this name, mentioned, Acts xiii. 1. as one of the prophets of the church at Antioch. But Lucius of Antioch, being no where mentioned as Paul's companion in travel, Origin supposed the *Lucius* who sent his salutation to the church at Rome, was Luke the evangelist, whom the apostle called *Lucius*, after the Roman manner, as he called *Silas*, *Silvanus*. But it is not certain that Luke was with the apostle in Corinth, when he wrote this epistle.

3. *And Jason.* He is thought by many to have been the *Jason* with whom the apostle lodged at Thessalonica, Acts xvii. 7. And who, on that account, was accused to the magistrates of harbouring seditious persons.

4. *And Sosipater.* This, I suppose, is the person called *Sopater of Berœa*, who is said to have accompanied the apostle to Asia, Acts xx. 4. He and Jason are called the apostle's *kinsmen*, because they were Jews.

Ver. 22. *I Tertius, who wrote this epistle, salute you.* It seems Tertius was well known to the Roman brethren. From his name he may have been a Roman. Others think this is *Silas*, because his name is of the same signification with *Tertius*.

Ver. 23.—1. *Caius mine host.* He is generally believed to have been *Caius* of Corinth, whom Paul baptized, 1 Cor. i. 14. And who being a man of wealth, and of a benevolent disposition, entertained the apostle in his house, at the time this epistle was written: and shewed great hospitality likewise to all the members of the church at Corinth. See 3 John, Pref. sect 2.

2. *Erastus, the chamberlain of the city, saluteth you.* At Smyrna there was an officer of this kind, who is mentioned among the other magistrates of the city. Marmor. Oxon. p. 265. Μειλητης νε : οικονομος, *Meiletus the younger steward.* In the Vulgate version, οικονομος πολεως, is translated *Arcarias civitatis, The treasurer of the city.*— Erastus being a person of such note, his conversion and salutation must have occasioned great joy to the brethren in Rome.

3. *And*

24 The grace of our Lord Jesus Christ BE with you all. [I] Amen.

25 (δε) Now to him *who is able* to stablish you according to my gospel, [I] and the preaching of Jesus Christ, (κατα) according to the revelation of

24 Loving you affectionately, I give you my apostolical benediction a second time, (see ver. 20.) *The favour of our Lord Jesus Christ be with you all. Amen.*

25 *Now to him, who is able to stablish you* in the belief that by faith and not by the law, the Gentiles shall be saved, *according to my gospel, and the preaching concerning Jesus Christ* by all the apostles, *according*

3. *And Quartus your brother.* I have supplied the word *your*, because to call *Quartus* simply *a brother*, was no distinction at all, unless, as some conjecture, it imports that he was a minister of the gospel. That Quartus was a native of Rome, or Italy, and a member of the church at Rome, as well as Tertius, I think propable from their names, which are evidently Latin.

Ver. 24. *The grace of our Lord Jesus Christ be with you all.* This is the concluding apostolical benediction, which St Paul always wrote with his own hand, to distinguish his genuine epistles from those that were forged in his name, 2 Thess. iii. 17. But though he commonly ended his letters with that benediction, before he quitted the pen, on this occasion, he added also in his own handwriting, that grand doxology, contained ver. 25, 26, 27. in which he offers a solemn thanksgiving to God, for the calling of the Gentiles, by the apostles preaching Christ to them, according to the revelation of that mystery made to him, and according to God's express commandment in the prophetic writings of the Jews. And as he had explained their subjects in the foregoing epistle, this doxology was placed at the conclusion of it, with great propriety, and could not but be acceptable to all the Gentiles.

Ver. 25.—1. *Now to him who is able to stablish you, according to my gospel.* What the apostle wished the Romans to be established in, was those essential points of doctrine, which he always preached, and which he had inculcated in this letter; namely, the gratuitous justification of Jews and Gentiles by faith, without works of law. And in particular the justification of the Gentiles, without subjecting them to the law of Moses. These doctrines, he calls *his gospel*, or good news, not in contradistinction to the good news of the other apostles, as Locke fancies, to the great discredit of the rest, whose doctrine was the same with Paul's so far as it went; but in opposition to the doctrines taught by the Judaizers, and other false teachers, who added the law to the gospel, on pretence that the gospel was defective in rites of atonement.

2. *According to the revelation of the mystery.* The apostle calls the admission of the Gentiles to all the privileges of the church and

to the revelation of the mystery to them, which, though contained in the covenant with Abraham, was *kept secret, in the time of the Mosaic dispensation.*

the mystery [2] *kept secret IN the times of the ages,* [3]

26 *But is now fully published* to the world, by the preaching of the gospel; *and according to the commandment of the eternal* and unchangeable *God,* contained *in the prophetic writings* of the Jews, *is made known to all the Gentiles, in order to* produce in them, *the obedience of faith,*

26 (But *is now* made manifest, *and by the commandment of the eternal God in the prophetic writings, is made known to all the Gentiles, in order to* the obedience of faith)

people of God, without subjecting them to the law of Moses, *a mystery*, because it was a doctrine of much greater importance, than any doctrine taught in the heathen mysteries; and because, like these mysteries, it had hitherto been kept secret. See the next note, and Ephes. i. 9.

3. *Which hath been kept secret in the times of the ages;* that is, during the dispensation of the law of Moses, which, as Locke observes, is called αιων, *the age*, Luke i. 70. Acts iii. 22. and χρονος αιωνιος, 2 Tim. i. 9. Tit. i. 2. and in this verse, χρονοις αιωνιοις, because under the law time was measured by αιωνες, *ages* or *jubilees*. Hence God is called *the Rock of ages*, in the same sense that he is called *the Rock of Israel.* He was the strength and support of the people who lived under *the ages*, or Mosaic dispensation. Farther, the same author observes, that the reception of the Gentiles into the visible church of God, could not be called a *mystery* or *secret*, till there was a church erected, consisting of Abraham and his posterity, into which they could be received. For till then, there were no such names of distinction known among mankind as *Jew* and *Gentile*, to denote those who were in or out of the visible church. Hence the propriety of the expression, *kept secret in the times of the ages.* It is true, in the covenant by which God separated Abraham and his posterity from the rest of mankind, and made them his visible church and people, the calling of *the nations* to be the people of God, was promised under the idea of *blessing them in Abraham's seed.* Also it was predicted by the Jewish prophets, as the apostle hath shewn in the preceding chapters. But, as not the least intimation was given, either in the covenant, or by the prophets, of the condition on which the Gentiles were to be received as the people of God, it never entered into the mind of the Jews, that they could become the people of God any other way than by circumcision and obedience to the law of Moses. Their attaining that honour, therefore, together with justification and eternal life, merely by *faith*, is the great *secret*, said in this verse to be kept hid during the times of the ages, or Mosaical dispensation; but which (ver. 26.) was made manifest to the apostles by revelation, in order to be preached to all the Gentiles,

27 *To the wise God alone,* [1] *through Jesus Christ, I* SAY, *to him* BE *the glory* for ever. [2] Amen.

27 *To the wise God alone* who possesses all perfection in and of himself, *through* the illumination of *Jesus Christ, I say* with understanding, *to him be the glory* of the salvation of the world ascribed *for ever.* And for the truth of all that I have written, I appeal to God, by saying *Amen* to the whole.

tiles, according to the commandment of the everlasting God, recorded in the writings of the Jewish prophets. Others translate χρονοις αιωνιοις σεσιγημενα, *Kept secret in ancient times.* But this makes no difference in the sense. See Tit. i. 2. note 2.

Ver. 27.—1. *To the wise God alone, through Jesus Christ.* This, I think, is the true translation of μονῳ σοφῳ Θεῳ, both here, and in the doxologies, 1 Tim. i. 17. Jude ver. 25. For if the translation were to run in the following manner, *To the only wise God,* it would imply, that there are some gods who are not wise. On the other hand, if we render the clause thus, *To God, only wise,* the reader might be apt to think, that God hath no perfection but wisdom. The translation which I have given above, clearly expresses the apostle's meaning; which is, that glory ought to be ascribed to God alone in the highest degree: or, that God alone is entitled thereto in and of himself. Whereas all others, to whom glory is due, derive their title to it, from the perfection which he has communicated to them, or the authority which he has bestowed on them.

2. I say, *to him* be *the glory for ever.* Ὡ ἡ δοξη. Here the relative ὡ, is put for αυτῳ, *to him.* See Ephes. iii. 21. unless, with our translators, we think it a pleonasm, or adopt the reading of some printed editions, in which ῳ is omitted.

THUS endeth the Apostle Paul's Epistle to the Romans; a writing, which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition; and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceedeth the twinkling of the stars.

A

NEW LITERAL TRANSLATION

OF

ST PAUL'S FIRST EPISTLE

TO THE

CORINTHIANS.

PREFACE.

SECT. I. *Of the time of St Paul's arrival at Corinth.*

WE are told, Acts xvii. 15. that after Paul was driven by the unbelieving Jews, from Thessalonica and Berœa, he went to Athens, the most celebrated city in Greece, intending to make the gospel known to the learned there. But the contempt in which the Athenian philosophers held his doctrine and manner of preaching, convincing him that it would be to no purpose to stay long among them, he left Athens soon, and went to Corinth, now become the metropolis of the province of Achaia, and of equal fame for the sciences and the arts with Athens itself.

On his arrival in Corinth, he found Aquila and his wife Priscilla, two Jewish Christians, *who had lately come from Italy, because Claudius had commanded all Jews to depart from Rome*, Acts xviii. 2. According to the best chronologers, Claudius's edict against the Jews, was published in the eleventh year of his reign, answering to A. D. 51. Claudius began his reign on the 24th of January. Wherefore, notwithstanding his edict against the Jews might come forth early in the eleventh year of his reign, yet as the Jews would be allowed a reasonable time to settle their affairs, and take themselves away, we cannot suppose that Aquila and Priscilla arrived at Corinth sooner than the end of the spring in the year 51. And seeing they were settled in Corinth, and carrying on their business of tent-making, when the apostle arrived, his arrival cannot be fixed sooner than the summer of that year.—This epoch of St Paul's arrival at Corinth merits attention, because it will be of use in fixing the dates of other occurrences, which happened both before and after that event.

Being

Being come to Corinth, the apostle immediatelypreached in the synagogue. But the greatest part of the Jews opposing themselves and blaspheming, he told them he would go to the Gentiles, Acts xviii. 6. Knowing, however, the temper and learning of the Gentiles in Corinth, and their extreme profligacy of manners, he was in great fear when he first preached to them, 1 Cor. ii. 3. But the Lord Jesus appeared to him in a vision, and bade him not be afraid but speak boldly, *because he had much people in that city*, Acts xviii. 9, 10. In obedience to Christ's command, Paul preached almost two years in Corinth, (ver. 11. 18.) and gathered a very flourishing church, in which there were some Jews of note, ver. 8. But the greatest part were idolatrous Gentiles, 1 Cor. xii. 2.—The members of this church being very numerous, were so much the object of the apostle's attention, that he wrote to them two long and excellent letters, not only for establishing them in the belief of his apostleship, which a false teacher, who came among them after his departure, had presumed to call in question, but to correct certain irregularities, into which many of them had fallen in his absence, and for other purposes, which shall be mentioned in sect. 4. of this preface.

Sect. II. *Of the Character and Manners of the Corinthians in their Heathen State.*

Before Corinth was destroyed by the Romans, it was famous for the magnificence of its buildings, the extent of its commerce, and the number, the learning, and the ingenuity of its inhabitants, who carried the arts and sciences to such perfection, that it was called by Cicero, *totius Græciæ lumen, the light of all Greece:* and by Florus, *Græciæ decus, the ornament of Greece.* The lustre, however, which Corinth derived from the number and genius of its inhabitants, was tarnished by their debauched manners. Strabo, Lib. viii. p. 581. tells us, that in the temple of Venus at Corinth, "there were more than a thousand harlots, the "slaves of the temple, who, in honour of the goddess, prosti-"tuted themselves to all comers for hire, and through these the "city was crowded, and became wealthy." From an institution of this kind, which, under the pretext of religion, furnished an opportunity to the debauched to gratify their lusts, it is easy to see what corruption of manners must have flowed. Accordingly it is known, that lasciviousness was carried to such a pitch in Corinth, that in the language of these times, the appellation of *a Corinthian* given to a woman, imported that she was *a prostitute;* and Κορινθιαζειν, *to behave as a Corinthian*, spoken of a man, was the same as Εταιρειυειν, *to commit whoredom.*

In the Achæan war, Corinth was utterly destroyed by the Roman consul Mummius. But being rebuilt by Julius Cesar, and

and peopled with a Roman colony, it was made the residence of the proconsul who governed the province of Achaia, (See 1 Thess. i. 7. note,) and soon regained its ancient splendour. For its inhabitants increasing exceedingly, they carried on, by means of its two sea ports, an extensive commerce, which brought them great wealth. From that time forth, the arts, which minister to the conveniences and luxuries of life, were carried on at Corinth in as great perfection as formerly; schools were opened, in which philosophy and rhetoric were publicly taught by able masters; and strangers from all quarters crowded to Corinth, to be instructed in the sciences and in the arts. So that Corinth, during this latter period, was filled with philosophers, rhetoricians, and artists of all kinds, and abounded in wealth. These advantages, however, were counterbalanced, as before, by the effects which wealth and luxury never fail to produce. In a word, an universal corruption of manners soon prevailed; so that Corinth, in its second state, became as debauched as it had been in any former period whatever. The apostle, therefore, had good reason in this epistle, to exhort the Corinthian brethren to *flee fornication:* and after giving them a catalogue of the unrighteous who shall not inherit the kingdom of God, 1 Cor. vi. 9, 10. he was well entitled to add, *and such were some of you.* In short, the Corinthians had carried vice of every kind to such a pitch, that their city was more debauched than any of the other cities of Greece.

Sect. III. *Of the Conversion of the Corinthians to the Christian faith.*

After the apostle left the synagogue, he frequented the house of one Justus, a religious proselyte whom he had converted. Here the idolatrous inhabitants of the city, prompted by curiosity, came to him from time to time, in great numbers, to hear his discourses. And having themselves seen, or having been credibly informed by others, of the miracles which Paul wrought, and of the spiritual gifts which he conferred on them who believed, they were so impressed by his discourses and miracles, that many of them renounced their ancient superstition. So Luke tells us, Acts xviii. 8. *And many of the Corinthians hearing, believed, and were baptized.*

Of all the miracles wrought in confirmation of the gospel, that which seems to have affected the Greeks most, was the gift of tongues. For as they esteemed eloquence more than any other human attainment, that gift, by raising the common people to an equality with the learned, greatly recommended the gospel to persons in the middle and lower ranks of life. Hence numbers of the inhabitants of Corinth, of that description, were early converted. But with persons in higher stations,

tions, the gospel was not so generally successful. By their attachment to some one or other of the schemes of philosophy which then prevailed, the men of rank and learning had rendered themselves incapable, or at least unwilling to embrace the gospel. At that time, the philosophers were divided into many sects, and each sect having nothing in view, but to confute the tenets of the other sects, the disquisitions of philosophy among the Greeks had introduced an universal scepticism, which destroyed all rational belief. This pernicious effect appeared conspicuously in their statesmen, who, through their philosophical disputations, having lost all ideas of truth and virtue, regarded nothing in their politics but utility. And therefore, in the persuasion that idolatry was the only proper religion for the vulgar, they would hear nothing that had the least tendency to make the people sensible of its absurdity. On persons of this description, the arguments in behalf of the gospel, advanced by the apostle, made no impression; as was seen in the Athenian magistrates and philosophers, before whom Paul reasoned in the most forcible manner, against the reigning idolatry, without effect. The miracles which he wrought at Corinth, in confirmation of the gospel, ought to have drawn the attention of all ranks of men in that city. But the opinion which the philosophers and statesmen entertained of their own wisdom, was so great, that they despised the gospel as mere foolishness, (1 Cor. i. 23.) rejected its evidences, and remained, most of them in their original ignorance and wickedness.

Though, as above observed, the common people at Corinth, strongly impressed by the apostle's miracles, readily embraced the gospel, it must be acknowledged, that they did not seem, at the beginning, to have been much influenced thereby, either in their temper or manners. In receiving the gospel, they had been moved by vanity, rather than by the love of truth. And therefore, when they found the doctrines of the gospel contrary in many things to their most approved maxims, they neither relished them, nor the apostle's explications of them. And as to his moral exhortations, because they were not composed according to the rules of the Grecian rhetoric, nor delivered with those tones of voice which the Greeks admired in their orators, they were not attended to by many, and had scarce any influence in restraining them from their vicious pleasures. Knowing, therefore, the humour of the Greeks, that they sought *wisdom*, that is, a conformity to their philosophical principles, in every new scheme of doctrine that was proposed to them, and nauseated whatever was contrary to these principles, the apostle did not, during his first abode in Corinth, attempt to explain the gospel scheme to the Corinthians in its full extent; but after the example of his divine Master, he taught them as they

they were able to bear: 1 Cor. iii. 1. *Now I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ.* 2. *Milk I gave you, and not meat. For ye were not then able to receive it. Nay, neither yet now are ye able.*

Sect. IV. *Of the Occasion of Writing the First Epistle to the Corinthians.*

Though the apostle had taught the word of God at Corinth, during more than a year and six months, the religious knowledge of the disciples, for the reasons already mentioned, was but imperfect at his departure. They were therefore more liable than some others, to be deceived by any impostor who came among them, as the event shewed. For after the apostle was gone, a false teacher, who was a Jew by birth, (2 Cor. xi. 22.) came to Corinth with letters of recommendation, (2 Cor. iii. 1.) probably from the brethren in Judea, for which reason he is called a *false apostle*, 2 Cor. xi. 13. having been sent forth by men. This teacher was of the sect of the Sadducees, (See 1 Cor. xv. 12.) and of some note on account of his birth (2 Cor. v. 16, 17.) and education; being perhaps a scribe learned in the law, 1 Cor. i. 20.—He seems likewise to have been well acquainted with the character, manners, and opinions of the Greeks: for he recommended himself to the Corinthians, not only by affecting, in his discourses, that eloquence of which the Greeks were so fond, but also by suiting his doctrine to their prejudices, and his precepts to their practices. For example, because the learned Greeks regarded the body as the prison of the soul, and expected to be delivered from it in the future state, and called *the hope of the resurrection of the flesh, the hope of worms:—a filthy and abominable thing—which God neither will nor can do*, (Celsus ap. Origen. lib. v. p. 240.) and because they ridiculed the doctrine of the resurrection of the body, Acts xvii. 32. this new teacher, to render the gospel acceptable to them, flatly denied it to be a doctrine of the gospel, and affirmed that the resurrection of the body was neither desirable nor possible: and argued, that the only resurrection promised by Christ was the resurrection of the soul from ignorance and error, which the heretics of these times said was already passed, 2 Tim. ii. 18. Next, because the Corinthians were addicted to gluttony, drunkenness, fornication, and every sort of lewdness, this teacher derided the apostle's precepts concerning temperance and chastity, and reasoned in defence of the licentious practices of the Greeks, as we learn from the apostle's confutation of his arguments, 1 Cor. vi. 12, 13. Nay, he went so far as to patronise a person of some note among the Corinthians, who was living in incest with his father's wife, 1 Cor. v. 1. proposing thereby to gain the good will, not only

of that offender, but of many others also, who wished to retain their ancient debauched manner of living. Lastly, to ingratiate himself with the Jews, he enjoined obedience to the law of Moses, as absolutely necessary to salvation.

In thus corrupting the gospel, for the sake of rendering it acceptable to the Greeks, the false teacher proposed to make himself the head of a party in the church at Corinth, and to acquire both power and wealth. But Paul's authority as an apostle, standing in the way of his ambition, and hindering him from spreading his errors with the success he wished, he endeavoured, to lessen the apostle, by representing him as one who had neither the mental nor the bodily abilities necessary to an apostle. His presence, he said, was mean, and his speech contemptible, 2 Cor. x. 10. He found fault with his birth and education, 2 Cor. x. 10. He even affirmed that he was no apostle, because he had not attended Christ during his ministry on earth, and boldly said, that Paul had abstained from taking maintenance, because he was conscious he was no apostle. On the other hand, to raise himself in the eyes of the Corinthians, he praised his own birth and education, boasted of his knowledge and eloquence, and laid some stress on his bodily accomplishments; by all which he gained a number of adherents, and formed a party at Corinth against the apostle. And because there were in that party some teachers endowed with spiritual gifts, the apostle considered them also as leaders. Hence, he speaks sometimes of one leader of the faction, and sometimes of divers, as it suited the purpose of his argument.

While these things were doing at Corinth, Paul returned from Jerusalem to Ephesus, according to his promise, Acts xviii. 21. During his second abode in that city, which was of long continuance, some of the family of Chloe, who were members of the church at Corinth, and who adhered to the apostle, happening to come to Ephesus, gave him an account of the disorderly practices which many of the Corinthian brethren were following, and of the faction which the false teacher had formed among them, in opposition to him, 1 Cor. i. 11. These evils requiring a speedy remedy, the apostle immediately sent Timothy and Erastus to Corinth, Acts xix. 22. 1 Cor. iv. 17. in hopes that if they did not reclaim the faction, they might at least be able to confirm the sincere. For that purpose he ordered his messengers to inform the Corinthians, that he himself was coming to them directly from Ephesus, to increase the spiritual gifts of those who adhered to him, 2 Cor. i. 15. and to punish by his miraculous power, the disobedient, 1 Cor. iv. 18, 19. Such was the apostle's resolution, when he sent Timothy and Erastus away. But before he had time to put this resolution in execution, three persons arrived at Ephesus, whom the

the sincere part of the church had dispatched from Corinth with a letter to the apostle, wherein they expressed their attachment to him, and desired his directions concerning various matters, which had been the subject of much disputation, not only with the adherents of the false teachers, but among the sincere themselves.

The coming of these messengers, together with the extraordinary success which the apostle had about that time, in converting the Ephesians, occasioned an alteration in his resolution respecting his journey to Corinth. For instead of setting out directly, he determined to remain in Ephesus till the following Pentecost, 1 Cor. xvi. 8. And then, instead of sailing straightway to Corinth, he proposed to go first into Macedonia, 1 Cor. xvi. 5, 6.—In the mean time, to compensate the loss which the Corinthians sustained from the deferring of his intended visit, he wrote to them his first epistle, in which he reproved the false teacher and his adherents, for the divisions they had occasioned in the church. And because they ridiculed him as a person rude in speech, he informed them, that Christ had ordered him, in preaching the gospel, to avoid the enticing words of man's wisdom, lest the doctrine of salvation through the cross of Christ, should be rendered ineffectual. Then addressing the heads of the faction, he plainly told them, their luxurious manner of living was very different from the persecuted lot of the true ministers of Christ. And to put the obedience of the sincere part of the church to the trial, he ordered them, in a general public meeting called for the purpose, to excommunicate the incestuous person. After which, he sharply reproved those who had gone into the heathen courts of judicature with their law-suits, and directed them to a better method of settling their claims on each other, respecting worldly matters.

The Corinthians in their letter, having desired the apostle's advice concerning marriage, celibacy, and divorce; and concerning the eating of meats which had been sacrificed to idols, he treated of these subjects at great length in this epistle. Also because the faction had called his apostleship in question, he proved himself an apostle by various undeniable arguments, and confuted the objection taken from his not demanding maintenance from the Corinthians. Then, in the exercise of his apostolical authority, he declared it to be sinful, on any pretext whatever, to sit down with the heathens in an idol's temple, to partake of the sacrifices which had been offered there. And with the same authority, gave rules for the behaviour of both sexes in the public assemblies; rebuked the whole church for the indecent manner in which they had celebrated the Lord's supper; and the spiritual men, for the irregularities which many of them had been guilty of, in the exercise of their

their gifts; proved against the Greek philosophers and the Jewish Sadducees, the possibility and certainty of the resurrection of the dead; and exhorted the Corinthians to make collections for the saints in Judea, who were greatly distressed by the persecution which their unbelieving brethren had raised against them.

From this short account of Paul's first epistle to the Corinthians, it is evident, as Locke observes, that the apostle's chief design in writing it, was to support his own authority with the brethren at Corinth, and to vindicate himself from the calumnies of the party formed by the false teacher, in opposition to him, and to lessen the credit of the leaders of that party, by shewing the gross errors and miscarriages into which they had fallen; and to put an end to their schism, by uniting them to the sincere part of the church, that all of them, unanimously submitting to him as an apostle of Christ, might receive his doctrines and precepts as of divine authority; not those only which he had formerly delivered, but those also which he now taught, in his answers to the questions which the sincere part of the church had proposed to him.

At the conclusion of this account of the epistle, it may not be improper to observe, that because the unteachableness of the Greeks, and their aversion to the doctrines of the gospel, proceeded from their extreme attachment to their own false philosophy and rhetoric, the apostle, in different passages of this epistle, was at great pains to shew the vanity of both, together with their pernicious influence in matters of religion. His reasonings on these topics, no doubt, were particularly designed for confuting the pretensions of the Greeks; yet they are not uninteresting to us. They are still of great use in beating down those high ideas of the powers of the human mind, which some modern pretenders to philosophy are so industrious in propagating, for the purpose of persuading us, that divine revelation is unnecessary in matters of religion. They are of use likewise in shewing the falsehood of those philosophical principles, whereby deists have endeavoured to disprove the facts recorded in the gospel history. Lastly, they prove that a studied artificial rhetoric, is not necessary in communicating to the world the revelations of God.

Sect. V. *Of the Time and Place of Writing the First Epistle to the Corinthians.*

Of the place where this epistle was written, there never has been any doubt. The mention that is made, chap. xvi. 8. of the apostle's purpose *of remaining in Ephesus till Pentecost*, and the salutation of the churches of Asia, ver. 19. shew that this letter was written, not at Philippi, as the spurious postscript indicates, but

but at Ephesus, during the apostle's second abode in that city, of which we have the account, Acts xix. 1—41.

It is not so generally agreed, at what particular time of the apostle's abode in Ephesus, this letter was written. Mill, in his Prolegomeno, No. 9. says it was written after the riot of Demetrius, because the apostle's fighting with wild beasts at Ephesus, is mentioned in it, chap. xv. 32. which he thinks happened during that riot. But Paul did not then go into the theatre, being restrained by the disciples, and by some of the Asiarchs who were his friends, Acts xix. 30, 31. His fighting with wild beasts, therefore, at Ephesus, must have happened in some previous tumult, of which there is no mention in the history of the Acts.—That the First Epistle to the Corinthians was written a little while before the riot of Demetrius and the craftsmen, appears to me probable from two circumstances. The first is, the apostle told the Corinthians, chap. xvi. 8, 9. That he resolved to abide in Ephesus till Pentecost, on account of the great success with which he was then preaching the gospel. The second circumstance is, that Demetrius, in his speech to the craftsmen, mentioned the *much people* whom Paul had turned from the worship of idols, as a recent event; and by shewing that Paul's doctrine concerning the gods who are made with the hands of men, effectually put an end to their occupation and wealth, he excited the craftsmen to make the riot. These two circumstances joined, lead us to conclude, that the First Epistle to the Corinthians was written a little while before the riot. For if it had been written after the riot, the apostle could not have said, *I will abide at Ephesus till Pentecost.*

On supposition that the First Epistle to the Corinthians was written a little while before the riot of Demetrius, its date may be fixed to the end of the year 56, or the beginning of the year 57, in the following manner: The apostle, as has been shewn, sect. 1. came to Corinth the first time, about the beginning of summer, in the year 51. On that occasion he abode near two years, Acts xviii. 11, 18. then set out by sea for Syria, with an intention to celebrate the ensuing feast of Pentecost in Jerusalem, ver. 21. This was the Pentecost which happened in the year 53. Having celebrated that feast, he went immediately to Antioch; and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, ver. 22, 23. and passing through the upper coasts, he came to Ephesus, Acts xix. 1. In this journey, I suppose he spent a year and four months. These, brought into the account after the feast of Pentecost in the year 53, will make the apostle's second arrival at Ephesus to have happened in the autumn of 54. At Ephesus he abode two years and three months; at the end of which, the riot of Demetrius happened. These, added

ded to the autumn of 54, bring us to the end of the year 56, or the beginning of the year 57, as the date of the riot, and of the apostle's First Epistle to the Corinthians. Accordingly, Pearson places it in the year 57. And Mill more particularly in the beginning of that year: because it is said, chap. v. 7. *For Christ our passover is sacrificed for us*, 8. *Therefore let us keep the feast, not with old leaven*, &c.

Farther, the apostle, a while before the riot of Demetrius, speaking of his going to Jerusalem with the collections, said, Acts xix. 21. *After I have been there, I must also see Rome.* From this Lightfoot very well conjectures, that Claudius was then dead, and that the news of his death, which happened October 13. A. C. 54. had reached Ephesus; because, if he had been alive, and his edict in force, St Paul would not have thought of going to Rome. I add, that before he took such a resolution, he must have known that Nero was well affected to the Jews, and that the Christians were re-established at Rome. But as some months must have passed before Nero discovered his sentiments respecting the Jews, and before the church was actually re-established in the city, the apostle could not well be informed of these things, before the spring of the year 56, that is, about 18 months after Claudius's death.

Sect. VI. *Of the Messengers by whom the First Epistle to the Corinthians was sent, and of the success of that Epistle.*

At the time the apostle wrote this letter, he was in great distress, (2 Cor. ii. 4.) being afraid that the faction would pay no regard to it. And therefore, instead of sending it by the messengers who had come from Corinth, he sent it by Titus, 2 Cor. vii. 7, 8. 13, 15. that his presence and exhortations might give it the more effect. And as it contained directions concerning the collections for the saints, chap. xvi. the apostle desired Titus to urge the sincere among the Corinthians, to begin that good work, 2 Cor. viii. 6. With Titus, the apostle sent another brother, (1 Cor. xii. 18.) probably an Ephesian, whose name is not mentioned, but who no doubt was a person of reputation; seeing he was appointed to assist Titus in healing the divisions which had rent the Corinthian church. And that they might have time to execute their commission, and return to the apostle at Ephesus, he resolved to remain there till the ensuing Pentecost. It seems he did not think it prudent to go himself to Corinth, till he knew the success of his letter, and how the Corinthians stood affected towards him, after they had read and considered it.

As this letter, of which Titus was the bearer, contained the apostle's answer to the one which the Corinthians had sent to him, we may believe, the messengers by whom it was sent, namely

namely Stephanus, Fortunatus, and Achaicus, 1 Cor. xvi. 17. would go along with Titus and the brethren. Be this, however, as it may, Titus and his companions, on their arrival at Corinth, had all the success in executing their commission which they could desire. For on delivering the apostle's letter, the Corinthians received them with fear and trembling, (2 Cor. vii. 15.) expressed the deepest sorrow for their miscarriages, (ver. 9—11.) and paid a ready obedience to all the apostle's orders, ver. 15, 16. But the news of this happy change in their temper, the apostle did not receive, till leaving Ephesus he came into Macedonia, where it seems he waited till Titus arrived, and brought him such an account of the greatest part of the church at Corinth, as gave him the highest joy, 2 Cor. vii. 4, 7, 13.

Because Sosthenes joined the apostle in this letter, Beza thinks he was the apostle's amanuensis in writing it. And for the same reason he supposes the Second Epistle to the Corinthians, to have been written by Timothy. But all this is mere conjecture, as is plain from Beza's note on Gal. vi. 11.

CHAP. I.

View and Illustration of the Matters contained in the First Chapter of this Epistle.

THE teacher who came to Corinth after the apostle's departure, with a view to lessen his authority among the Corinthians, boldly affirmed that he was no apostle. Wherefore, to shew the falsehood of that calumny, St Paul, after asserting his own apostleship, and giving the Corinthians his apostolical benediction, mentioned a fact well known to them all, by which his title to the apostleship was established in the clearest manner. Having communicated to the Corinthians, a variety of spiritual gifts immediately after their conversion, he thanked God for having enriched them with every spiritual gift, at the time his preaching concerning Christ was confirmed among them, ver. 4—7. By making the spiritual gifts with which the Corinthians were enriched immediately on their believing, a subject of thanksgiving to God, the apostle in a delicate manner put them in mind, that they had received these gifts long before the false teacher came among them; consequently, that they had received none of their spiritual gifts from him, but were indebted to the apostle himself for the whole of them; also, that they were much to blame for attaching themselves to a teacher, who had given them no proof at all, either of his doctrine or of his mission. See the View prefixed to 2 Cor. xii. verses 12, 13.

St

St Paul, by thus appealing to the spiritual gifts which he had imparted to the Corinthians, having established his authority as an apostle, exhorted them in the name of the Lord Jesus Christ, to live in union and peace, ver. 10.—For he had heard, that after the example of the disciples of the Greek philosophers, each of them claimed peculiar respect, on account of the supposed eminence of the person who had taught him, and attached himself to that teacher, as if he, rather than Christ, had been the author of his faith, ver, 11, 12.—But to make them sensible that Christ was their only master, the apostle asked them, Whether *Christ*, that is, the church of Christ, was divided into different sects, under different masters, like the Grecian schools of philosophy? and whether any of their teachers was crucified for them? and whether they had been baptized in the name of any of them? ver. 13.—Then thanked God, since they made such a bad use of the reputation of the persons who baptized them, that he had baptized but a few of them, ver. 14, 15, 16. —And to shew that they derived no advantage from the dignity of the teachers who baptized them, he told them that he and his brethren apostles, who, in respect of their inspiration, were the chief teachers in the church, were sent by Christ, not so much to baptize, as to preach the gospel, ver. 17.

The false teacher, by introducing the Grecian philosophy and rhetoric into his discourses, had endeavoured to render them acceptable to the Corinthians, and had preferred himself to Paul, who he said was unskilful in these matters. Lest therefore, the Corinthians should think meanly of his doctrine and manner of preaching, the apostle told them, that Christ had *sent him to preach the gospel, not with wisdom of speech*, that is, with philosophical arguments expressed in flowery harmonious language, such as the Greeks used in their schools; because in that method, the gospel becoming a subject of philosophical disputation, would have lost its efficacy as a revelation from God, ver. 17. —That though the preaching of salvation through the cross, appeared mere foolishness to the destroyed among the heathen philosophers and Jewish scribes, yet to the saved from heathenism and Judaism, it was found by experience to be the powerful means of their salvation, ver. 18.—That God foretold he would remove both philosophy and Judaism on account of their inefficacy, ver. 19.—and make the Greek philosophers and Jewish scribes ashamed to shew themselves, because they had darkened and corrupted, rather than enlightened and reformed the world, ver. 20.—That having thus experimentally shewn the inefficacy of philosophy, it pleased God, by the preaching of doctrines which to the philosophers appeared foolishness, to save them who believed, ver. 21.—And therefore, notwithstanding the Jews required *the sign from heaven*, in confirmation of the doctrines

trines proposed to them, and the Greeks expected every doctrine to be conformable to their philosophical principles, the apostle preached salvation through Christ crucified, which he knew was to the Jews a stumbling-block, and to the Greeks foolishness, ver. 22, 23.—But to them who were called, or persuaded to believe the gospel, both Jews and Greeks, that doctrine was the powerful and wise means which God made use of for their salvation, ver. 24.—Therefore, said he, it is evident that the foolish doctrines of God have more wisdom in them than the wisest doctrines of men; and the weak instruments used by God for accomplishing his purposes, are more effectual than the greatest exertions of human genius, ver. 25.

Having thus defended both the doctrines of the gospel, and the manner in which they were preached, the apostle very properly proceeded to shew the Corinthians, the folly of boasting in their teachers, on account of their learning, their eloquence, their high birth, or their power. Look, said he, at the persons who have called you to the belief of the gospel; not many philosophers, not many warriors, not many noblemen, have been employed to call you, ver. 26.—But God hath chosen for that purpose, unlearned persons, to put to shame the learned, ver. 27. —by their success in enlightening and reforming the world, ver. 28.—that no flesh might take any honour to himself, in the matter of converting and saving mankind, ver. 29.—the whole glory being due to God, ver. 30, 31. In this light, the mean birth and low station of the first preachers of the gospel, together with their want of literature and eloquence, instead of being objections to the gospel, are a strong proof of its divine original.

NEW TRANSLATION.

CHAP. I. 1 Paul, *a called* apostle [1] of Jesus Christ *by* the will of God, and Sosthenes [2] *MY* brother,

COMMENTARY.

CHAP. I. 1. *Paul, a* miraculously *called apostle of Jesus Christ, agreeably to the will of God, and Sosthenes my fellow labourer* in the gospel,

Ver. 1.—1. *A called Apostle.* Because the faction pretended to entertain doubts of Paul's apostleship, chap. ix. 1. he began this letter with telling them, that he was not, like Matthias, an apostle made by men, neither did he assume the office by his own authority, but he was called to it by Christ himself, who for that purpose appeared to him from heaven, as he went to Damascus to persecute his disciples; and that in calling him to be an apostle, Christ acted by the appointment of God. So Ananias assured Paul, Acts xxii. 14, 15. Wherefore, in respect of the manner in which Paul was made an apostle, he was more honourable than all the other apostles. See Rom. i. 1. note 2.

2. *Sosthenes.* If this person was the chief ruler of the synagogue

2 *To the worshippers of* the true *God, who are in Corinth; to the separated* from the heathens, by their being *under Jesus Christ; to the called* people of God; *to* those who merit the appellation of *saints*, because they have renounced idolatry, and have devoted themselves to serve the true God; *with all in every place, who worship our Lord Jesus Christ*, who is *both their and our Lord* who are Jews.

2 *To* the church of God [1] which is at Corinth; to *the sanctified* [2] (ἐν, 172.) *under* Christ Jesus; *to the called;* [3] *to the saints;* [4] with all in every place [5] *who* call *on* the name of *our Lord Jesus Christ*, [6] both *their* and *our* LORD: [7]

3 May *gracious dispositions be to you, with peace*, temporal and eternal, *from God our Father, and from the Lord Jesus Christ*, by whom God dispenses these blessings.

3 Grace BE *to* you, and peace (see Rom. i. 7. note 3.) from God our Father, and FROM the Lord Jesus Christ.

4 In my prayers, *I give thanks to*

4 *I give thanks to* my

at Corinth, mentioned as active in persecuting Paul, Acts xviii. 17. we must suppose that he was afterwards converted, and became an eminent preacher of the gospel: and having a considerable influence among the Corinthians, he joined in writing this letter, for the reasons mentioned, 1 Thess. Pref. sect. 2.

Ver. 2.—1. *The church of God*, &c. This is a much more august title than that mentioned, Gal. i. 2. *The churches of Galatia.*

2. *To the sanctified.* See Ess. iv. 53. and chap. vi. 11. note 2.

3. *To the called* into the fellowship of the saints; as the apostle himself explains it, ver. 9.

4. *To the saints.* See Ess. iv. 48. 1 Cor. vi. 1. where *the saints* are opposed to the *unrighteous*, that is, to idolators.

5. *All in every place.* Though this epistle was written to correct the disorderly practices of the Corinthians, it contained many general instructions, which could not fail to be of use to all the brethren in the province of Achaia likewise, and even to Christians in every place: for which reason, the inscription consists of three members, and includes them all.

6. *Call upon the name of our Lord Jesus.* Τοις επικαλουμενοις. This expression we have, Acts vii. 59. *And they stoned Stephen,* επικαλουμενον, *calling upon Christ, and saying, Lord Jesus, receive my spirit.* See also Acts ix. 14. xxii. 16. Rom. x. 12, 13, 14.—Praying to Christ was so much practised by the first Christians, that Pliny mentioned it in his letter to Trajan: *Carmen Christo, quasi Deo, dicere, They sing with one another, a hymn to Christ as a God.*

7. *Both their and our Lord.* This the apostle mentioned in the beginning of his letter, to shew the Corinthians how absurd it was for the disciples of one master, to be divided into factions under particular leaders. Christ is the only *Lord* or *master* of all his disciples, whether they be Jews or Gentiles.

Ver. 4.

God always *concerning you on account of* the grace [1] of God which *was* given *to* you, (εν, 167.) *through* Jesus Christ:

5 That *ye were enriched* (εν) *with every GIFT,* (see ver. 7.) by him, *EVEN WITH all speech,* [1] *and all* knowledge, [2]

6 (Καθως, 202.) *When* the testimony of Christ [1] was confirmed (εν, 172.) *among* you:

7 So that, ye come behind in no gift, [1] waiting for the *revelation,* (see 1 Pet. i. 7. note 2.) of our Lord Jesus Christ.

8 (Ος, 61.) *He* [1] also *will* confirm you *until the end without accusation,*

my God, always concerning you, on account of the grace of God, which was given to you through the powerful operation, and agreeably to the will of *Jesus Christ.*

5 I mean, *that ye were enriched with every spiritual gift by Jesus Christ;* and in particular, *with all sorts of languages, and with a great measure of* inspired *knowledge,*

6 *When our testimony concerning Christ,* as the Son of God and Saviour of the world, *was confirmed among you,* by the miracles which I wrought, and the spiritual gifts I conferred on you.

7 *So that ye come behind* other churches *in no gift; firmly expecting the revelation of our Lord Jesus Christ* as the Son of God, by his appearing in the glory of the Father to judge the world.

8 *He* (God, ver. 4.) *also will confirm you, until the end,* in the belief of that testimony; so as to be *with-*

Ver. 4. *On account of the grace of God;* that is, on account of the *spiritual gifts.* For so the *grace of God* signifies, Rom. xii. 6. *Having gifts differing according to the grace that is given to us.* See also Ephes. iv. 7, 8. 1 Pet. iv. 10. That *grace* hath this signification here, is evident from ver. 5.

Ver. 5.—1. *With all speech.* Εν παντι λογῳ, *with all sorts of languages.* From chap. xiv. we learn that many of the Gentiles at Corinth, as well as of the Jews, were endowed with the gift of tongues.

2. *And all knowledge.* See 1 Cor. xii. 8. note 2. What is here said concerning the enriching of the Corinthians with *all knowledge,* is to be understood chiefly of the spiritual men among the Jewish converts; for most of the Gentile converts at Corinth, were *fleshly,* or *weak persons,* and *babes in Christ,* chap. iii. 1, 3.

Ver. 6. *When the testimony of Christ;* the testimony concerning Christ. So the phrase signifies, 2 Tim. i. 8. See Ess. iv. 24.

Ver. 7. *So that ye come behind in no gift.* The apostle speaks here, not of individuals, but of the church at Corinth, as having in it spiritual men, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly he asked them, 2 Cor. xii. 13. *What is the thing wherein ye have been inferior to other churches?* See 2 Cor. xii. 12. note 3.

Ver. 8.—1. *He also will confirm you.* Ος, here, is not the relative, but the personal pronoun. For the following verse shews that

cut just cause of *accusation, in the day* of the revelation *of our Lord Jesus Christ.*

9 *Faithful is God, by whom ye have been called to* partake of the benefits of *the fellowship of his Son Jesus Christ our Lord.* He will, therefore, perform his promise concerning your acquittal at the judgment.

10 *Now, Brethren,* since ye are called into the fellowship of Christ, *I beseech you, by* every consideration implied in *the name of our Lord Jesus Christ, that ye all agree in the same measures* for promoting the interests of that fellowship, *that there be no divisions among you, but that ye be firmly joined* (See 2 Cor. xiii. 9. note) as members of one body, *by the same good affection* towards each other, *and by the same* practical *judgment.*

[2] in the day of our Lord Jesus Christ.

9 *Faithful* is *God,* by whom ye *have been* called *into* the fellowship (1 John i. 3. note 2.) of his Son Jesus Christ our Lord.

10 Now, brethren, I beseech you, by the name [1] of our Lord Jesus Christ, that ye all speak the same thing, and THAT there be no (σχισματα, see chap. xi. 18. note 2.) divisions among you; but THAT ye be *compactly joined* (εν) *by* the same mind [2], and *by* the same judgment. [3]

the person spoken of is *God*, mentioned ver. 4. *I give thanks to my God*, &c.

2. *Without accusation.* The apostle in this, expresses only his charitable judgment, not of individuals, but of the body of the Corinthian church. For by no stretch of charity could he hope, that every individual of a church in which there were such great disorders, would be unaccusable at the day of judgment. See 1 Thess. iii. 13. note 2.

Ver. 10.—1. *By the name of our Lord Jesus Christ.* This may signify the person and authority of our Lord Jesus Christ. See Ess. iv. 51. Locke is of opinion, that the apostle, intending to abolish the names of the leaders whereby the parties distinguished themselves, besought them by the *name of Christ.* The same author mentions this as an instance, that the apostle scarcely makes use of a word or expression, which hath not some relation to his main purpose.

2. *Ye be compactly joined,* εν τω αυτω νοι, *by the same mind;* that is, by mutual good affection: for *the same mind,* in the sense of *the same opinion,* is not to be expected in any numerous society. We have the same direction, Rom. xv. 5. thus expressed, *the same disposition towards one another.* See also 1 Pet. iii. 8.

3. *By the same γνωμη, judgment.* This word denotes *that practical judgment* which precedes volition. The meaning is, that in our deliberations we should yield to each other from mutual affection, and from a love of peace. Accordingly, the heathen moralists described true friendship, as cemented by the same inclinations and aversions: *Idem velle, et idem nolle,* &c.

Ver.

11 For it hath been declared *to* me *concerning* you, my brethren, [1] by (των, 70.) *some OF THE FAMILY* of Chloe, [2] that there are contentions among you.

12 *And I mention* this, that *each* of you saith, I, *indeed*, am of Paul, and I of Apollos, and I of Cephas, [1] and I of Christ. [2]

13 Is Christ divided? [1]

11 I give you this exhortation, *because it hath been told me, concerning you, my brethren, by some of the family of Chloe*, with whom I have conversed in this place, *that there are* (εριδες), *violent contentions among you.*

12 *And I mention this* as an instance, *that each of you saith*, Peculiar respect is due to me, because *I indeed am* a disciple *of Paul, and I of Apollos, and I of Peter, and I of Christ* himself.

13 *Is Christ's church divided* into

Ver. 11.—1. *My brethren.* Locke observes that *brethren* is a name of union and friendship, and that it is twice used by the apostle, in this exhortation to union and friendship.

2. *By some of the family of Chloe.* According to Grotius, these were *Stephanus*, *Fortunatus*, *Achaicus*, mentioned chap. xvi. 17. who he thinks were Chloe's sons, and the bearers of the letter which the Corinthians sent to the apostle, chap. vii. 1. That they were the bearers of the letter, may be admitted. But I am of opinion, that the apostle had heard of the divisions at Corinth before these messengers arrived. If so, the persons mentioned were not the members of the family of Chloe here spoken of.

Ver. 12.—1. *And I of Cephas.* This seems to have been the boast of the false teacher. For as he came recommended by letters from Judea, he may have been converted by Peter.

2. *And I of Christ.* There were now in the church at Corinth, some Jews, who having heard Christ preach, had been converted by him, and who claimed great respect on that account. Chrysostome thought this was said by Paul himself, to shew the Corinthians that all ought to consider themselves as the disciples of Christ, and of no other master; otherwise they derogated from the honour due to Christ.

The Greeks valued themselves greatly on the fame of their masters in philosophy, and in the arts. This humour, the Corinthians brought with them into the church. For some, especially the heads of the faction, claimed an authority over others, on account of the dignity of the persons who had converted them, and to whom they had attached themselves as their masters in the gospel. But others, who reckoned themselves equally honourable on account of the reputation of their teachers, opposed their pretensions. Hence arose those envyings, strifes, and divisions, which prevailed in the Corinthian church, and which the apostle termed, a *walking after the manner of men*, chap. iii. 3.

Ver. 13.—1. *Is Christ divided?* In this passage, as in chap. xii. 12. *Christ* signifies the Christian church. By asking, *Is Christ divided?* the apostle insinuated that the whole body of Christians have

parties under different leaders? *Was Paul crucified for you* to make atonement for your sins? *Or were ye baptized into the name of Paul*, as his disciples?

Was Paul crucified [2] for you? or were ye baptized (εἰς) *into* the [3] name of Paul?

14 Since ye reckon yourselves the disciples of the persons who baptized you, rather than of Christ, *I give thanks to God, that I baptized none of you except Crispus and Caius:*

14 I *give thanks to* God, that I baptized none of you, *except* Crispus and *Caius*: [1]

15 *Lest my enemies should say that into mine own name I had baptized*, making you my disciples, and not Christ's; a thought which I utterly detest.

15 Lest any *one* should say, that *into mine own name I had baptized.*

16 *And I baptized also the family of Stephanas*, my first converts in Achaia, (chap. xvi. 15.) *Besides, I do not recollect whether I baptized any other* person among you.

16 And I baptized also the *family* of Stephanas: [1] besides, I know not whether I baptized any other. [2]

have him as their only master, and that to consider ourselves as the disciples of any other master, is to rob him of his honour as our Master and Saviour. Others by *Christ*, understand *the ministers of Christ.* Are the faithful ministers of Christ divided? Do they not all preach the same doctrine, and labour for the same end? But according to others, *Christ* in this passage means *Christ* himself. *Is he divided?* Did one Christ send Paul, and another Apollos?

2. *Was Paul crucified for you?* This question implies, that the sufferings of Christ have an influence in saving the world, which the sufferings of no other man have, nor can have.

3. *Baptized into the name of Paul.* To be *baptized into the name of any person*, or *into a person*, is solemnly, as Locke observes, to enter one's self a disciple of him into whose name he is baptized, and to profess that he submits himself implicitly to his authority, and receives his doctrines and rules. In this sense, the Israelites are said, chap. x. 2. to have been *baptized into Moses, in the cloud, and in the sea.*

Ver. 14.—1. *Except Crispus and Caius.* Crispus was the ruler of the synagogue at Corinth; and among the first of the Corinthians who were converted by Paul, Acts xviii. 8. *Gaius*, or *Caius*, was the person with whom the apostle lodged, when he wrote his epistle to the Romans, ch. xv. 23. Both of them were persons of eminence. The other Corinthians may have been baptized by the apostle's assistants, Silus, Titus, and Timothy.

Ver. 16.—1. *Stephanus.* Theophylact says, Stephanus was a person of note among the Corinthians. The family of Stephanus seem all to have been adults when they were baptized. For they are said, chap. xvi. 15. *to have devoted themselves to the ministry to the saints.*

2. *I know not whether I baptized any other.* Here the apostle insinuates

17 For Christ *hath not sent me* to baptize, but to preach [1] the gospel:

Not, *HOWEVER*, with wisdom *of speech*, [2] *that* the cross of Christ *might not be deprived of its efficacy.* [3] (See Philip. ii. 7. note 1.)

18 For the preaching [1] (ὁ τῦ σαυρῦ, 24.) *which IS concerning the cross, to*

17 *For Christ hath not sent me to baptize, but* rather *to preach the gospel*, that I may have leisure to convert unbelievers;

Not, however, by using philosophical arguments, expressed in rhetorical language, that the doctrine of salvation, through the *cross of Christ might not be deprived of its efficacy*, as a truth revealed of God.

18 *For the preaching concerning the cross* of Christ as the means of salvation, *to the destroyed* among the hea-

sinuates that he is speaking, not by inspiration, but from memory. He did not remember whether he baptized any more of the Corinthians. The Spirit was given to the apostles indeed, to lead them into all truth; but it was truth relative to the plan of man's salvation which was thus made known to them, and not truth like the fact here mentioned, the certain knowledge of which was of no use whatever to the world.

Ver. 17.—1. *Hath not sent me to baptize, but to preach.* The apostles being endued with the highest degree of inspiration and miraculous powers, had the office of *preaching* committed to them, rather than that of *baptizing*, because they were best qualified for converting the world, and had not time to give the converted, either before or after their baptism, such particular instruction as their former ignorance rendered necessary. These offices, therefore, were committed to the inferior ministers of the word.

2. *Not however with wisdom of speech.* Wisdom of speech, σοφια λογυ for λογῳ σοφῳ, means *learned speech.* The observation, that the apostles were sent forth to convert mankind, not by the powers of philosophy and eloquence, was intended to shew the Corinthians, how ill-founded the boasting of the faction was, who valued themselves on the learning and eloquence of their teachers.—To shew that this is a declaration of the subject which the apostle is going to handle, I have separated it from the clause which goes before it.

3. *Be deprived of its efficacy.* To have adorned the gospel with the paint of the Grecian rhetoric, would have obscured its wisdom and simplicity, just as the gilding of a diamond would destroy its brilliancy. Besides, it would have marred its operation as a revelation from God. For the evidence and efficacy of the gospel arises, not from its being proved by philosophical arguments, and recommended by the charms of human eloquence, but from its being proved by miracles, and founded on the testimony of God.

Ver. 18. *For the preaching which is concerning the cross.* Λογος, *Word*, in scripture, is often used to denote the preaching of doctrine: Acts vi. 2. *It is not reason, that we should leave the word of God and serve tables.*

Ver.

then philosophers and Jewish scribes *is indeed foolishness, but to us who are saved* from the errors of heathenism and Judaism, *it is* found to be *the powerful means whereby God saves sinners.*

19 *Because* the preaching of a crucified Saviour would be reckoned folly, *it is written, I will explode the philosophy of the philosophers, and will set aside the learning of the scribes* as useless, by making the preaching of a crucified Saviour more effectual than either, for reforming the world.

20 *Where is the philosopher? Where the scribe? Where the sceptic of this world?* Let them declare what reformation they have wrought on mankind. *Hath not God shewn the foolishness of the wisdom of this world;* the inefficacy of philosophy in bringing men to the knowledge of God and to the practice of virtue, by leaving them so long to its guidance without effect.

the destroyed, indeed, is foolishness, but *to us, the saved,* (Rom. xi. 26. note 1.) it is the power of God.

19 (Γαρ, 93.) *Therefore* it is written, [1] I will destroy the wisdom of the wise, *and will set aside the knowledge of the intelligent.*

20 Where is the *wise man?* [1] *Where the* scribe? [2] *Where the* disputer [3] of this world? Hath not God made foolish the wisdom of this world?

Ver. 19.—1. *It is written, I will destroy,* &c. This is a quotation from Isaiah xxix. 14. *Behold I will proceed to do a marvellous work amongst this people, even a marvellous work, and a wonder. For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

2. *The knowledge of the intelligent.* As the prophet had in his eye the Grecian and Jewish literature, the word συνεσιν, *knowledge,* must signify *erudition;* and συνετων, *intelligent,* must mean *learned men.*

Ver. 20.—1. *Where is the wise man?* The Greek philosophers were first named σοφοι, *wise men;* afterwards they changed the appellation into φιλοσοφοι, *Lovers of wisdom.* That they are meant here is plain from ver. 21. where the Gentiles are said, through *wisdom,* to have lost the knowledge of God.

2. *Where the scribe?* The scribes are often mentioned in the gospels. They were an order of learned men among the Jews, much esteemed for their supposed knowledge of the scriptures. Hence they were consulted by Herod concerning the place where the Christ should be born, Matth. ii. 4. If the false teacher was one of this order, the propriety of calling on the scribes to appear with the heathen learned men, to behold the wisdom of this world made foolishness by God, will be evident.

3. *Where the disputer?* By συζητητης, *disputer,* some understand the Jewish

21 (Επειδη γαρ) For *when*, in the wisdom of God, the world *through* wisdom [1] knew not God, (see Rom. i. 21. note 2.) it pleased God, *through* the foolishness of preaching, to save them *who* believe.

22 (Επειδη και, 179.) *And although* the Jews *demand* a sign, [1] and the Greeks *seek wisdom*,

23 *Yet* we preach Christ [1] crucified, *to* the Jews, *indeed*, a stumbling-

21 *For when, in the wise government of God*, (Gal. iv. 4. note 1.) experience had shewn, that *the world through philosophy, did not attain the knowledge of God, it pleased God, through* what the philosophers call *the foolishness of* public *preaching, to save them who believe* the things preached concerning the Lord Jesus.

22 *And although the Jews demand a miracle* in proof that Jesus is the Christ, *and the Greeks seek wisdom*, that is, a scheme of philosophy, in the doctrines of the gospel,

23 *Yet, we preach* salvation through *Christ crucified*, which *to the Jews, indeed*, who believe that their

Jewish doctors who disputed publicly in the synagogues and schools. Thus we are told, Luke ii. 46. that Jesus sat among the doctors *hearing them, and asking them questions*. Others suppose the apostle meant the academics, or sceptics, who were great *disputers*. Jerome on Gal. iii. thought the apostle meant *natural philosophers*, whom the Jews called *sapientes scrutationis*.

Ver. 21. *The world through wisdom*. Here the word σοφια, *wisdom*, signifies the disquisitions of the learned Greeks, to which they gave the name of *philosophy*, but which at length rendered every thing so doubtful, that these learned men lost the persuasion even of the plainest truths.

Ver. 22. *The Jews demand a sign*. Since the apostle wrought great miracles daily in confirmation of the gospel, *the sign* which the Jews demanded, was, in all probability, *the sign from heaven*, which we are told Mark viii. 11. the Pharisees sought from our Lord himself. For as Daniel had foretold the coming of the Son of man in the clouds of heaven, to receive the kingdom, the Jews expected that the Christ would make his first appearance in the clouds, and by some great exertion of power, wrest the empire of the world from the Romans. No wonder then, that the preaching of the Christ crucified, was to the Jews a stumbling-block.

Ver. 23. *We preach Christ*. The Greek word Χριστον, *Christ*, is the literal translation of the Hebrew word *Messiah*, and both signify *an anointed* person. Now this name being appropriated by the Jewish prophets to the Son of God, whose coming into the world they foretold, the Christian preachers, by applying it to their master, declared him to be *the Son of God*. Of this use of the name *Christ*, the following are examples, John x. 24. *How long dost thou make us to doubt? If thou be the Christ tell us plainly*. John xi. 27. *I believe thou art the Christ the Son of God which should come*.

Christ will never die, (John xii. 34.) *is a stumbling block, and to the Greeks* is *foolishness*, who think it absurd to speak of being saved by one who did not save himself:

block, and *to* the Greeks foolishness:

24 *But to them who have obeyed the gospel call, both Jews and Greeks*, the doctrine of salvation through *Christ* crucified, is *the powerful and wise means by which God accomplisheth their conversion.*

24 But *to* them *who* are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 *Therefore, the foolishness of God*, the method chosen by God, which men reckon foolishness, *is wiser*, as being more effectual, *than* any method devised by *men: and the weak instruments employed by God, are stronger than* those thought strong by *men.*

25 (Ὅτι, 255.) *Therefore*, the foolishness of God is wiser than men, and the weakness of God is stronger than men. (For a similar ellipsis, see John v. 36.)

26 (Γαρ) *For ye see the calling of you, brethren, that not many* persons *remarkable for human literature, not many mighty* by their offices, *not many eminent for their noble birth*, are chosen to *call you* into the fellowship of the gospel, ver. 9.

26 For ye see *the calling of you*, brethren, *that* not many wise men after the flesh, not many mighty, not many noble *CALL YOU.* [1]

Ver. 26. *Call you.* These words I have supplied from the first clause of the verse. Our translators have supplied the words, *are called*, which convey a sentiment neither true nor suitable to the apostle's design. It is not true: for even in Judea *among the chief rulers, many believed on him*, John xii. 42. particularly Nicodemus and Joseph of Arimathea. Other Jews likewise of rank and learning were called; such as the nobleman, whose sick son Jesus cured, John iv. 53. and Manaen, Herod's foster-brother, and Cornelius, and Gamaliel, and that great company of priests mentioned, Acts vi. 7. *Who were obedient to the faith.* At Ephesus, many who used the arts of magic and divination were called, and who were men of learning, as appears from the number and value of their books which they burned after embracing the gospel, Acts xix. 19. And in such numerous churches as those of Antioch, Thessalonica, Corinth and Rome, it can hardly be doubted that there were disciples in the higher ranks of life. There were brethren even in the emperor's family, Philip. iv. 22. In short the precepts in the epistles, to masters to treat their slaves with humanity, and to women concerning their not adorning themselves with gold and silver and costly raiment, shew that many wealthy persons had embraced the gospel.—On the other hand, though it were true, *That not many wise men,*

27 But the foolish *ones* of the world, [1] God hath chosen *TO CALL YOU*, *that he might put to shame* the wise, and the weak *ones* of the world God hath chosen, *that he might put to shame the strong ones.*

27 *But the illiterate ones of the world, God hath chosen to call you, that he might put to shame the learned; and the weak ones of the world*, persons possessed of no worldly power, *God hath chosen* to call you, *that he might put to shame those, who*, by their rank and office, *were strong ones*, persons who, by their authority and example, might have successfully reformed others.

28 And *the ignoble ones* of the world, and *the despised ones, God hath* chosen, *and those who* are not, [2] *that he might* bring to nought *those who* are.

28 *And persons of low birth in the world, and despised persons, God hath chosen* to call you, *and persons who*, in the opinion of the scribes and philosophers, *were no persons*, persons utterly unfit for the work, *that he might bring to nought* the boasting of *those who thought themselves the only persons proper* for such an undertaking:

men, &c. *were called*, it did not suit the apostle's argument to mention it here. For surely God's not calling many of the wise, &c. joined with his calling the foolish ones of the world to believe, did not put to shame the wise and strong, &c. Whereas, if the discourse is understood of the preachers of the gospel, who were employed to convert the world, all is clear and pertinent. God chose not the learned, the mighty, and the noble ones of this world to preach the gospel, but illiterate and weak men, and men of low birth: and by making them successful in reforming mankind, he put to shame the legislators, statesmen, and philosophers among the heathens, and the learned scribes and doctors among the Jews, who never had done any thing to purpose in that matter.

Ver. 27. *But τα μωρα*, sup. *προσωπα*, *the foolish ones of the world.* In this passage, the apostle imitated the contemptuous language in which the Greek philosophers affected to speak of the Christian preachers. Yet as he does it in irony, he thereby aggrandized them. The first preachers of the gospel, as Dr Newton observes, on Prophecy, vol. 1. p. 237. "were chiefly a few poor fishermen, of low parentage, of no learning or eloquence, of no reputation or authority, despised as Jews by the rest of mankind, and by the Jews as the meanest and worst of themselves. What improper instruments were these to contend with the prejudices of the world, the superstition of the people, the interests of the priests, the vanity of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the Greeks, and the power of Rome!" But the weaker the instruments who converted the world, the greater was the display of the power of God by which they acted. See 2 Cor. iv. 7. notes.

Ver. 28. *Those who are not*, are *dead persons.* Matth. ii. 18. *Ra-*

29 *That no man might boast in his presence*, either as having contrived the gospel, or as having by his own power brought any one to receive it.

30 *It is owing to God, therefore*, and not to the ability of us preachers, *that ye are* believers *in Christ Jesus, who is become to us* the author of the gospel, which is *wisdom from God*, a wisdom better than any scheme of philosophy; the author of *righteousness also, and sanctification, and redemption*, blessings not to be obtained by philosophy.

31 *So, that, as it is written, he who boasteth* on account of his being a Christian, *let him boast*, not in the preachers who converted him, but *in the Lord*, who hath brought him into his church.

29 That no flesh *might boast* in his presence.

30 Of him (δε 106.) *therefore ye are* in Christ Jesus, who *is become to us* (σοφια απο Θεου) *wisdom from* God, [1] righteousness [2] *also*, and sanctification, [3] and redemption. [4]

31 *So that*, as it is written, (Jer. ix. 23.) He *who boasteth*, let him *boast* in the Lord.

chel weeping for her children, because they are not; because they are dead. Now in the eastern phrase, *dead ones* are those who in comparison of others, are to the purposes for which they are chosen, as unfit as if they were dead.

Ver. 30.—1. *Wisdom from God*, is that scheme of religion, which the wisdom of God hath contrived for the salvation of the world. See chap. ii. 6. note 1. chap. xii. 8. note 1.

2. *Righteousness also;* that is, the author of the righteousness of faith. For it is on his account, that God counts men's faith for righteousness.

3. *And sanctification:* Not an external and relative, but a real internal sanctification. See Ephes. iv. 24.

4. *And redemption;* namely, from death the punishment of sin, by a glorious resurrection. This is called, *The redemption of our body*. Rom. viii. 23.

CHAP. II.

View and Illustration of the Reasonings in this Chapter.

BECAUSE the learned Greeks had objected to the gospel, *the foolishness* (as they were pleased to call it) of its doctrines, and *the weakness* of its preachers, the apostle made answer in the foregoing chapter, that by these foolish doctrines and weak preachers, a reformation had been wrought in the minds and manners of multitudes, which the boasted philosophy of the Greeks, and the eloquence of their orators, had not

not been able to accomplish. But this being a matter of great importance, and the faction having upbraided Paul in particular, with his want of eloquence, he now proceeded in this chapter, to tell the Corinthians, that Christ having sent him to preach, not with the wisdom of speech, (see chap. i. 17.) he acted agreeably to his commission, when *he came to them, not with the excellency of speech, or of wisdom*, declaring the testimony of God, ver. 1.—By thus disclaiming the Grecian philosophy and rhetoric, and by calling the gospel *the testimony of God*, the apostle insinuated, that the credibility of the gospel depended neither on its conformity to the philosophy of the Greeks, nor on the eloquence of its preachers, but on the attestation of God, who confirmed it by miracles.—And therefore, however ridiculous it might appear in their eyes, he determined to make known nothing among the Corinthians, either in his private conversations, or in his public discourses, but Jesus Christ, and him crucified for the sins of men, ver. 2.—At the same time, knowing the opinion which the learned Greeks would form of that doctrine in particular, as well as that his discourses, were neither composed nor pronounced according to the rules of the Grecian rhetoric, his first addresses to them were *in weakness, and in fear, and with much trembling*, ver. 3.—Yet they were accompanied with the powerful demonstration of the Spirit, who enabled him to prove the things which he preached, by miracles, ver. 4.—that the faith of mankind might be *founded, not in the wisdom of men*, that method of reason and speaking, which human wisdom dictates as best calculated to persuade, *but in the power of God*, ver. 5.

However, lest the things which are said in the preceding chapter, concerning the foolishness of the doctrines of the gospel, and in this chapter concerning its having no relation to any of the schemes of the Greek philosophy, might have led the Corinthians to think meanly of it; the apostle told them, that in the gospel, he and his brethren made known a scheme of doctrine, which they who were perfectly instructed, knew to be real *wisdom*. Only *it was not the wisdom of this world*; it was none of the mysteries of the idol gods worshipped by the heathens, nor any of the religions established by the heathen rulers, who are all to be made nought, ver. 6.—what they preached, was *the wisdom of* the true God; a scheme of religion contrived by the true God, and made known in a real mystery.—The apostle called the gospel *a mystery*, not because it contains doctrines absolutely unintelligible, but because being of divine original, and containing the most important discoveries, it was better entitled to the honourable appellation of *a mystery*, than any of those which were so named. This excellent scheme of doctrine hitherto kept secret, God determined, before the Jewish dispensation

pensation began, to publish to the world by the apostles of his Son, to their great honour, so that they are mystagogues of a mystery more excellent than the Eleusinian, or any other heathen mystery, ver. 7.—Yet when it was published, none of the rulers of this world knew it to be *the wisdom of God*; for if they had known it to be so, they would not have crucified the *Lord*, or author *of all the glorious things* discovered in the mystery of God's wisdom, ver. 8.—This ignorance of the rulers, the apostle observed, was occasioned by the greatness of the things contained in the mystery of God's wisdom, they were what human reason could neither discover, nor fully comprehend; agreeably to Isaiah's description of them; *eye hath not seen*, &c. ver. 9.—These things, however, God hath revealed to us apostles, by his Spirit: for the spirit of God who inspires us, searcheth all things, even the deep counsels of God. So that we are well qualified to discover these counsels to the world, ver. 10, 11.—Father, he told them, that the apostles had not received the inspiration of evil spirits, by which the heathen priestesses, and prophets, and mystagogues were guided, but the inspiration that cometh from God, that they might know and publish the glorious things, (see ver. 9.) which are freely bestowed by the true God, on them who believe, ver. 12.—Which things, said he, we apostles effectually make known to the world, not in language taught by human rhetoric, but in words dictated by the Spirit of God; explaining spiritual things, in spiritual words, ver. 13. Nevertheless, *the animal man*, the man who is guided by his animal passions and notions, does not receive the things revealed by the Spirit, because they appear to him foolishness; neither can he understand them, because they must be examined spiritually, that is, they must be examined by the light which divine revelation, and not reason, affords, ver. 14.—But *the spiritual man*, the man who is not guided by his animal passions, and who acknowledges the authority of revelation, and is assisted by the Spirit of God, is able to examine and receive the things revealed by the Spirit. Yet he himself is examined and judged by no animal man, because no animal man can understand the principles upon which the spiritual man's belief is founded, ver. 15.—For what animal man hath understood and approved the gracious purposes of the Lord Christ, respecting the salvation of the world? or what animal man is able to instruct the spiritual man? But, added he, we apostles have the gracious purposes of Christ made known to us by the Spirit, so that we are able both to know them, and to communicate them to the world, ver. 16.

COMMENTARY.

CHAP. II. 1 *Now I brethren*, one of the weak persons who called

NEW TRANSLATION.

CHAP. II. 1 (Και, 204.) *Now* I, brethren, when

when I came to you, came not (καθ') with excellency of speech, [1] (α) *and* of wisdom, declaring *to* you the testimony [2] of God.

2 For I determined *to make known* [1] *nothing* among you, *but* Jesus Christ, and him crucified.

3 And *I in weakness*, and in fear, [1] and in much trembling, was with you.

4 And my *discourse* and my preaching *WERE* not with *persuasive* [1]

you, *when I came to you, came not with excellence of speech, and of wisdom;* I did not, in eloquent speeches propose a new scheme of philosophy, *when I declared to you the things which God hath testified.*

2 *For* though I knew ye expected me to bring you some new scheme of philosophy, *I determined to preach nothing among you, but Jesus Christ, and him crucified.*

3 *And* knowing that my doctrine, and speech, and bodily presence, would appear despicable to you, *I, in* a sense of my *weakness, and in fear, and with much trembling, was with you* at first.

4 *And my conversation* in private, *and my preaching* in public, *was not with the persuasive language, which*

Ver. 1.—1. *Excellency of speech.* The apostle means, that nice choice and arrangement of words, that artificial rounding and disposition of periods, those rhetorical connections, transitions, and figures, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted.

2. *The testimony of God;* that is, the things concerning Christ, which God ordered the apostles to testify; or the thing which God himself attested by the miracles which he enabled the apostles to perform. See Ess. iv. 25. In either sense, the expression implies, that the evidence of the doctrines of the gospel, is not founded on proofs drawn from human reason, but on the authority of God, who hath revealed them by his Spirit, and confirmed them by miracles.

Ver. 2. *I determined, εἰδέναι, to make known.* See Ess. iv. 7. Locke's paraphrase of the passage, agrees with this translation, "I resolved to own, or shew, no other knowledge among you." In like manner Whitby, "I determined not to discover any thing."

Ver. 3. *In weakness, and in fear, and in much trembling.* The Greeks could endure no scheme of doctrine that was not conformable to their philosophy: and valued their teachers in proportion to the skill which they shewed, in setting off their opinions by the beauty and harmony of their language. No wonder, therefore, if the apostle, knowing the humour of the Greeks, explained the doctrines of the gospel to the Corinthian philosophers, rhetoricians, and people, with fear and much trembling.

Ver. 4.—1. *Persuasive words.* The word πειθοῖς is not found any where else in this sense. But Salmasius, Comment. de lingua Hellenist. p. 86. observes, that it is justified by the analogy of the Greek language, in which φειδὼ signifies, *qui parcus est;* and μιμὼ, *qui imitatur;*

human wisdom dictates as most effectual for moving the passions, *but* I established my mission *by the gifts of the Spirit* imparted to you, *and by miracles* wrought in your presence.

5 *That your belief* of the gospel *might not stand on philosophical arguments eloquently expressed, but in the power of God:* in the miracles which God enabled me to perform for proving the gospel.

6 *However*, both in private and in public, *we speak* what is known to be *wisdom, among the thoroughly* words *of human* wisdom, but *with the* demonstration of the Spirit, [2] and of power. [3]

5 That your faith *might* not stand in the wisdom of men, but in the power of God. (See 2 Cor. iv. 7. notes.)

6 (Δε) *However*, we speak wisdom [1] among *the perfect: But* not the

imitatur; consequently πειθω, *qui persuadit, a person or thing that persuades.*

2. *Demonstration of the Spirit.* Whitby and Locke, following Origen, by *the demonstration of the Spirit*, understand the evidence arising from the Jewish scriptures, which were dictated by the Spirit of God; and in which the coming of the Christ, his preaching, &c. are clearly foretold. But as the Gentiles neither knew the Jewish scriptures, nor acknowledged their divine authority, previous to their conversion, nor could read them in the original when shewn to them, I do not see how the apostle could use the prophecies contained in them, as arguments for converting the Gentiles. Their only use was to confirm the Gentiles after they were converted. And therefore I am of opinion, that *the Spirit* here, as in many other passages, signifies *the gifts of the Spirit*, accompanied with his ordinary influences on the hearts of mankind.

3. *And of power.* The word δυναμις, *power*, is often used in scripture, to express *the power of working miracles*, Acts x. 38. *How God anointed Jesus of Nazareth with the Holy Ghost, and* δυναμει, *with power.*

Ver. 6.—1. *We speak wisdom.* What the apostle here calls *wisdom*, is the doctrine concerning *the person and offices of Christ*, treated of in his epistles to the Ephesians and Colossians; *the justification of sinners by faith counted to them for righteousness*, explained in his epistle to the Romans; *the rejection and resumption of the Jews*, foretold in the same epistle; *the coming and destruction of the man of sin*, foretold 2 Thess. ii.; *the priesthood, sacrifice, and intercession of Christ*, explained in his epistle to the Hebrews; and *the resurrection of the dead*, foretold in this epistle: in short, the whole doctrines of the gospel taken complexly, which are called, chap. xii. 8. *The word of wisdom*, and chap. i. 39. *wisdom from God.*

2. *Among the perfect.* The fully initiated into the heathen mysteries, were named Τελειοι, *Perfect*, because these mysteries in their whole extent were discovered to them. The apostle, Heb. vi. 1. calls the deep doctrines of the gospel, *Perfection*, and here sirnames the

wisdom of this world; [3] *neither of the rulers* of this world, [4] *who are to be made* nought.

7 (ΑΛΛΑ, 78.) *For* we speak the wisdom of God, *which was hidden in a mystery*, [1] *BUT* which

instructed. But it is *not the wisdom of* the gods of *this world;* it is none of their mysteries; *neither* is it the wisdom, or religion, *of the rulers of this world, who,* with their false religions, *are to be abolished.*

7 *For* among the fully instructed, we speak a scheme of religion formed by *the wisdom of* the true *God, which was* long *hidden in a mystery,*

the persons who had these doctrines discovered to them, *perfect men,* because in the following verse he terms the gospel *a mystery.* In other passages, however, he uses the word ΤΕΛΕΙΟΙ, *Perfect,* to denote persons fully instructed in the doctrines of the gospel, where no allusion to the heathen mysteries is intended. See Philip. iii. 15.

3. *But not the wisdom of this world.* As the apostle in the beginning of the verse, gives the name of *wisdom* to that scheme of religion which he taught by inspiration, *the wisdom of this world,* if nothing more had been added, might have meant the false religions practised by the heathen rulers and people jointly. But seeing he adds, *neither the wisdom of the rulers of this world,* it is plain that *the wisdom of this world,* was something different from *the wisdom,* or religions, established *by the heathen rulers.* I therefore suppose *the wisdom of this world,* means the *wisdom of the gods of this world;* or the mysteries which the heathen priests feigned to have received from their gods by inspiration, and which, properly speaking, constituted a secret religion which they communicated only to the initiated. Whereas, the wisdom of the rulers of this world, means the public and popular religion, invented by the heathen law-givers, and supported by the heathen magistrates.

4. *Neither of the rulers of this world.* These, according to Esthius, are *evil spirits,* the authors of magic, divination, and idolatry, who were to be destroyed by Christ, with the whole body of their *wisdom* or *error.*—Because *the rulers of this world* are said, ver. 18. to have crucified the Lord of glory, Locke, by *the wisdom of the rulers of this world,* understood the wisdom of the Jewish rulers; meaning, I suppose, the tradition of the elders, and that corrupt form of religion which they had introduced, called, Gal. i. 14. *Judaism.* For that, as well as heathenism, might be called, *The wisdom of the rulers,* &c. See however, the preceding note.

Ver. 7.—1. *Which was hidden in a mystery.* The doctrines of the gospel, called *the wisdom of God* lay long hidden in the types and figures of the law of Moses, and in the Old Testament prophecies. These, therefore, constituted *the mystery,* of which the apostle speaks; and in which he says, *the wisdom of God was* kept *hidden* during the Mosaic dispensation.—To recommend the gospel to the Greeks, and to wean them from those vain mysteries of which they were so passionately fond, the apostle here, and in various other passages, (see Ephes. i. 9. note.) dignified the gospel with the appellation of a *mys-*

but which God predetermined before the Mosaic dispensation began, *should be explained* by us apostles, *to our* great *honour.*

8 *Which wisdom neither Pilate, nor Herod, nor Caiaphas, nor the elders of the Jews knew* to be the wisdom of God: *For if they had known it* to be his, *they would not have crucified* Jesus, *the Author of all the glorious things* displayed in the gospel mystery.

9 The ignorance of the rulers was occasioned by the things contained in the mystery of God's wis-

God *predetermined* before the *ages*, *SHOULD BE SPOKEN to* our glory. [2]

8 Which *WISDOM* none of the *rulers* of this world knew: [1] for *if they had* known IT, they would not have crucified the Lord of glory. [2]

9 (Αλλα, 78.) *For* as it is written, (Is. lxiv. 4.) *Those things* [1] *eye hath not*

tery, not only because it had hitherto been kept secret, Rom. xvi. 25. Ephes. iii. 9. Col. i. 26. but because the discoveries which it contains, (see ver. 6. note 1.) were unspeakably more important than the discoveries made in any of the heathen mysteries, and were far more certain, being wisdom from the true God. See Pref. to the Ephes. sect. iii.

2. *To our glory*; that is, according to Whitby, to be the means of the future glory and happiness of the saints. But I prefer the interpretation in the commentary, because St Paul's design is to shew, that none but the apostles enjoyed the glory of revealing the doctrines of the gospel in an infallible manner; and that the false teacher, and all others who set themselves in opposition to the apostles, were impostors not to be gloried in.

Ver. 8.—1. *None of the rulers of this world knew.* Locke observes, that in the writings of the New Testament, αιων ουτος, *this world*, commonly signifies the state of mankind before the publication of the gospel, as contra-distinguished to the evangelical state, or constitution, which is commonly called, αιων μελλων, *the world to come.*—By taking notice that none of the rulers of this world, and particularly none of the Jewish chief priests and elders, knew the gospel to be from God, the apostle shewed the Corinthians, what little reason they had to value the false teacher, on account of the knowledge he derived from his Jewish instructors.

2. *Would not have crucified the Lord of glory.* The divine person who appeared to the patriarchs, was called by the Jews, *the God of glory*, and *the King of glory*, because when he appeared he was commonly surrounded with fire or light. Psal. xxiv. 10. *Who is this King of glory? The Lord of hosts, he is the king of glory.*—Acts vii. 2. *The God of glory appeared to our father Abraham*—The apostle gave the appellation of *the Lord of glory*, to Jesus, for the important reason mentioned in the commentary, and because the glory in which he appeared during his incarnation, was *the glory of the only begotten of the Father;* the glory of a character absolutely perfect.

Ver. 9. Α οφθαλμος, *Those things eye hath not seen.* As the relative

seen, and ear hath not heard, and into the heart of man *have not entered*, which God hath prepared for them *who* love him.

10 (Δε) But God hath revealed THEM *to* us by his Spirit; for the Spirit [1] searcheth all things, *even the depths* of God. [2]

11 For *who of men* knoweth the *DEPTHS* of a man, *except* the spirit of man which IS in him; *so also the DEPTHS* of God, *no one knoweth, except* the Spirit of God.

12 Now, we have re-

dom being above human comprehension, (see ver. 6. note 1.) *For as it is written, Those blessings, eye hath not seen, and ear hath not heard, and into the heart of man have not entered, which God hath prepared for them who love him.*

10 *But*, although no faculty in man could discover these things, *God hath revealed them to us by his Spirit; for the Spirit knoweth all things, even the deep* counsels *of God* respecting the salvation of men.

11 This ye may know, by reflecting on yourselves: *for who among men knoweth the depths*, the concealed thoughts and designs of *a man, but the spirit of man which is in him? so also, the deep* concealed designs *of God, no one knoweth, except the Spirit of God* who is conscious of the whole.

12 *Now, we have received, not the*

lative (ἁ) is found twice in this sentence, I think the first stands for the demonstrative pronoun ταυτα. See Ess. iv. 67. and I have so translated it. Clem. Alex. Strom. 5. hath here Αλλα κηρυσσομεν, *But we preach*, which I take to be an explication rather than a various reading.—The meaning of the prophet's words, as applied by the apostle, is that those blessings which God hath prepared for them who love him, and which in the gospel he hath discovered and promised to bestow on them, are so great, that nothing like them have ever been beheld by men, or reported to them. Nay, the mind of man, by its own powers, is not able to form the most distant idea of them.

Ver. 10.—1. *The Spirit*, ερευνα, *searcheth*. Le Clerc, thinking it improper to speak of the Spirit's *searching*, supposes that *searching*, the cause, is put for *knowing*, the effect of searching. And therefore, he would have the clause translated, *knoweth the depths;* in which sense the word *searcheth* seems to be used, Rev. ii. 23. *I am he*, ὁ ερευνων, *who searcheth;* that is, *who fully knoweth the reins and heart.*

2. *The depths of God.* These are the various parts of that grand plan, which the wisdom of God hath formed for the salvation of mankind, their relation to, and dependence on each other, and operation and effect upon the system of the universe, the dignity of the person by whom that plan hath been executed, and the final issue thereof in the salvation of believers; with many other particulars, which we shall not know, till the light of the other world break in upon us.

inspiration of that evil *spirit who agitates the heathen priests and priestesses, but the inspiration which cometh from God, that we might know* fully *the blessings,* (ver. 9.) *which are gifted to us* and to all who believe, not by any idol, but *by* the true *God.*

13 *Which blessings also we declare* to the world, *not in* the flowery *language prescribed by the Greek rhetoricians, but in* the unadorned *language suggested* to us *by the Holy Spirit; ex-*

ceived not the spirit [1] of the world, but the Spirit which COMETH *from* God, that we might know the things *which* are *gifted* to us by God.

13 Which things also we speak, not *in words taught* BY *human wisdom,* but *in* WORDS *taught* BY *the Holy Spirit,* [1] *explain-*

Ver. 12. *The spirit of the world,* is that diabolical inspiration by which the heathen priests and priestesses delivered oracles, and which is here called *the spirit of the world,* because by these false oracles, the devil ruled the heathens, termed in scripture *the world,* and *this world.*

Ver. 13.—1. *Words taught by the Holy Spirit.* From this we learn, that as often as the apostles declared the doctrines of the gospel, the Spirit presented these doctrines to their minds, clothed in their own language; which indeed is the only way in which the doctrines of the gospel could be presented to their minds. For men are so accustomed to connect ideas with words, that they always think in words. Wherefore, though the language in which the apostles delivered the doctrines of the gospel, was really suggested to them by the Spirit, it was properly their own style of language. —This language in which the doctrines of the gospel was revealed to the apostles, and in which they delivered these doctrines to the world, is what St Paul calls *the form of sound words,* which Timothy had heard from him, and was to hold fast, 2 Tim. i. 13. Every one therefore ought to beware of altering or wresting the inspired language of scripture, in their expositions of the articles of the Christian faith.—Taylor, in the sixth chapter of his Key, at the end, explains the verse under consideration thus: *Which things we speak, not in philosophical terms of human invention, but which the Spirit teacheth in the writings of the Old Testament;* and contends, that the apostle's meaning is, that he expressed the Christian privileges in the very same words and phrases, by which the Spirit expressed the privileges of the Jewish church in the writings of the Old Testament. But if the Spirit suggested these words and phrases to the Jewish prophets, why might not he suggest to the apostles, the words and phrases in which they communicated the gospel revelation to the world? Especially as there are many discoveries in the gospel which could not be expressed clearly, if at all, in the words by which the prophets expressed the privileges of the Jewish church. Besides, it is evident, that when the apostles introduce into their writings the words and phrases of the Jewish prophets, they explain them in other words and phrases, which no doubt were suggested to them by the Spirit. See 2 Tim. iii. 16. note 4.

2. *Explaining*

ing spiritual things [2] *in* spiritual *WORDS*. [3]

14 *Now, an animal* man [1] receiveth not the things of the Spirit of God: for they are foolishness *to* him; neither can he know THEM, because they are spiritually *examined* [2].

15 But *the spiritual MAN* [1] *examineth, indeed,* all things, yet *he is examined* (see chap. iv. 3. note 1.) *of no one.*

plaining spiritual things in words dictated by the Spirit, because they are best adapted to express them.

14 *Now, an animal man,* who judges of things by his senses, and passions, and natural reason, *believeth not the matters revealed by the Spirit of God; for they appear foolishness to him; neither can he know them, because they are spiritually examined;* examined by the light which revelation, and not reason, affords.

15 *But the spiritual man is able to examine all things, yet he cannot* be *examined by any animal man;* because such cannot judge of the principles on which a spiritual man's belief is founded.

2. *Explaining spiritual things.* The original word συγκρινοντες, is rightly translated *interpreting* or *explaining;* being used by the LXX to denote the interpretation of dreams, Gen. xl. 16, 22. xli. 12, 13, 15. Dan. ii. 4. v. 7, 12.

3. *In spiritual words.* So I translate πνευματικοις. But Dr Pearce translates the clause, *explaining spiritual things to spiritual men.* This sense I acknowledge the original will bear, only it does not agree so well with the first part of the verse, where *words* taught by the Holy Spirit are mentioned.

Ver. 14.—1. *Now an animal man.* An *animal man,* is one who makes the faculties of his animal nature, that is, his senses, his passions, and his natural reason darkened by prejudices, the measure of truth, and the rule of his conduct, without paying any regard to the discoveries of revelation. Of this character were the heathen philosophers, to whom the doctrines of the gospel were *foolishness,* chap. i. 23. Also the Jewish scribes, and those false teachers whom Jude, ver. 19. calls ψυχικοι, *animal men, not having the Spirit.* These all rejected the gospel, because they could not explain its doctrines by their own principles, or pre-conceived notions.

2. *Because they are spiritually examined.* (Vulgate *examinantur.*) Beza, by dividing ὁτι thus, ὁ, τι, translates the clause, *neither can he know any thing which is spiritually discerned.*

Ver. 15. *The spiritual man,* being opposed to *the animal man,* is not an *inspired* person, as Whitby thinks, but a person whose spiritual faculties, his reason and conscience, are not biassed by his animal nature, but have their due ascendant; and who entertains a just sense of the authority of revelation, in matters pertaining to God. And being sincerely desirous to know the truth, is assisted in his enquiries by the Spirit. Such a spiritual man, and he only is able to judge properly of the things revealed by the Spirit of God.

Ver.

16 *For what* animal *man hath known the mind of the Lord*, his deep counsels, (ver. 10.) *so that he can instruct the spiritual man? But we* apostles *have the mind of Christ*, and are able to instruct him.

16 For *what MAN* hath known [1] the mind [2] of the Lord, *who will* instruct him? But we have the mind of Christ.

Ver. 16.—1. *For what man hath known*, &c. Τις γαρ εγνω νουν κυριου; ος συνβιβασει αυτον; This is supposed by some, to be quoted from the LXX translation of Isa. xl. 13. which runs thus: Τις εγνω νουν κυριου, και τις συμβουλος αυτου εγενετο, ος συνβιβασει αυτον. But as the apostle has omitted the middle clause, I think it is an application of the prophet's words to a different subject, rather than a quotation. I have therefore followed Locke, who supposes that the relative αυτον, *him*, refers to the remote antecedent, and denotes, not *the Lord*, but *the spiritual man*.

2. (Νουν, Vulgate, *Sensum.*) *The mind of the Lord*; that is, the plan of the salvation of mankind, which exists in the mind of the Lord; his deep designs concerning us. See 1 Cor. xiv. 14. note, for the meaning of νους.

3. *Who will instruct him?* Συμβιβασει αυτον; that is, prove to the spiritual man that the principles on which he judges of spiritual things are false, inform him of things he is ignorant of, and shew him that in believing the gospel he hath fallen into error.—The truth implied in this question must afford great satisfaction to all the faithful. No natural man, no infidel, hath been, or ever will be able to confute the gospel; or to shew a better method of instructing, reforming, and saving mankind, than that which God hath chosen, and made known by revelation.

CHAP. III.

View and Illustration of the Matters treated in this Chapter.

FROM what is said in this chapter, it appears, that the false teacher had represented St Paul, either as ignorant, or as unfaithful, because he had not fully instructed the Corinthians, before his departure. The same teacher had also boasted concerning himself, that he had given them complete instruction. The confutation of these calumnies, the apostle with great propriety introduced, after having in the former chapter discoursed largely concerning the perfect knowledge of the gospel, given to the apostles by the Spirit. Wherefore, having in that chapter observed, that animal men receive not the things of the Spirit of God, he began this chapter with telling the Corinthians, that though he was an apostle fully instructed, he could not, during his abode with them, speak to them as to spiritual, but as to fleshly, or weak persons, even as to *babes* in Christianity,

Christianity, ver. 1. This was a severe blow to the pride of the Greeks. Notwithstanding their boasted proficiency in the sciences, they were *fleshly*, or weak men, and babes in religious matters. It seems their admiration of their own philosophy, their confidence in human reason as the only judge of truth, and the prevalence of their animal passions, had rendered them incapable of understanding and relishing spiritual things.—He had therefore given them *milk* and not *meat*, because they were not then able to bear meat; neither were they yet able to bear it, ver. 2.—That the Corinthians were still *fleshly*, was evident from the strifes and divisions which were among them, on account of the particular teachers to whom they had attached themselves, ver. 3.—For one said, I am of Paul, and another, I of Apollos, ver. 4.—From this we learn, that there were two principal factions in the church at Corinth, the one of which adhered to Paul, and the other to a person who is here called *Apollos* figuratively, to avoid giving offence, chap. iv. 6. but who, in all probability, was the false teacher: that this teacher boasted of Peter, by whom he was converted and baptized, as an apostle superior to Paul; that he and his followers being the disciples of Peter, pretended that they were much better instructed than the disciples of Paul; and that they claimed to themselves superior authority and respect on that account.—But in thus ascribing to one apostle more honour than to another, and in attaching themselves more to one than to another, the Corinthians were much to blame. For none of their teachers were masters. They were all but servants employed by Christ to convert men. And their success in the work depended, not on themselves, but on the gifts which Christ had bestowed on each of them, and the blessing with which he accompanied their labours, ver. 5.—Farther, he told them, that in converting the world, the ministers of Christ had different parts assigned them. He had planted, and Apollos had watered, but God made what they planted and watered to grow, ver. 6.—So that the whole depended on the co-operation and blessing of God, ver. 7.—But though the ministers of Christ had different parts allotted to them, he assured them they were all one, in respect of the end for which they laboured; and that each shall be rewarded according to the sincerity and diligence with which he hath laboured, ver. 8.—The apostles, therefore, and the other ministers of the word, were joint labourers employed by God; and the people were God's field, which they were to cultivate, and God's building, which they were to rear, ver. 9. The building of which the apostle speaks, is the Christian church, called ver. 16. and in other passages, *The temple of God*; because the Christian church, consisting of all who profess to believe in Christ, was formed for preserving the knowledge and worship of God

God in the world, and to be an habitation of the Spirit of God, by the graces and virtues, which were to be exercised in it.

Having mentioned *God's building*, or temple, the apostle told the Corinthians, that as a skilful architect, he had laid the foundation of that temple in a proper manner at Corinth; and that the false teacher had only builded thereon. But he desired every one to take heed to the materials with which he builded, that they be suitable to the foundation, ver. 10.—Because other foundation of the temple of God, neither apostle nor inferior teacher, could lay, than that which he had laid: namely, that *Jesus is the Christ*, ver. 11.—If therefore, any teacher built on that foundation sincere converts, metaphorically represented by *gold, silver, and valuable stones;* or if he built hypocritical professors thereon, represented by *wood, hay, stubble*, he told them the fire of persecution, which was ready to fall on the temple or church of God, would discover the nature of every teacher's work, ver. 12, 13.—If any teacher's converts remained stedfast in the day of persecution, through the pains he had taken in instructing them, he should be rewarded, ver. 14.—But if any teacher's converts apostatized, they should perish, but the teacher himself would be saved with difficulty; provided in making such converts, he had preached the gospel sincerely, ver. 15.—And, that the Corinthians might understand what the building was, of which he spake, he told them, they themselves, as a church, were the temple of God, and that the Spirit of God dwelt in them, as a church, ver. 16.—If therefore any teacher wilfully spoils the temple of God, by building wicked men into it, that is, if by knowingly misrepresenting the doctrines and precepts of the gospel, and by flattering wicked men in their sins, he allures them to enter into the Christian church, as the false teacher at Corinth had done, him will God destroy: for the temple of God ought to be composed of holy persons, ver. 17.—And although the teacher, who thus builds wicked men into the church, may think himself wise in so doing, he but deceives himself; and to become truly wise, it behoves him to follow the course which the world esteems foolish: He must preach the gospel sincerely, whatever inconveniences it may occasion to himself, or to others, ver. 18.—For the wisdom of the world is folly in the sight of God: according to what is written, *He catcheth the wise*, &c. ver. 19, 20. The work of the false teacher, in building the temple of God at Corinth, being of the sort here described and condemned, this passage was a severe rebuke, both to him and to his adherents. Wherefore, to lead them to apply it to themselves, the apostle exhorted them, not to boast in any teacher, as if he belonged to them in particular. All the teachers, and all the blessings of the gospel, belong to believers in general;

general; and believers belong all to Christ as his disciples; which is a real ground of boasting, because Christ belongs to God, as his disciple or servant, ver. 21—23. Having therefore Christ for their common master, who was commissioned and instructed by God, and being all equally entitled to the benefit of the labours of the ministers of Christ, and to the privileges of the gospel, it was wrong to contend with one another, either about their teachers or their privileges.

NEW TRANSLATION.

CHAP. III. 1 (Και, 204.) *Now* I, brethren, could not speak *to* you as *to* spiritual, but as (σαρκινοις, 43.) *to fleshly* [1] *MEN*, EVEN *as to* babes in Christ. (See Heb. v. 12, 13.)

2 *Milk* [1] *I gave you, and not meat;* for ye were not *then* [2] *able TO RECEIVE* IT, (αλλα, 76.) *nay*, neither yet now are ye able,

3 (Οτι, 254.) *Because*

COMMENTARY.

CHAP. III. 1 I am blamed for not instructing you completely before my departure, especially as I say I have the mind of Christ. *But I, brethren, could not speak to you as to spiritual, but as to weak men, even as to babes in Christian knowledge*, whose prejudices rendered them incapable of being completely instructed.

2 *The first principles of Christ I gave you, and not the more difficult doctrines* which we speak among the perfect, (chap. ii. 6.) *For ye were not then capable of understanding these doctrines, nay*, I must tell you, *neither yet now are ye capable,*

3 *Because ye are still weak* men,

Ver. 1. *As to fleshly men.* In the preceding chapter, ver. 14. the apostle had said, Ψυχικος ανθρωπος, *an animal man receiveth not the things of the Spirit of God;* meaning by an *animal man* an infidel, who makes his own reason and imagination, the measure of truth. Here he calls the Corinthians after their conversion, σαρκικοι, *fleshly men*, which, as different from *animal men*, means persons of a weak capacity. For notwithstanding they believed the gospel to be a revelation from God, they were so much under the influence of their former principles and prejudices, that they were not yet capable of comprehending spiritual things properly; neither had they conquered their evil passions, as appeared from their strifes and divisions.

Ver. 2.—1. *Milk I gave you.* In the original it is, *Milk I gave you to drink.* But as the apostle adds, *and not meat*, the genius of the English language does not admit of a literal translation, unless the latter clause is supplied in this manner, *and not meat to eat.* To support the apostle's phraseology, Beza produces the οινον και σιτον διδοντες, of Homer. See also Luke i. 64. in the Greek, where Zacharias' tongue is said to have been *opened* as well as his mouth.

2. *Ye were not then able.* Ουπω signifies *not then*, John iii. 24. vii. 30.

whom passion and prejudice render incapable of complete instruction. *For whereas envying, and strife, and divisions subsist among you, is it not a proof that you are weak, and walk after the manner of men?*

4 *Besides, while one saith, I am* a disciple *of Paul, and another, I of Apollos*, and each claimeth submission to his opinions, on account of the dignity of the person who instructed him, *are ye not puffed up with vanity?*

5 *For who is Paul, and who Apollos?* Not your masters in religion, *but servants* of Christ, *by whose labours ye have believed*, even *as the Lord hath given* spiritual gifts and success *to each.*

6 *I have planted* you in God's vineyard, *others have watered* you, by giving you instruction, *but God hath made* you *to grow.*

7 *So that neither the planter has any independent efficacy, nor the waterer, but God who maketh to grow* by his blessing. In short, the honour of the whole belongs to God.

8 *However, the planter and the waterer are one*, in respect of the end which they have in view, *and each shall receive his proper reward, according to* his fidelity in *his proper labour*, and not according to his success in labouring.

9 *Wherefore we teachers are joint labourers belonging to God. Ye the people are God's field*, which he em-

ye are *still fleshly.* For, whereas, *among* you envying, and strife, and divisions *SUBSIST*, Are ye not *fleshly*, and walk *after* the *manner of men?*

4 (Γαρ, 91.) *Besides*, while one saith, I, *indeed*, am of Paul, and another, *I of* Apollos, are ye not *fleshly?* (See chap. i. 12. note 2.)

5 (Ουν, 263.) *For* who is Paul, and *who Apollos*, but ministers by whom ye *have* believed, even as the Lord *hath given to each?*

6 I have planted, Apollos *hath* watered, but God *hath made to grow.*

7 So *that* neither *the planter is* any thing [1] *nor the waterer, but God who maketh to grow.*

8 (Δε, 100.) *However, the planter and the waterer* are one, and *each* shall receive his proper reward, according to his *proper* labour.

9 (Γαρ, 93.) *Wherefore*, we are *joint labourers of God. YE ARE* God's

Ver. 3. *Walk after the manner of men.* As the apostle in the following verse, mentions their strifes on account of their teachers, their *envyings and strifes* spoken of in this verse, must be those which arose on account of their spiritual gifts.

Ver. 7. *So that neither the planter is any thing.* This is said after the manner of the easterns, who represent things comparatively small, as nothing. See Ess. iv. 26.

Ver.

field, [1] *ye are God's* building. [2]

10 According to the grace of God [1] which is given *to* me, as a *skilful* [2] *architect*, I have laid the foundation, and another buildeth thereon. But let every *one* take heed how he buildeth thereupon.

11 For other foundation no *one* can lay [1] *except what* is laid, which is Jesus *the* Christ.

ploys us to cultivate. And, to use another similitude, *ye are God's building*, which he employs us to rear.

10 *According to the grace* of apostleship, which I have received *of God, like a skilful architect, I have laid the foundation* of the temple of God at Corinth properly, by preaching that Jesus is the Christ, (see ver. 11.) *and the false teacher buildeth thereon; but let every teacher take heed how he buildeth thereon:* let him take heed that the superstructure which he rears be suitable to the foundation.

11 *For other foundation* of God's temple, *no teacher*, if he teaches faithfully, *can lay, except what is laid* by me, *which is Jesus the Christ*, promised in the scriptures.

Ver. 9.—1. *Ye are God's field.* (Beza, *arvum.*) The word γεωργιον, is used to signify *a field*, Prov. xxiv. 30. LXX. It may likewise signify *a vineyard*, or any piece of ground that is under cultivation. See Isa. v. 1, 2. where the Jewish nation is called *God's vineyard.* The metaphor is aptly used to denote the pains which the ministers of religion, God's labourers, ought to take for making their people fruitful in goodness.

2. *God's building.* The original word, οικοδομη, denotes *the act of building*, but here it signifies the building itself. The building which God reared by his labours, was the great temple of the Christian church. This metaphor the apostle prosecutes in the subsequent part of the chapter; having discussed the metaphor of the *field* in the preceding part, where he speaks of his own planting, and of Apollos watering, and of God's making to grow.

Ver. 10.—1. *According to the grace of God.* This I take to be *the grace of apostleship*, spoken of, Rom. i. 5. 1 Cor. xv. 10. Gal. ii. 9. See also 2 Cor. vi. 1. xii. 9.

2. *As a skilful architect.* The word σοφος, literally signifies *wise:* but it is also used to denote *skilful* in any art or business, Exod. xxxi. 3. *I have filled him with the Spirit of God, in wisdom, and in knowledge—in all manner of workmanship.*

Ver. 11. *Other foundation no one can lay.* In this place the apostle speaks not of the foundation of a system of doctrine, but of the foundation of the building or temple of God, consisting of all who profess to believe the gospel, as is evident from ver. 9, 16, 17. Of this great temple, Jesus Christ is called the foundation, because on him as *the Christ*, or *Son of God*, the whole fabric rests. Hence all believers are said, Ephes. ii. 20. to be *built upon the foundation of the apostles, and prophets, Jesus Christ himself, being the chief corner-stone.* See Isa. xxviii. 16.

12 *Now, if any teacher build on the foundation* Christ, sincere disciples, represented in this similitude by *gold, silver, valuable stones;* or if he buildeth hypocrites, represented by *wood, hay, stubble,*

13 *Every teacher's disciples shall be made manifest* in their true characters; *for the day* of persecution which is coming on them, *will make every one's character plain, because it is* of such a nature as to be *revealed by* the *fire* of persecution; *and so that fire* falling on the temple of God, *will try every teacher's disciples, of what sort they are.*

12 Now, if any *one* build *on* this foundation, gold, [1] silver, *valuable* stones, wood, hay, stubble;

13 Every *one*'s work shall be made manifest: for the day *will make it plain*, because it *is* revealed by fire; [1] (και, 212.) *and so* the fire *will* try every *one*'s work, of what sort it is.

Ver. 12. *Built on this foundation, gold*, &c. As the apostle is speaking of the Christian church, consisting of believers of all nations, of which church Christ is the foundation, it is evident, that the materials built on this foundation, called *gold, silver*, &c. cannot represent the doctrines, but the disciples of Christ: So Jerome, Theodoret, and Oecumenius thought. Besides, in no passage of scripture is the temple or church of God said to consist of the doctrines, but of the disciples of Christ, who are called *living stones built up a spiritual house*, or temple, 1 Pet. ii. 5, 6.

Ver. 13. *It is revealed by fire.* That *the fire* of which the apostle speaks, is the fire of persecution, I think evident from 1 Pet. iv. 12. where the persecution to which the first Christians were exposed, is called πυρωσις, *a burning among them, which was to them for a trial.* —According to the common interpretation of this passage, the doctrine which one teaches, is called *his work.* But in that case I wish to know, how *doctrines* can be tried by the fire, either of persecution, or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage, quite destroys the apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple, for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by *wood, hay, and stubble*, were by any teacher built into the church, the fire of persecution would discover them; because as parts of the church, they would soon perish by apostacy. The false teacher at Corinth, had in this respect been very blameable, by complying with the passions and prejudices, both of the Jews and Gentiles; and by encouraging them in their sins, had allured into the church at Corinth, a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17.

Some

14 *If the work of any one remaineth*, which he hath built *upon THE FOUNDATION*, he shall receive a reward.

14 *If the disciples which any teacher has introduced into the church, endure persecution* for the gospel without apostatizing, *such a teacher shall* receive the reward promised to them who turn others to righteousness, (Dan. xii. 3.)

15 If *the work of any one* shall be burnt, he *will* suffer loss: *himself, however*, shall be saved, yet so as (δια πυρος) *through a* fire. [1]

15 *If the disciples of any teacher shall*, in time of persecution, *fall away* through the want of proper instruction, *he will lose his reward*: he *himself, however*, having in general acted sincerely, *shall be saved; yet*, with such difficulty, *as* one is saved, who runs *through* a *fire*.

16 Know ye not, that ye are the temple of God, and THAT the Spirit of God dwelleth (εν, 172.) *among* you?

16 *Know ye not, that ye*, of whom the church is composed, *are the temple of God*, the building of which I am speaking; *and that the spirit of God dwelleth among you*, by his gifts and graces as in his temple?

Some of the fathers, perceiving that the apostle in this passage spake, not of doctrines but of persons, supposed that the fire which was to try every one's work, was the fire which is to happen at the day of judgment. And therefore, as the apostle speaks of persons, whose work was to be burnt, but themselves saved, they fancied that all men, the righteous as well as the wicked, are to be burnt in the general conflagration; that the separation of the righteous from the wicked is thereby to be made; that the wicked are to be consumed; and that the righteous are to suffer, some more, some less, according to their character. The passages of the fathers to this purpose, Burnet hath collected, De Stat. Mort. ch. vi. But the Romish clergy, perceiving that this doctrine, properly managed, might be made an inexhaustible source of wealth to their order, have represented this fire of purgatory as lighted up from the very beginning of the world, and have kept it burning ever since, and have assumed to themselves, the power of detaining souls in that fire, and of releasing them from it, according to their own pleasure; whereby they have drawn great sums of money from the ignorant and superstitious.

Ver. 15. *Yet so, as* δια πυρος *through a fire.* This, as Elsner observes, is a proverbial expression, for one's escaping some evil with great difficulty, Psal. lxvi. 12. Διηλθομεν δια πυρος και δια ὑδατος, *We went through fire and through water*; that is, we were in the greatest danger.—Isa. xliii. 2. *When thou walkest through the fire, thou shalt not be burnt.*—Amos iv. 11. *Ye were as a fire brand pluckt out of the burning.*—Jude ver. 23. *Snatching them out of the fire.* See the note on that verse.

Ver.

17 *If any one,* handling the word of God deceitfully, allures wicked men into the church; or if any hypocrite intrudes himself into it, whose apostacy *destroys the temple of God, him will God destroy:* for *the temple of God should consist of holy persons, which temple ye are,* ver. 16.

17 If any *one destroy* [1] the temple of God, him *will* God destroy; for the temple of God is holy, which TEMPLE ye are. (See Eph. ii. 19—22.)

18 *Let no teacher deceive himself* with false notions of prudence. *If any teacher among you thinketh to be wise, in this age* of spreading the gospel, by misrepresenting its doctrines for the purpose of rendering it acceptable to bad men, *let him become a fool* in his own eyes by preaching the gospel sincerely, *that he may be really wise.*

18 Let *no one* deceive himself: if *any one* among you (δοκει ειναι) *thinketh* [1] to be wise (εν τω αιωνι τουτω) in this *age,* let him become a fool, that he may be wise.

19 *For the prudence of this world,* in concealing or misrepresenting the gospel, *is foolishness in the eye of God;*

19 For the wisdom of this (κοσμου) world is foolishness with God; [1] for

Ver. 17. *If any one,* φθειρει, *destroy the temple of God.* Here the apostle describes the sin and punishment, not only of such teachers as from worldly motives, allured bad men into the church, or continue them in it, by wilfully perverting the doctrines and precepts of the gospel; but also of those hypocrites who, for worldly ends, intrude themselves among the faithful, and put on a great shew of godliness. Whereas, in ver. 15. he describes the sin of those teachers, who introduce bad men into the church, by ignorantly misrepresenting the doctrines and precepts of the gospel.—The expression in this verse, *If any one destroy the temple of God,* being general, is no doubt applicable to any false teacher and hypocritical Christian, who spoils the temple of God. Nevertheless, I agree with Locke in thinking, that the apostle in this passage, had the false teacher and the faction at Corinth more particularly in his eye, who had spoiled the temple of God in the manner above described.

Ver. 18. *If any one among you,* δοκει, *thinketh to be wise.* So δοκει is translated, 1 Cor. viii. 2. The false teacher at Corinth, thought himself, it seems, extremely wise, because he had allured the heathens into the church, by concealing some of the doctrines and precepts of the gospel, and by misrepresenting others of them. But that sort of wisdom the apostle severely condemned, because it stood in opposition to the wisdom of God, who commanded all the preachers of the gospel, to teach its doctrines and precepts sincerely.

Ver. 19. *The wisdom of this world is foolishness with God;* consequently will issue in punishment to these worldly wise teachers. That this is the apostle's meaning, is evident from his adding, *For it is written, He catcheth the wise in their own craftiness.*

Ver.

it is written, (Job v. 13.) He *catcheth* the wise in their own craftiness.

20 And again, (Psal. xciv. 11.) The Lord knoweth the *reasonings* of the wise, that they are vain. [1]

21 *Wherefore*, let no *one boast* in men: [1] for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; [1]

23 And ye ARE

for it is written, *He catcheth the wise*, &c. that is, he maketh the craftiness of those who think themselves wise, the occasion of their destruction.

20 *And in another passage*, *The Lord knoweth the reasonings*, the subtle contrivances *of the wise*, *that they are vain*, when used in opposition to his purposes.

21 *Wherefore*, since we are all joint labourers of God, *let no one boast in men*, as if any teacher belonged peculiarly to him; *for all* the ministers of the gospel, and all its privileges, and all the blessings of providence, *belong equally to you all:*

22 *Whether Paul*, *or Apollos*, *or Cephas*, *or* the fabric of *the world*, *or life* with its enjoyments, *or death* with its consequences, *or things present*, *or things to come*, *all belong to you* in general, and each shall receive such a share of them, as is best for him.

23 *And*, instead of being the

Ver. 20. *That they are vain.* The subtle contrivances of men, when opposed to the methods which God's wisdom hath appointed, are *vain;* are utterly ineffectual for accomplishing what they intend by them. Wherefore those wise teachers, whom the apostle reproved, laboured to no purpose, when they endeavoured to build the temple of God by methods which God condemned.

Ver. 21. *Wherefore let no one boast in men.* Besides the general meaning of this verse, expressed in the commentary, I think the apostle insinuated, that the Corinthians in particular, had no reason to boast in the false teacher, who had spoiled the temple of God by buildingwicked men into it.

Ver. 22. *Or things present, or things to come, all are yours.* The apostle does not mean, as some fanatics have vainly imagined, that the property of all the things in the world is vested in believers, by an exclusive title; but that by the direction of the providence of God, all things prosperous or adverse, whether present or future, shall be made subservient to the promoting of their virtue in the present life, and of their felicity in the life to come. Thus far they may consider themselves as having an interest in all things; and may survey them with pleasure, as making a part of their treasures; and among the rest, death itself is theirs, as it is the appointed means of bringing them to the vision and enjoyment of God.

Ver.

disciples of this or that teacher, *ye are Christ's* disciples, *and Christ is God's* disciple.

Christ's, and Christ is God's.

Ver. 23. *And Christ is God's.* As the foregoing expression, *Ye are Christ's*, means that the Corinthians belonged to Christ as his disciples, this expression, *Christ is God's*, I think means, that in making the gospel revelation, *Christ is God's disciple* or servant. So Christ himself says, John vii. 16. *My doctrine is not mine but his that sent me.*—viii. 28. *As my Father hath taught me, I speak these things.*—xii. 49. *I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak.*—xiv. 10. *The words that I speak unto you, I speak not of myself.* This I suppose is the apostle's meaning, likewise, when he tells us, 1 Cor. xi. 3. *The head of Christ is God.*—Others understand the passage thus, All things are appointed for your good, and ye are appointed for Christ's honour, and Christ for God's glory.

CHAP. IV.

View and Illustration of the Matters handled in this Chapter.

LEST, from what was said in the preceding chapters, concerning the inspiration of the apostles by the Spirit, the Corinthians might have imagined that Paul claimed to himself and to his brethren, an authority not derived from Christ, he began this chapter with telling them, that they were to consider the apostles only as servants of Christ, and as stewards of the mysteries of God, ver. 1.—And, that the thing required of every such steward is, that he be faithful in dispensing these mysteries according as his disciples are able to receive them, ver. 2.—Therefore, although the false teacher accused Paul of unfaithfulness, because he had taught the Corinthians the first principles only, and not the deep doctrines of the gospel, he told them, it was a very small matter in his eyes, to be condemned as unfaithful by them, or by any man's judgment, seeing he did not condemn himself, ver. 3.—For he was conscious to himself of no unfaithfulness; yet by this he was not justified; he meant in the eyes of the faction, who could not see his heart. At the same time he told them, that the only person who had a right to condemn him, if he proved unfaithful, was the Lord his master, ver. 4.—This being the case, he desired the faction not to condemn him, till the Lord should come to judgment, who will bring to light every thing most secret, and lay open the designs of the heart, of which they were no judges, ver. 5.

Next, to prevent the Corinthians from mistaking what he had said, concerning their boasting in himself and Apollos, as the heads

heads of the factions, (chap. i. 12. iii. 4.) he declared, that he had applied these things to himself and Apollos figuratively only, for their sakes, that by disclaiming all pretensions to be the heads of parties, the Corinthians might learn in them, not to esteem any teacher above what he had written, chap. iii. 5. namely, that Paul and Apollos were only servants of Christ, by whose ministry the Corinthians had believed; and that none of them, on account of any teacher, should be puffed up with envy and anger against another, ver. 6.

In what follows, the apostle, turning his discourse to the false teacher, says, without naming him, Who maketh thee to differ in gifts from others? Or what spiritual gift hast thou, which thou didst not receive from some apostle? And if thou hast received all thy gifts from the apostles, why dost thou set thyself above them, as if thou hadst not received thy gifts from them, but wert independent of, and superior to them? ver. 7.—Then, to shew the Corinthians the difference between the false teacher, and the true apostles of Christ, he contrasted the ease and opulence in which that impostor, and the other leaders of the faction were living at Corinth, and their imperious conduct towards the church, with the afflicted and persecuted state of the apostles, ver. 8—13.—And assured them, that he wrote not these things to shame them, for having encreased his sufferings by their calumnious speeches, and disrespectful behaviour. But his design was, affectionately to instruct them, that they might not be seduced by teachers, whose character and relation to them were so different from his, ver. 14.—For he told them, though they had ten thousand instructors in the Christian doctrine, yet they had not many fathers. He was their only spiritual father, ver. 15.—And therefore he besought them to imitate him, ver. 16, 17.—To conclude, because the false teacher had boasted, that Paul being afraid to encounter such learned and eloquent opposers, durst not return to Corinth, he assured the Corinthians that he would come soon, and make trial, not of the speech of that insolent person, but of his supernatural power, ver. 18, 19.—For, said he, the gospel is not established by the boasting speeches of its preachers, but by the miraculous powers which they exercise for its confirmation, ver. 20.—Then, to terrify the faction, he asked them, whether they chose that he should come and exercise his supernatural power in punishing them; or come in the spirit of peace, on account of their amendment? ver. 21.

NEW TRANSLATION.

CHAP. IV. 1 (Ουτως, 266.) *So then*, let a man *consider us as* (υπηρετας)

COMMENTARY.

CHAP. IV. 1 *So then, let men consider us* apostles in no other light, but *as servants only of Christ, and*

stewards, appointed by him to dispense the doctrines of the gospel, which are *the mysteries of God.*

2 *Now, it is required in the stewards* of these mysteries, *that every one* of them *be found by his master* Christ, *faithful* in dispensing them.

3 *Therefore to me it is a very small matter, that I be condemned* as unfaithful, *by you, or by any man's judgment*, for not having taught you more fully; *because I do not condemn myself* as unfaithful in that respect: neither will Christ my master condemn me.

4 *For I am conscious to myself of no fault* in the discharge of my stewardship. *However, I am not by this justified*, I know, *in your eyes. But* I

servants ONLY of Christ, and stewards of the mysteries [1] of God.

2 *Now*, it is required in stewards, that (τις) *every one* be found faithful.

3 (Δε, 106.) *Therefore, to* me it is a very small *matter*, that *I be condemned* [1] *by* you, or *by human* judgment, [2] (αλλα, 78.) *because I do not condemn myself.*

4 For I *am conscious to myself of no* FAULT. [1] (Αλλα) *However, I am not by this* justified *IN YOUR*

Ver. 1. *Stewards of the mysteries of God.* The apostle gave to those doctrines which in former ages had been kept secret, but which were now discovered to all through the preaching of the gospel, the appellation of *the mysteries of God*, to recommend them to the Corinthians, as was formerly observed, chap. ii. 7. note 1. And he called himself *the steward*, or mystagogue of these mysteries, to intimate, that the deepest doctrines, as well as the first principles of the gospel, were entrusted to him to be dispensed or made known; and that his faithfulness as a steward, consisted not only in his discovering them exactly as he had received them from Christ, but in his discovering them as his hearers were able to receive them.

Ver. 3.—1. *That I be condemned by you.* The word ανακρινειν, properly signifies *to examine*, in order to pass a judicial sentence, either of acquittal or of condemnation, Luke xxiii. 14. Acts iv. 9. But as the simple verb κρινειν, *to judge*, signifies also *to condemn*, Rom. xiv. 22. the compound verb ανακρινειν, *to examine*, may signify *to condemn* in consequence of examination: it being usual in all languages, to put the cause for the effect. This sense, the word ανακρινειν evidently hath in the latter part of the verse: Ουδε εμαυτον ανακρινω, *I do not condemn myself*: for the apostle could not say, *I do not examine, or judge myself.* It is the duty of every good man to *examine* and *judge himself*; and it is what the apostle recommended to the Corinthians, 1 Cor. xi. 31. 2 Cor. xiii. 5.

2. *Human judgment.* Ανθρωπινης ημερας; literally, *human day*, namely, *of judgment*, in allusion to the great day of judgment.

Ver. 4. *For I am conscious to myself of no fault.* The like form of expression was used by the Latins: *Nil conscire sibi, nulla pallescere culpa.*—We have the Greek phrase complete, Job xxvii. 6. LXX. Ου γαρ συνοιδα εμαυτω αστοπον πραξας.

Ver. 5.

EYES. But he *who condemneth* me is the Lord.

5 *Wherefore, do not* before the time, *pass any judgment,* [1] until the Lord come, who both will bring to light the hidden things of darkness, and *lay open* the counsels of the hearts; [2] and then *praise shall be to every one from* God.

6 *Now,* these things, brethren, I have *figuratively applied* to myself and Apollos, [1] for your sakes, that (ιν) *by us ye may* learn not to *esteem* [2] *TEACHERS* above *what hath been written,* [3] that no one of you *may, on* ac-

add, *he who condemneth,* he who alone hath a right to condemn *me, is the Lord* my master.

5 *Wherefore,* as ye cannot search men's hearts, *do not, before the time* I am to be tried, *pass any judgment* on me as a steward, *until the Lord* my master *come, who both will bring to light things secretly done, and lay open the designs of the hearts;* the motives from which men have acted: *and then reward shall be to every* faithful *steward, from God* his judge.

6 *Now these things, brethren,* concerning the heads of the factions, *I have figuratively applied to myself and Apollos, for your sakes, that by us,* who disclaim all pre-eminence inconsistent with the honour due to Christ, *ye may learn not to esteem teachers above what hath been written,* ver. 1. and *that no one of you may, on*

Ver. 5.—1. *Do not before the time pass any judgment.* Neither in church nor state could order and peace be maintained, if rulers were not to pass judgment on offenders, and punish them. This, therefore, is one of those general expressions, of which there are a number in scripture, which must be limited by the subject to which they are applied. See another example, ver. 7.—The Corinthians were not to pass any judgment on Paul's general behaviour as an apostle, till Christ his master came and judged him. In such, and in many cases of a like nature, to judge rightly, we ought to have the knowledge of men's hearts, as the apostle insinuates in the latter part of the verse.

2. *Lay open the counsels of the hearts.* What the apostle hath written here concerning Christ, is agreeable to what Christ says of himself, Rev. ii. 23. *All the churches shall know that I am he who searcheth the reins and the hearts.* God is called *the searcher of all hearts,* 1 Chron. xxviii. 9.

Ver. 6.—1. *I have figuratively applied myself and Apollos;* I mean by substituting our names, chap. i. 12. iii. 4. in place of the names of the teachers among you, I meant to reprove.

2. *Not to esteem any teacher.* Wolf on Philip. i. 7. observes, that the word φρονειν, denotes the paying a peculiar regard or attention to a person.

3. *Above what hath been written,* namely, chap. iii. 5—9. 21. iv. 1. This great apostle, by thus stripping himself of all honour, and by taking to himself the simple character of a servant of Christ, ver. 1. taught the heads of the faction to lay aside their boasting, and to

account of any teacher, be puffed up with anger *against another* who does not esteem that teacher as he does.

7 *Besides*, to the false teacher I say, *who maketh thee to differ* from others? *For what* spiritual gift *hast thou, which thou didst not receive* from some apostle? *And now, if thou didst receive thy gift* from the apostles, *why dost thou boast as not receiving it*, by setting thyself up against me, who am an apostle?

8 *Now ye* false teachers *are living in plenty; now ye are become rich* with the presents ye have received from your admirers. *Ye have reigned during my absence, and I wish, indeed, ye had reigned in a due subordination to Christ, that we also might rule* the church at Corinth *with you.*

9 Yours is not the lot of the apostles of Christ, (John xvi. 33.) *For I think that God hath set forth us the apostles, last* of all the prophets,

count of one, be puffed up [4] *against* another.

7 (Γαρ, 91.) *Besides*, who maketh thee to differ? *For* (Δε, 105.) what hast thou *which* thou didst not receive? *and now*, if thou didst receive IT, why dost thou *boast as not receiving* IT?

8 Now ye are *filled*, now ye are *become rich*, [1] ye have *reigned* [2] without us; and I *wish*, *indeed*, *ye had reigned* PROPERLY, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, *as persons* appointed to death: [1] *that*

behave with modesty, especially as all the teachers at Corinth, did nothing but build upon the foundation which he had laid and exercised no spiritual gift but what they had received, either from him, or from some other apostle.

4. *Be puffed up against another.* The word φυσιοω, signifies the state of a person's mind, who is filled with an high opinion of himself, and who, in consequence of that high opinion, indulges hatred and wrath against all who fail in paying him the respect which he thinks his due. This latter operation of pride, is the evil which the apostle condemns in the passage before us, as is plain from the turn of his expression: *That no one of you may, on account of one, be puffed up against another.*

Ver. 8.—1. *Are become rich.* Whitby understands this of their being rich in spiritual gifts, as well as in worldly wealth.

2. *Ye have reigned.* The apostle expresses the behaviour of the false teacher by the word *reigning*, either because he governed the faction in an imperious manner, and attempted to rule the sincere part of the church according to his own pleasure, or because he lived at Corinth in affluence.

Ver. 9.—1. *Set forth us the apostles last*, ως επιθανατιους, *as persons appointed to death.* This is an allusion to the Roman theatrical spectacles. For from a passage of Seneca's epistles, quoted by Whitby, it appears that in the morning, those criminals to whom they

we are made a spectacle *to* the world, *even* to angels, and to men. [2]

10 We ARE fools (διὰ, 1 12.) *on account of Christ;* [1] but ye ARE wise in Christ: *we* ARE weak, but ye ARE strong: ye ARE *honoured*, but we ARE despised.

11 *To the* present hour, we both hunger and thirst, [1] and are naked,

like persons who, being *appointed to death*, are brought out last on the theatre; and *that we are made a spectacle to the world, even to angels and to men.*

10 *We are* reckoned *fools* for suffering *on account of* preaching *Christ* truly. *But ye are wise in* your method of preaching *Christ. We are* ridiculed as *weak* in body and mind; *but ye* no doubt, *are strong* in both. *Ye are much esteemed* by your adherents; *but we are despised* by them.

11 But which of us are most worthy of esteem as preachers? In preaching Christ, I, *to the present*

they gave a chance of escaping with their life, fought with the wild-beasts armed. But in the afternoon, the gladiators fought naked, and he who escaped, was only reserved for slaughter to another day: So that they might well be called επιθανατιας, *persons appointed to death.* By comparing the apostles to these devoted persons, Paul hath given us a strong and affecting picture of the dangers which the apostles encountered in the course of their ministry: dangers, which at length proved fatal to the most of them. Their labours and sufferings were greater than those of the ancient prophets.

2. *A spectacle to the world, even to angels, and to men.* By *the angels*, to whom the apostles were made a spectacle, some understand the evil angels, who may be supposed to delight in the blood of the martyrs. Others understand the good angels, to whom the faith and constancy of the apostles gave great joy. I doubt not but both were intended. For it must have animated the apostles in combating with their persecuters, to think that they were disappointing the malice of evil spirits, while they were making the angels in heaven, and good men on earth happy, by the faith, and patience, and fortitude which they were exerting in so noble a cause.

Ver. 10. *We are fools on account of Christ.* In this verse, the apostle repeats ironically the things which his enemies in Corinth said of him. And in the same spirit of irony, he attributes to them the contrary qualities.

Ver. 11.—1. *To the present hour, we both hunger and thirst, and are naked.* This, with his *working with his own hands*, mentioned ver. 12. being written at Ephesus, where he abode near three years, it shews us, that the apostle took no maintenance from the Ephesians, any more than he had done from the Corinthians. For the Ephesian Christians being both numerous and rich, if he had received maintenance from them, he would not have suffered hunger and nakedness, in which the wretchedness of poverty consists, but would have been plentifully supplied with the ordinary necessaries of life.

Had

hour both suffer hunger and thirst, and am badly clothed, and smitten on the face, and have no fixed dwelling place;

12 *And labour* in the gospel without hire, *working with my own hands* for maintenance, even in Ephesus. *When reviled, I bless; when persecuted, I* patiently *bear* it.

13 *When defamed, we meekly beseech* our enemies to abstain from calumniating us. *We are* so hated by idolaters, *that we are* in their

and are buffeted, [2] and have no certain dwelling place, [3]

12 And labour, [1] working with our own hands: [2] *when* reviled, we bless: *when* persecuted, we *bear:*

13 *When* defamed, we *beseech:* we are *become* (ὡς περικαθαρματα) as the *purgations* [1] of the world,

Had the apostle spent the whole of his time in working at his trade of tent-making, he no doubt could have procured for himself a sufficiency of convenient food and raiment. But as he employed the most of his time in preaching, his gains were small; and even these he shared with his assistants, Acts xx. 34. No wonder, therefore, that he was often in great want.—For a more particular account of the apostle's sufferings, see 1 Cor. xi. 23—28. 2 Cor. vi. 3—5.

2. *And are buffeted.* Κολαφιζειν, signifies to strike one on the head with the hand. Here it is used metaphorically, to denote that the apostle was treated in the most ignominious manner by the heathens in Ephesus.

3. *And have no certain dwelling place.* The apostle, it seems, was often obliged to change his lodging in Ephesus, to elude the searches of his enemies.

Ver. 12.—1. *And labour.* This word is often used by the apostle, to denote the labour of preaching the gospel, 1 Cor. xv. 10. 1 Thess. v. 12.

2. *Working with our own hands;* namely, for maintenance. This, he mentioned to the Corinthians, to put the false teacher to shame, who not only demanded maintenance from them, but was living in ease and luxury, through their liberality to him.

Ver. 13.—1. *We are become the purgations of the world.* The Scholiast on Aristophan. Plut. line 453. observes, that the persons who were sacrificed to the gods, for averting their anger, and for procuring deliverance from any public calamity, were called Καθαρματα, *Purifiers;* and were commonly very mean and worthless persons; and at the time of their being sacrificed, were loaded with execrations, that all the misfortunes of the state might rest on them. The word used here, is περικαθαρματα; yet as the LXX translate the Hebrew word, which signifies *an expiation*, by περικαθαρμα, Prov. xxi. 8. it is generally supposed, that by taking this appellation, the apostle compared himself to those devoted persons who were sacrificed for the purpose above mentioned. Wherefore, there is no occasion for the reading in Erasm. Schmideus's edition of the New Testament, mentioned by Wetstein; namely, ἀπερει καθαρματα. See Parkhurst's Diction.

2. *The*

(περιψημα) *the filth* of all things, [2] *until now.*

14 I write not these things to shame you, [1] but as my beloved *children* I *instruct* YOU.

15 For, though ye have ten thousand (παιδαγωγους, Gal. iii. 24. note) *teachers* in Christ, yet YE *HAVE* not many fathers, for, (εν, 163.) *to* Christ Jesus, through the gospel, I have begotten you.

16 Wherefore, I beseech you, be *imitators* of me.

17 For this *purpose I have sent to* you *Timothy*, [1] who is my beloved son,

eyes fit to be *sacrifices for averting the calamities of the world. We are regarded as the filth of all things, until now.*

14 *I write not these things to shame you*, for having encreased my sufferings by the calumnies ye have uttered against me, but as *my beloved children I instruct you* how much I exceed the teacher who hath your esteem.

15 *For though ye have numberless teachers* who pretend to instruct you *in the gospel, ye have not many fathers*; ye have not many possessed of affection, fidelity, and disinterestedness like me. *For, to Christ Jesus, through* faithfully preaching *the gospel, I have begotten you* as disciples.

16 *Wherefore, I beseech you, be imitators of me*, rather than of the false teacher, who instructs you from selfish motives.

17 *For this purpose, I have* some time ago, *sent to you Timothy, who is my beloved disciple, and a faithful mi-*

2. *The filth of all things.* The word περιψημα, signifies *filth scoured off*, from περιψαω, *to scour*, or *scrape off all around.* It is used most commonly to denote the sweeping of streets or stalls, which being nuisances, are removed out of sight as quickly as possible.

Ver. 14. *I write not these things to shame you*, &c. In this apology for mentioning his sufferings, the apostle hath shewn admirable prudence, and the greatest goodness of heart.

Ver. 17. *I have sent to you Timothy.* The sending of Timothy into Macedonia, is mentioned Acts xix. 22. But from this passage it is evident, that he was ordered to go on to Corinth, if he found it convenient. The great success with which the apostle preached at Ephesus, after he heard of the dissensions in Corinth, having induced him to remain a while longer at Ephesus, 1 Cor. xvi. 8. he judged it proper to send Timothy and Erastus into Macedonia, to learn how matters stood at Corinth. And if, on the information they received, they should judge their presence would be of use, in composing the dissensions among the Corinthians, they were to go forward and attempt it, by putting them in remembrance of the apostle's doctrine and practice. Yet he was uncertain whether Timothy went to Corinth; for he says, chap. xvi. 10. *If Timothy come*, &c.

Ver.

nister of the Lord. He will put you in mind of my behaviour and doctrine as an apostle of Christ, even as I teach every where, and in every church; by which ye will know, that I never accommodate either my doctrine or my practice, to the humours of wicked men.

18 *Now some are grown insolent, as fancying,* because I have sent Timothy, *I am not coming to Corinth* myself, being afraid to come.

19 *But I will come to you soon, if the Lord will, and shall know, not the boasting of them who are puffed up, but their power* to defend themselves from the punishment which I will inflict on them, if they do not repent.

20 *For not by* the plausible *talking* which ye Greeks call eloquence, *is the gospel established, but by* the *power* of miracles, and of spiritual gifts.

21 To the false teacher, therefore, and to his adherents, I say, *What do ye incline? Shall I come to you, with a rod to punish you? Or in love, and in the spirit of meekness,* because ye have repented.

and faithful in the Lord; *he will put you in mind* of my ways, which *ARE* in Christ, *even* as I teach, every where in every church.

18 Now some are puffed up, as *if I were not coming* to you.

19 But I will come to you *soon*, if the Lord will, and *shall* know, not the speech of them *who* are puffed up, but the power.

20 For *not by speech* is the kingdom of God *ESTABLISHED*, but *by* power.

21 What *do ye incline?* Shall I come *to* you with a rod? [1] Or in love, and IN the spirit of meekness?

Ver. 21. *Shall I come to you with a rod?* The apostle terms the power of punishing obstinate offenders by miracle, *a rod*, because it was to be exercised by chastisement. Perhaps also he had in his eye, the rod which Moses used when he brought the plagues on Egypt.—The opposition which St Paul met with from the faction of Corinth, led him to speak of his power of punishing obstinate offenders miraculously, as a thing which they knew he possessed, 2 Cor. x. 6. xiii. 2, 10. And as he speaks of it, not for the information of posterity, but to terrify the faction, the evidence of his possessing that power, which arises from his having mentioned it so confidently on this occasion is very strong.

CHAP. V.

View and Illustration of the Matters contained in this Chapter.

THE messengers from Corinth, as well as the members of the family of Chloe, had informed the apostle, that one of the brethren was cohabiting with his father's wife, in his father's

ther's life-time. In this chapter, therefore, St Paul reproved the whole Corinthian church, for tolerating a species of whoredom, which was abhorred, even by the heathens, ver. 1.—And this scandal was the greater, that they were puffed up with pride, on account of the knowledge and learning of the teacher, by whose influence it was tolerated, ver. 2.—But to make the Corinthians sensible, that their boasting of a teacher who had patronised such an enormity was criminal, as well as to correct the enormity itself, the apostle ordered them forthwith, in a public assembly of the church called for the purpose, to deliver the offender to Satan, for the destruction of his flesh, that his spirit being reformed, he might be saved in the day of the Lord, ver. 3, 4, 5.—Then shewed them the necessity of cutting off the incestuous person, by comparing vice unpunished to leaven, on account of its contagious nature in corrupting a whole society, ver. 6.—And because this was written a little before the passover, when the Jews put away all leaven out of their houses as the symbol of corruption or wickedness, the apostle desired the Corinthians to cleanse out the old leaven of lewdness, by casting the incestuous person out of the church: For, said he, Christ our passover is sacrificed for us. Also he exhorted them to keep the feast of the Lord's supper, which was instituted in commemoration of Christ's being sacrificed for us, and which, it would seem, was to be celebrated by them at the time of the passover, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, ver. 7, 8.

Lest, however, the Corinthians might have understood the apostle's command to excommunicate the incestuous person, and to cleanse out the old leaven, as an order not to keep company with the unconverted heathens, he told them that was not his meaning; since, in that case, they must have gone out of the world, ver. 9, 10.—And, to make his meaning plain, he now wrote more explicitly, that if any person who professed himself a Christian was a known fornicator, &c. they were to punish him by keeping no company with him, ver. 11.—This distinction in the treatment of heathen and Christian sinners, the apostle shewed them was reasonable, from the consideration, that church censures are not to be inflicted on persons who are without, but on them who are within the church, ver. 12.—And therefore, while they left it to God to judge and punish the wicked heathens, it was their duty to put away the incestuous person from among themselves, and to leave the woman, with whom he was cohabiting, to the judgment of God, because she was a heathen, ver. 13.

The apostle's order to the Corinthians, to keep no company with wicked persons, though seemingly severe, was in the true

spirit of the gospel. For the laws of Christ do not, like the laws of men, correct offenders by fines, and imprisonments, and corporal punishments, or outward violence of any kind, but by earnest and affectionate representations, admonitions, and reproofs, addressed to their reason and conscience, to make them sensible of their fault, and to induce them voluntarily to amend. If this remedy proves ineffectual, their fellow-Christians are to shew their disapprobation of their evil courses, by carefully avoiding their company. So Christ hath ordered, Mat. xviii. 15, 16, 17. *Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*—16. *But if he will not hear* thee, then *take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*—17. *And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*—Earnest representation, therefore, from the injured party, followed with grave admonition and reproof, from the ministers of religion when the injured party's representation is ineffectual, are the means which Christ hath appointed for reclaiming an offender: and with great propriety, because being addressed to his reason and conscience, they are calculated to influence his will as a moral agent, and so to produce a lasting alteration in his conduct. But if these moral and religious means prove ineffectual, Christ hath ordered the Society, of which the offender is a member, to shun his company and coversation, that he may be ashamed, and that others may be preserved from the contagion of his example. This last remedy will be used with the greatest effect, if the resolution of the society to have no intercourse with the offender, especially in religious matters, is openly declared by a sentence deliberately and solemnly pronounced in a public assembly, (as in the case of the incestuous Corinthian,) and is steadily carried into execution.

The wholesome discipline which Christ instituted in his church at the beginning, was rigorously and impartially exercised by the primitive Christians toward their offending brethren, and with the happiest success, in preserving purity of manners among themselves. In modern times, however, this salutary discipline hath been much neglected in the church; but it hath been taken up by gaming-clubs, who exclude from their society all who refuse to pay their game debts, and shun their company on all occasions, as persons absolutely infamous. By this sort of excommunication, and by giving to game debts the appellation of *debts of honour*, the winners on the one hand, without the help of law, and even in contradiction to it, have rendered their unjust claims effectual; while the losers on the other, are reduced to the necessity, either of paying, or of being

ing shunned by their companions as infamous.—I mention this as an example, to shew what a powerful influence the approbation or disapprobation of those with whom mankind associate, have upon their conduct; and from that consideration, to excite the friends of religion to support her against the attempts of the wicked, by testifying on every fit occasion, their disapprobation of vice, and their contempt of its abettors; and more especially, by shunning the company and conversation of the openly profane, however dignified their station in life, or however great their fortune may be. See 1 Cor. v. 11. note 3.

NEW TRANSLATION.

CHAP. V. 1 *It* is *generally* reported, THAT THERE IS *whoredom* [1] among you, and such *whoredom*, as *not even among the heathens* is named, [2] that one *hath* [3] his father's wife. [4]

COMMENTARY.

CHAP. V. 1 *It is generally reported, that there is whoredom* tolerated *among you, and such whoredom, as not even among the* idolatrous *heathens, is approved,* either by law or custom, *that one hath his father's wife,* more especially in his father's lifetime.

Ver. 1.—1. *That there is whoredom.* The word πορνεια is used by the LXX and by the writers of the New Testament, in the latitude which its correspondent word hath in the Hebrew language, namely, to denote all the different kinds of uncleanness committed, whether between men and women, or between men, or with beasts. Accordingly it is used in the plural number, chap. vii. 2. *Nevertheless,* διὰ τας πορνειας, *on account of whoredoms.* Here πορνεια, *whoredom,* signifies *incest* joined with *adultery,* the woman's husband being still in life, as appears from 2 Cor. vii. 12.—In the Old Testament, *whoredom* sometimes signifies *idolatry,* because the union of the Israelites with God, as their king, being represented by God himself as a marriage, their giving themselves up to idolatry was considered as adultery.

2. *As not even among the heathens is named.* The word ονομαζεται, signifies *to be named with approbation,* Rom. xv. 20. Ephes. i. 21. v. 3.—See Gen. vi. 4. where ανθρωποι οι ονομαστοι, LXX. *men who are named,* is in our bibles translated, *men of renown.*

3. *That one,* εχειν, *hath his father's wife.* The word εχειν signifies sometimes *to use;* thus, Deut. xxviii. 30. LXX. Γυναικα ληψῃ, και αλλος ἑτερος ἑξει, *Thou wilt take a wife, and another will use her.*

4. *His father's wife.* It seems the woman with whom this whoredom was committed was not the guilty person's mother, but his step-mother; a sort of incest which was condemned by the Greeks and Romans, as we learn from Cicero, Orat. pro Cluentio, sect. 4. and from Virgil, Eneid x. line 389.

Thalamos ausum incestare novercæ.

Wherefore from the Corinthians tolerating this crime, we may infer,

2 *And*, notwithstanding this iniquity, *ye are puffed up* with pride, on account of your knowledge, and the knowledge of your teachers, *and have not rather bewailed* your ignorance and wickedness, in such a manner, as *that he who hath done this* sinful *work*, *might be put out of your church.*

2 And ye are puffed up, and have not rather *bewailed*, (see 2 Cor. xii. 21.) *so as* he *who* hath done this *work*, [1] might be taken away from among you.

3 *Wherefore, I verily, although absent in body, yet present in spirit* in respect of the interest I take in your affairs, and the knowledge I have of the matter, *have already as present judged him, who hath so* daringly *wrought out this* infamous *work.*

3 (Γαρ, 93.) *Wherefore*, I verily as absent in body, *yet* present in spirit, [1] have *already, as present, judged him who* hath so *wrought out* this *WORK.*

4 *And my sentence is* this, *Ye being assembled together, by the authority and will of our Lord Jesus Christ*, who hath appointed wholesome discipline to be exercised in his church, *and of the spirit who inspires me* to

4 *AND MY SENTENCE IS THIS;* Ye *being* gathered together in the name of our Lord Jesus Christ, and *of* my Spirit, [1] *shall*, with the pow-

that the guilty person was of some note among them; perhaps he was one of the teachers of the faction, who being greatly admired for his personal qualifications, had escaped censure by arguing, that such marriages were not forbidden by the gospel.

Ver. 2. *He who hath done this work.* The apostle very properly terms this sin, εργον, *a work*; and in the following verse, speaks of the person's *working it out*, because it was a practice continued in, and because the offender perhaps had taken great pains to screen himself from censure.—It is remarkable, that neither here, nor in any of the passages where this affair is spoken of, is the woman mentioned, who was the other party in the crime. Probably she was a heathen; consequently not subject to the discipline of the church. See ver. 13. note.

Ver. 3. *Yet present in spirit.* Some think the apostle, by a particular revelation of the Spirit, knew all the affairs of the Corinthians, as fully as if he had been personally present with them, just as Elisha was present with Gehazi, 2 Kings v. 36. *Went not mine heart with thee*, &c. But if this matter, in all its circumstances, was made known to St Paul by the Spirit, Why did he found his knowledge of it, ver. 1. on *general report?* See Col. ii. 5. note.

Ver. 4.—1. *And of my spirit.* Paul being particularly directed by the Spirit to give this command, with an assurance that the offender's flesh should be destroyed, he ordered them to assemble, not only by the authority of the Lord Jesus, but by the authority of the Spirit who inspired him to give the command; whom therefore he calls *his Spirit.*

2. *With*

er [2] of our Lord Jesus Christ,

5 *Deliver* such an one [1] *to* Satan, [2] for the destruction of the flesh, [3] that the spirit may be saved in the day of the Lord Jesus.

give you this order, *shall, with the power of our Lord Jesus Christ,*

5 *Deliver the guilty person to Satan,* by a sentence which one of your presidents shall publicly pronounce, *in order that his flesh,* which he hath so criminally indulged, *may be destroyed,* so as to bring him to repentance, *that his spirit may be saved in the day of judgment.*

2. *With the power of our Lord Jesus.* The word δυναμις here, as in other passages, denotes a miraculous power derived from the Lord Jesus Christ.

Ver. 5.—1. *Deliver such an one.* As the infinitive is used for the verb, in all its modes and tenses, Ess. iv. 9. I have translated the word παραδουναι, *shall deliver.* The Corinthians having been very blameable in tolerating this wicked person, and the faction with their leader who patronised him, having boasted of their knowledge and learning, the apostle did not order the church to use admonition, before proceeding to excommunication, but required them instantly to deliver the offender to Satan, that the faction might be roused to a sense of their danger, and the whole church be convinced of their error in tolerating such gross wickedness.

2. *To Satan.* They who think the punishment to be inflicted on the incestuous person, was only excommunication, explain *the delivering him to Satan* in the following manner. As there are only two families or kingdoms in the moral world, *the kingdom of God* and *the kingdom of the devil,* the expelling of a person from the family or kingdom of God, is a virtual delivering of him into the hands of Satan, to share in all the miseries resulting from his usurped dominion; and a depriving him of all those advantages which God hath provided in his church, for defending men against the snares of the devil, and the machinations of his instruments. In short, by a sentence of excommunication, if it is justly founded, a person is as it were put out of the protection of God. See, however, the following note.

3. *For the destruction of the flesh.* It was observed, ch. iv. 21. note, that the apostles were empowered to punish notorious offenders miraculously, with diseases and death. If so, may we not believe, that the command which the apostle on this occasion gave to the Corinthians, to deliver the incestuous person to Satan, for the destruction of his flesh, was an exertion of that power? Especially as it was to be done, not by their own authority, but by the power of our Lord Jesus Christ, and of the Spirit who inspired Paul to give the command. Accordingly, Chrysostome, Theophylact, and Oecumenius conjectured, that in consequence of his being delivered to Satan, the offender's body was weakened and wasted by some painful disease. But the Latin fathers and Beza, thought no such effect followed

6 *Your boasting* in the false teacher, and in the great knowledge he has communicated to you, *is not good. Do ye not know, that* as *a little leaven leaveneth the whole lump*, so one sinner suffered, will corrupt a whole society by his example.

6 *Seeing vice is so infectious, cleanse out the old leaven;* put away the incestuous person, *that ye may be a pure society, when ye are without the leaven* of his contagious company. *For even our passover Christ is sacrificed for us* Gentiles: the precept given to the Jews to put away leaven, is in its emblematical meaning, applicable to us.

6 Your *boasting* is not good. [1] Know ye not that a little leaven leaveneth the whole lump. [1]

7 *Cleanse* out therefore the old leaven, [1] that ye may be a new lump (καθως, 202.) *when ye are without leaven;* for even *our passover, Christ*, is sacrificed for us. [2]

lowed that sentence; because when the Corinthians were ordered, 2 Cor. ii. 7. to forgive him, no mention is made of any bodily disease that was to be removed from him. Wherefore, by the *destruction of the flesh*, they understood the destruction of the offender's *pride, lust*, and other *fleshly passions;* which they thought would be mortified, when he found himself despised and shunned by all. This interpretation, however, does not, in my opinion, agree with the threatenings written, 1 Cor. iv. 21. 2 Cor. xiii. 1, 2, 10. nor with the apostle's design in inflicting that punishment. For when the faction found the offender's flesh wasted, by some grievous disease, in consequence of the apostle's sentence pronounced by the church, it could not fail to terrify such of them as were capable of serious thought.

Ver. 6.—1. *Your boasting is not good.* They had boasted in the false teacher as one who understood the gospel better than Paul, and who, perhaps, had defended the incestuous marriage, as a matter permitted by the gospel.

2. *Leaveneth the whole lump.* Many manuscripts, with the Vulgate version, for ζυμοι *leaveneth*, have here δολοι, *corrupteth*, which Mill thinks is the proper reading.

Ver. 7.—1. *Cleanse out therefore the old leaven.* The incestuous person is called *the old leaven*, because he was not a new offender, but had continued long in the bad practice for which he was to be cast out. Or, as his crime was *whoredom*, it is called *old leaven*, because the Corinthians in their heathen state, had been much addicted to that vice. The Jews were commanded to put away all leaven, both old and new, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.

2. *For even our passover Christ is sacrificed for us.* Before the first born of the Egyptians were destroyed, God ordered the Israelites to kill

8 Therefore, let us keep the feast, [1] not with old leaven, [2] neither with the leaven of malice and wickedness; [3] but with the *unleavened* QUALITIES of sincerity and truth. [4]

8 *Therefore, let us keep the feast* of the Lord's supper, *not with the old leaven* of sensuality and uncleanness, with which ye were formerly corrupted, *neither with the leaven of malice and wickedness, but with the uncorrupted qualities of sincerity* in your love to God and man, *and truth* in your worship.

kill a lamb, and sprinkle the door-posts of their houses with its blood, that the destroying angel might pass over their houses, when he destroyed the first-born of the Egyptians. Hence this sacrifice was called *the passover*. And, to commemorate the deliverance effected by it, *the feast of the passover* was instituted to be annually solemnised by the Israelites in their generations. The original sacrifice, however, and the feast of its commemoration, were both of them emblematical. The former prefigured Christ, by the shedding of whose blood, believers, God's first born, are delivered from eternal death. Wherefore, Christ's death is the Christian passover, and is so called in this verse, *Christ our passover is sacrificed for us*. The latter, namely, the commemoration of the deliverance of the first-born from death, in the feast of the passover, prefigured the feast of the supper, which our Lord instituted in commemoration of his own death as our passover. This, therefore, is the feast which the apostle in ver. 8. exhorted the Corinthians to keep with the unleavened qualities of sincerity and truth.

Ver. 8.—1. *Therefore let us keep the feast.* From 1 Cor. xvi. 8. we learn, that when this epistle was written, the Jewish passover was at hand. If so, this verse makes it probable, that the disciples of Christ began very early to celebrate the Lord's supper with peculiar solemnity, annually on the day on which he suffered, which was the day of the Jewish passover, called in modern language *Easter*.

2. *Not with old leaven.* In ver. 7. *leaven* signifies *wicked persons*. Here it denotes *wicked practices*, such as, gluttony, drunkenness, whoredom, fraud, &c. called *old leaven*, because the Corinthians in their heathen state had been much addicted to these practices.

3. *Neither with the leaven, κακιας και πονηριας, of malice and wickedness. Malice* is ill-will in the mind; but *wickedness* is ill-will expressed by actions, especially such as are accompanied with treachery. Hence the devil is styled, *ὁ πονηρος, The wicked one.*—As the apostle mentions *sincerity* and *truth* in the subsequent clause, it is probable that by *the leaven of malice and wickedness*, he meant all those bad dispositions and actions, which hypocrites cover, by putting on a shew of piety.

4. *Unleavened qualities of sincerity and truth.* The apostle gives the epithet of *unleavened* to *sincerity and truth*, in allusion to the emblematical meaning of the unleavened bread which the Israelites were to eat during the feast of the passover; for thereby they were taught to celebrate

9 By requiring you to cleanse out the old leaven, ver. 7. *I have* virtually *ordered you in this epistle, not to be familiar with persons addicted to whoredom.*

10 *However*, that ye may not misunderstand me, my meaning is, *not*, that ye should seclude yourselves *wholly from* the company of *heathen fornicators, and covetous persons, and extortioners, and idolaters, since in that case ye must renounce all wordly business whatever.*

11 *But now*, more particularly, *I order you not to associate with him, if any one called a* Christian *brother, be* a known *fornicator, or a covetous person, or an* occasional *idolater, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat*, either in his own house, or in the house of any other person, and far less at the Lord's table; that he may not be ashamed of his evil practices.

9 Εγραψα) I *have written to* you in (τῃ, 71.) *this* epistle not to *associate* with fornicators.

10 (Και, 205.) *However, not universally* with the fornicators of this world, *and* with the covetous, *and* with extortioners, [1] *and* with idolaters, *since* then, *indeed*, ye *must go* out of the world.

11 But now, *I write to* you, not *to associate with HIM*, if any *one called* [1] a brother be a fornicator, or *a covetous person*, or an idolater, or a *reviler*, or a drunkard, or an extortioner, with such *a person not even* to eat. [3]

celebrate that feast with pious and virtuous dispositions.—Αζυμοις being an adjective, we may supply as its substantive, either αρτοις or χρηγμασι.

Ver. 10. *With extortioners.* The word ἁρπαξιν, signifies those who take away their neighbour's goods, either by force or by fraud, and who injure them by any kind of violence.

Ver. 11.—1. *If any one called a brother, be a fornicator*, &c. The words εαν τις ἀδελφος ονομαζομενος ἡ πορνος, according to Oecumenius and others, may be translated, *If any brother be reputed a fornicator*, &c. For ονομαζομενος, signifies *named*, or *famous*. See ver. 1. note 2.

2. *Or a covetous person.* Πλεονεκτης. This word is rightly translated *a covetous person*, because literally it signifies, one who wishes to have more of a thing than he ought to have: one who is greedy of money, or of sensual pleasure. Hence the expression Ephes. iv. 19. *To work all uncleanness*, εν πλεονεξια (*with covetousness*, that is) *with greediness*. See the note on that passage.

3. *With such a person not even to eat.* Were we to observe this rule with strictness now that all the world around us are become Christians, we should be obliged to go out of the world. Nevertheless, as Wall observes, 'The main sense of it is an everlasting rule: that a conscientious Christian should choose, as far as he can, the company, intercourse, and familiarity of good men, and such as fear God; and

12 (Τι γαρ μοι, sup. προσηκει;) for what have I TO DO to judge them also *who* are without? do not ye judge them *who* are within?

12. This, and my order to excommunicate the incestuous person, does not relate to heathens: *For what right have I to punish them also, who are without* the church? I have no authority over them. *Have not ye a right to judge* and excommunicate *them who are within* the church?

13 But them *who* are without God judgeth. [1] (Και, 208.) Therefore, put away from among yourselves *the* wicked person.

13 *But the unbelieving Jews and Gentiles who are out of the church, it belongs to God to judge* and punish. *Therefore put away from among yourselves*, by excommunication, *the wicked person* of whom I have been writing.

and avoid as far as his necessary affairs will permit, the conversation and fellowship of such as St Paul here describes. This is a thing (what decay soever of public discipline there be) in each particular Christian's power. See 2 Cor. vi. 14. note.

Ver. 13. *But them who are without, God judgeth.* The apostle wrote this and the preceding verse, to shew the Corinthians, the reason why, after commanding them to pass so severe a sentence on the man, he said nothing to them concerning the woman who was guilty with him. The discipline of the church, was not to be exercised on persons out of it. Hence it appears that this woman was a heathen.

CHAP. VI.

View and Illustration of the Exhortations contained in this Chapter.

THE Corinthians since their conversion, had sued each other, as formerly, in the heathen courts of Judicature about worldly matters, often of small importance. This practice was the more blameable, as the Christians, who in the first age were not distinguished from the Jews, might as Jews, according to the laws of the empire, have held courts of judicature of their own, for determining most of the controversies about worldly matters which arose among themselves. Wherefore, by declining the decisions of their brethren, and by bringing their causes into the heathen courts, they shewed that they had a mean opinion of the knowledge and integrity of their brethren. Besides, the frequency of their suits, led the heathens, before whom they were brought, to think the Christians not only litigious, but disposed to injure one another. These things, of which the apostle was informed, bringing great dishonour on the Chris-

tian name, he rebuked the Corinthians severely, for daring to go to law with one another before the heathens, and not before the saints, ver. 1.—Know ye not, said he, that the Christian inspired teachers, whom he called *saints, judge the world*; that is, declare the laws by which the world at present is ruled, and is to be judged at last? And if the world is judged by you, are ye unworthy to judge the smallest matters? ver. 2.—Do ye not know, that we foretell the judgment and punishment of evil angels? Being thus supernaturally endowed, why may we not judge in things pertaining to this life? ver. 3.—When therefore ye have set up secular seats of judgment, as ye ought to do, place thereon as judges, such of the spiritual men among you, as, on account of the inferiority of their gifts, are least esteemed in the church, ver. 4.—I speak it to your shame, that in your opinion, there is not so much as one wise man among you, who is fit to judge between his brethren; but brother carrieth his brother into the heathen courts, as if he expected more justice from heathens than from Christians, ver. 5, 6.—Now it is utterly wrong in you, to have any law suits at all in the heathen courts. Ye had much better suffer yourselves to be injured and defrauded in small matters, than go to law before unbelievers, since the seeking redress in that manner will be attended with more trouble and loss, than if ye baret he injury patiently, ver. 7.—Next, because the other parties, by suffering themselves to be sued in the heathen courts, had shewn a disposition to defraud their brethren, the apostle denounced the judgment of God against all unrighteous persons whatever; and mentioned particularly, fornicators, idolaters, adulterers, pathics, sodomites, thieves, and others, solemnly declaring that they shall for ever be excluded from the kingdom of God, ver. 8, 9, 10.—And such, said he, were some of you before your conversion to Christianity, ver. 11.

The false teacher, it seems, with a view to gain the favour of the Greeks, had taught that luxury and fornication were allowed under the gospel; and had supported that doctrine by the common arguments with which sensualists in all ages and countries defend their debauched manners. Wherefore, to prevent the unthinking from being seduced by these arguments, the apostle, with great propriety, confuted them in his epistle to the Corinthians, because, of all the Greeks, the inhabitants of Corinth were the most debauched; and because, such of them as were Christians, had not yet acquired a just sense of the obligations to purity, laid on them by the gospel. It is true, the apostle, according to his manner, hath not stated these arguments explicitly. Nevertheless, from the things which he hath written in confutation of them, we learn that they were of the following import: 1. That meats and drinks being made for the use of men, and men's belly being made for the enjoyment of meats

and

and drinks, the pleasures of the table, in their highest perfection, must be lawful. 2. That the body was made for venereal pleasures. 3. That the pleasures of the table and of the bed, may be enjoyed without injury to others. And 4. That by implanting in us strong natural inclinations to these pleasures, God hath shewn it to be his will that we should enjoy them.—To the argument, concerning the luxuries of the table, the apostle replied, that although all meats and drinks are made for men's use, and are in themselves lawful, the luxurious use of them, in some circumstances, may not be expedient. Many kinds of nice meats and drink, even when used in moderation, may be prejudicial to one's health; and may not be suitable to his income and station. Besides, too great attention to the pleasures of the table always creates habits troublesome both to the luxuious themselves, and to the persons with whom they are connected, ver. 12.—To the argument, that the belly is made for eating and drinking, the apostle answered, that both the belly, and the meats by which it is gratified, are to be destroyed: they are to have no place in the future life of the body. From which it follows, that to place our happiness in enjoyments, which are confined to the present short state of our existence, while we neglect pleasures which may be enjoyed through eternity, is extremely foolish, ver. 13.—To the argument whereby the licentious justify the unrestrained enjoyment of women, namely that the body was made for fornication, the apostle answered, by flatly denying the position. The body was not made for fornication, but for the service of the Lord Christ, who will raise it up at the last day, fitly formed for his own service, ver. 14.—To the argument that the lusts of the flesh may be gratified without injury to others, the apostle replied, first, that great injury is done to Christ, when the members of our body, which are his members, are made the members of an harlot, in such a manner as to be employed in fulfilling her vicious inclinations, ver. 15.—Secondly, by fornication a man injures his own soul. For he becomes one person with his whore; he acquires the same vicious inclinations, and the same vicious manners with her: Nay, he makes himself her slave, ver. 16.—Whereas he who is joined to the Lord, *is one spirit*. He acquires the dispositions and manners of Christ, and is directed by him, ver. 17.—In the third place, he who commits fornication, sins against his own body, as well as against his soul. He wastes its strength, and introduces into it painful diseases, which often occasion its death, ver. 18.—Lastly, by gluttony, drunkenness, and fornication, great injury is done to the Spirit of God, whose temple our body is; nay, injury even to God himself, to whom we belong, not only by the right of creation, but by the right of redemption. We should therefore glorify God in our

body and in our spirit, which are his, by making that holy and honourable use of our body, which he hath prescribed, ver. 19, 20.

Here it may be proper to take notice, that the apostle hath not given a separate answer to the fourth argument, by which immoderate sensual indulgences are oft-times defended: namely, the argument taken from the strong passions and appetites which God hath implanted in our nature towards sensual pleasures. But the confutation of that argument is implied, in what he hath said concerning the injury done by fornication to the body. For if in the constitution of things, God hath connected diseases and death with immoderate sensual gratifications, he hath in the clearest manner shewn it be his will, that we should abstain from them. And therefore, although by implanting in us inclinations to sensual pleasures, he hath declared it to be his will that we should enjoy them, yet by connecting diseases and death with the immoderate use of these pleasures, he hath no less clearly declared, that he wills us to enjoy them only in moderation.

COMMENTARY.	NEW TRANSLATION.
CHAP. VI. 1. *Dare any of you having a matter* of complaint *against another* brother, be so regardless of the honour of your religion, as to *be judged by the heathens, and not by the saints?*	CHAP. VI. 1 Dare any of you having a matter against another, [1] *be judged by the unrighteous*, [2] and not *by* the saints?
2 *Do ye not know, that the inspired*	2 Do ye not know [1]

Ver. 1.—1. *Having a matter against another.* Locke thinks this a reproof of the faction, who, to screen the incestuous person from the censure of the church, carried the matter into a heathen court of judicature. But his crime being punishable by the laws of the Greeks, (chap. v. 1.) I do not see why either the father who was injured, or the faction, should have been condemned for bringing the matter before the civil magistrate, especially as it was a more effectual method of redressing the evil, than by the ordinary censures of the church.

2. *By the unrighteous.* The heathens are called *unrighteous*, in the same sense that Christians are called *saints*, or *holy*. See Ess. iv. 48.—For as the latter were called *saints*, not on account of the real sanctity of their manners, but on account of their professed faith, so the former were called *unrighteous*, on account of their idolatry and unbelief, ver. 6. although many of them were remarkable for their regard to justice, and to all the duties of morality.

Ver. 2.—1. *Do ye not know.* Because this question is repeated six times in this chapter, Locke thinks it was intended as a reproof to the Corinthians, who, notwithstanding they boasted of the knowledge

that the saints [2] *judge* the world? [3] and if the world *is judged* (εν) by you, are ye unworthy *of the least seats of judicature?* [4]

teachers among you, *judge the world* by the laws of the gospel, which they promulgate? *And if the world is* thus *judged by you, are ye,* who are so well enlightened, *unworthy to fill the least seats of judicature?*

ledge they had received from the false teacher, were extremely ignorant in religious matters.

2. *That the saints.* This name, though common to all who believed in the true God, (see Ess. iv. 48.) is sometimes appropriated to the *spiritual men* in the Christian church, who were inspired with the knowledge of the gospel. Col. i. 26.

3. *Judge the world.* See Ess. iv. 3. Here St Paul told the Corinthians, that agreeably to Christ's promise to the apostles, Matth. xix. 28. they were at that time actually *judging*, or ruling the world by the laws of the gospel, which they preached to the world. Hence Christ told his apostles, John xii. 31. *Now is the judgment of this world.*—But Bengelius says, κρινουσι is the future tense, and signifies *shall judge;* and that the apostle had in his eye, the state of the world under Constantine, when the Christians got possession of civil power. This interpretation is mentioned by Whitby likewise. Nevertheless, the subsequent clause, *If the world,* κρινεται, *is judged by you,* shews, I think, that the apostle spake of the time then present.—Others, because the judgment of angels is spoken of in the next verse, interpret this of the last judgment; and by *the saints judging the world,* they understand the saints affording matter for condemning the wicked. But this sense has no relation to the apostle's argument.—With respect to the idea, which many entertain of the saints being Christ's assessors when he judges the world, I observe, that it is repugnant to all the accounts given of the general judgment: and particularly to our Lord's own account of that great event, Matth. xxv. where the righteous are represented as all standing before his tribunal, along with the wicked, and as receiving their sentence at the same time with them. Besides, for what purpose are the saints to be Christ's assessors at the judgment? Is it to give him counsel? or only to assent to the sentence he will pass on the wicked? Surely not the former: and for the latter, why should their assent be necessary, more than the assent of the holy angels? To found a doctrine of this magnitude merely on two obscure passages of scripture, which can easily admit of a different and better interpretation, seems not a little rash.

4. *Are ye unworthy of the least seats of judicature?* Κριτηριων ελαχιστων. See James ii. 6. where the word κριτηρια, is translated *judgment seats.* It is used in the same sense often by the LXX, and by the best Greek authors, as Wetstein hath shewn. To understand the propriety of the apostle's rebuke, the reader should know, that the Jews in the provinces, were allowed by the Romans, to hold courts of judicature for determining, according to their own jurisprudence;

3 *Do ye not know, that we declare the judgment of* the evil *angels*, whereby we are strongly impressed with a sense of the justice of God? *Why* may we *not then* determine *things pertaining to this life?*

4 *Well then, when ye have seats of judicature for trying secular causes, make to sit on them* as judges, *those* spiritual men among you, *who are least esteemed in the church* for their gifts.

5 *For shame to you*, who boast so much of your wisdom, *I say, so then there is not among you a knowing pru-*

3 *Do ye not know* that we *judge* angels? (μητι γε βιωτικα) *why not then* things *pertaining* to this life? (see v. 4. note 1.)

4 *Well* then, *when* ye have *secular seats of judicature*, [1] *make to sit on THEM, those* who are least esteemed in the church. [2]

5 *For shame to you I say: So then, there is not among you* a wise man, [3]

dence, such controversies about secular affairs as arose among themselves; because their laws and customs being different from those of all other nations, the heathen jurisprudence could not be used in regulating their affairs. See Joseph. Ant. lib. xiv. p. 487. Genev. Edit. The same privilege, I doubt not, was enjoyed by the Christians. For as there many Jews among them, and as they agreed with the Jews in abstaining from the worship of the heathen gods, they were in the first age considered as Jews, and enjoyed their immunities.

Ver. 3. *That we judge angels?* This, many commentators understand of the power which some of the first Christians possessed of casting out devils, and of the efficacy of the preaching of the gospel, in destroying the usurped dominion of evil angels over the children of disobedience. And it must be acknowledged, that the phrase, *judgment of this world*, hath that signification, John xii. 31. But such a sense of *judging*, is foreign to the apostle's argument.

Ver. 4.—1. *Secular seats of judicature.* So βιωτικα κριτηρια literally signifies. See ver. 2. note 4.—*Secular seats of judicature*, are those where questions relating to the affairs of this life are judged. Thus, Luke xxi. 34. Μεριμναι βιωτικαι, signifies *the cares of this life.*

2. *Those who are least esteemed in the church.* Whitby translates the verse in the following manner: *If ye use* the heathen *secular judgment seats, ye constitute those who are despised in the church your judges.* But the translation I have given is more literal, and more agreeable to the apostle's design. For as the faction boasted of their knowledge, to shew them how far superior the gifts of the Spirit were to the philosophy and learning of the Greeks, the apostle ordered the Corinthians to appoint the lowest order of spiritual men, as judges in secular causes.

Ver. 5. *So then, there is not among you a wise man?* As the Greeks called those, σοφοι, *wise men*, who were remarkable for their knowledge and genius, and as the faction were very vain of their own talents, this was a severe sarcasm on them.

Ver.

not even one, who shall be able *to decide* between his brethren ?

6 (Αλλα,) But brother *with brother is judged*, and that *by infidels*.

7 Now, therefore, *indeed*, there is *plainly* a fault (εν) *in you, that ye have law-suits with one another*. Why do ye not rather *bear injury ?* why do ye not rather *bear the being* defrauded ?

8 (Αλλα, 81.) *But ye injure*, and defraud ; and *that too*, YOUR brethren.

9 *Do ye not know*, that the unrighteous shall not inherit the kingdom of God ? Be not deceived, neither fornicators, nor idolaters, [1] nor adulterers, nor *Catamites*, [2] nor *Sodomites*,

10 Nor thieves, nor covetous *persons*, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

dent upright man, not even one who is fit to decide between his brethren, in those disputes which they have about their secular affairs ?

6 *But one Christian* contending *with another, is judged, and that by heathens ;* to the great discredit of the Christian name.

7 *Now, therefore, indeed, there is plainly a fault in you, that ye have law suits with one another* in the heathen courts ; *why do ye not rather bear injury ? Why do ye not rather bear the being defrauded*, if the injury done you and the fraud are small ?

8 *But*, ye are so far from bearing injuries and frauds, that *ye injure and defraud even your* Christian *brethren*.

9 *Do ye*, who pretend to be wise men, *not know, that the unrighteous shall not inherit the kingdom of God ? Be not deceived* by the false teacher, nor by your own lusts : *Neither fornicators, nor idolaters, nor adulterers, nor* (μαλακο.) *Catamites nor* (αρσενοκοιτα.) *Sodomites*,

10 *Nor thieves, nor covetous persons, nor drunkards, nor those who give opprobrious names* to others to their face,

Ver. 9.—1. *Nor idolators.* Idolators are put at the head of this catalogue of gross sinners, because among the heathens, idolatry was not only a great crime in itself, but because it was the parent of many other crimes. For the heathens were encouraged in the commission of fornication, adultery, sodomy, drunkenness, theft, &c. by the example of their idol gods.

2. *Nor Catamites.* Μαλακοι. This name was given to men, who suffered themselves to be abused by men, contrary to nature. Hence they are joined here with αρσενοκοιται, *Sodomites*, the name given to those who abused them. The wretches who suffered this abuse were likewise called *Pathics*, and affected the dress and behaviour of women. For the origin of this name, see Col. iii. 5. note 2.

Ver. 10.—1. *Shall inherit.* In this expression there is an allusion to the covenant with Abraham, in which God promised to him and to his seed by faith, the *inheritance*, or everlasting possession of a heavenly country, under the type of his natural seed inheriting the earthly

nor extortioners, (See chap. v. 10. note) *shall inherit the kingdom of God*, (Ephes. v. 5.)

11 *And such* persons, *were many of you* formerly. *But ye are washed* with the water of baptism, in token of your having vowed to lead a new life; *and ye are consecrated* to the service of God; *and ye are delivered* from heathenish ignorance, *by the power of the Lord Jesus, and by* the influences of *the Spirit of the God of us Christians*, given to you.

tortioners, shall inherit [1] the kingdom of God. [2]

11 And such were some of you; (see Pref. sect ii.) but ye are washed, [1] but ye are sanctified, [2] but ye are justified, [3] (εν, 165.) *by* the name (51) of the Lord Jesus, and (εν) by the Spirit of our God.

earthly Canaan.—The repetition of the negative particles in this verse is very emphatical.

2. *The kingdom of God.* The apostle calls the heavenly country promised to the righteous, *the kingdom*, or country *of God*, because in the description of the general judgment, our Lord had so named it: Matth. xxv. 34. *Come, ye blessed of my Father, inherit the kingdom prepared for you.*

Ver. 11.—1. *But ye are washed*, &c. This being addressed to the Corinthian brethren in general, it is not to be imagined that the apostle, by their being *washed*, *sanctified*, and *justified*, meant to say that they were all *holy persons*, in the moral sense of the word, and that they were all to be *justified* at the day of judgment. Among the Corinthians there were many unholy persons, whom the apostle reproved sharply for their sins, 2 Cor. xii. 20, 21. and whom he threatened to punish severely if they did not repent, 2 Cor. xiii. 1, 2.—The Corinthians having been washed with the water of baptism, in token of their having renounced idolatry with all its impurities, they were under the obligation of a solemn vow, carefully to study purity of heart and life.

2. *But ye are sanctified.* By their profession of the gospel, the Corinthians were separated from idolators, and consecrated to the service of God; a meaning of the word *sanctified*, often to be found in scripture. See Ess. iv. 53.

3. *But ye are justified.* The word *justified*, hath various significations in scripture. Besides the forensic sense, *justified* signifies the being *delivered*, or *freed* from some evil simply, and is so translated in our common English version, Rom. vi. 7. *He that is dead*, δεδικαιωται απο, *is justified from*,) *is freed from sin.* See also Rom. iv. 25. note 2.

4. *By the Spirit of our God.* Because *justification*, in the forensic sense, is never ascribed to the Spirit, some are of opinion, that the apostle's meaning is, Ye Corinthians, by the gifts of the Spirit conferred on you, are justified in the eyes of all men, for having renounced heathenism and embraced the gospel.

If the terms *washed*, *sanctified*, and *justified*, are understood in their moral sense, the Corinthians may be said to have been *washed*, and

12 All *MEATS* (from ver. 13.) are lawful *for* me [1] *TO EAT*, but all are not *proper*: all *MEATS* are lawful *for* me *TO EAT*; but I will not be *enslaved by* any *MEAT*.

12 Sensualists justify luxury in eating and drinking, by saying, *all meats are lawful for me* to eat. True. *But all meats are not proper.* They may be hurtful to health; or they may be too expensive. And even though *all meats were lawful for me* in these respects, *I will not be enslaved by any* kind of meat.

13 Meats for the belly, and the belly for meats: (δε, 100.) *However*, God *will* destroy both it and them. [1]

13 It is likewise said, that luxury in eating is reasonable, because *meats* are made *for the* stomach, *and the* stomach *for meats. However*, men's happiness does not consist in eating, since *God will destroy both the stomach and meats.*

Now the body *WAS* not *MADE* for *whoredom*, (see chap. v. 1. note 1.) but for the Lord, (ver. 20.) and the Lord for the body:

Now, with respect to the use of women, I affirm, that *the body was not made for whoredom, but for* glorifying *the Lord* by purity, *and the Lord* was made Lord, *for* glorifying *the body* by raising it incorruptible.

14 (Δε, 103.) And God hath both *raised* the Lord, and will raise up us by his own power.

14 *And* that the body was made for glorifying the Lord, appears from this, that *God hath both raised the Lord, and will raise up us* immortal like him, *by his own power.*

15 *Do ye not know*, (see ver. 2. note 1.) that your bodies are the members of Christ? [1] shall I

15 Sensualists say, no injury is done to others by whoredom; but *do ye not know that your bodies are the members of Christ? Shall I then take*

and *sanctified*, and *justified*, because under the gospel, they enjoyed all the means necessary to their being *washed, sanctified, and justified*, though perhaps many of them had not made a proper use of these means. See Ess. iv. 1.—Or the passage may be restricted to those who were true believers, and really holy persons.

Ver. 12. *All meats are lawful for me.* See the Illustration, ver. 12. As the apostle could not say in any sense, that *all things* were lawful for him, the sentence is *elliptical*, and must be supplied, according to the apostle's manner, from the subsequent verse; *All meats are lawful for me to eat.*

Ver. 13. *However, God will destroy both it and them;* namely, when the earth with the things which it contains are burnt. From this, it is evident, that at the resurrection, the parts of the body which minister to its nutrition by means of meat and drink, are not to be restored: or if they are to be restored, that their use will be abolished. See chap. xv. 44. note, towards the end.

Ver. 15. *Your bodies are the members of Christ.* This, and all

the members of Christ, and make them the members of an harlot? Shall I, who am Christ's property, enslave myself to an harlot? *By no means.* This would be an injury to Christ.

16 *What, do ye not know, that he who is strongly attached to an harlot, is one body* with her? Hath the same vicious inclinations and manners. This God declared, when he instituted marriage; *For, saith he, the two shall be one flesh.*

17 *But he who is strongly attached to the Lord, is one Spirit* with him: he hath the same virtuous dispositions and manners.

18 *Flee whoredom*, for this reason

then take the members of Christ, and make THEM the members of an harlot? *by no means.*

16 What, *do ye not know*, that he *who is strongly attached* to an harlot, is one body? [1] for *he saith, the* two shall be one flesh. [2]

17 But he *who is strongly attached* to the Lord is one spirit. [1]

18 *Flee* whoredom. [1]

the similar expressions in St Paul epistle's seem to be founded on what Christ said in his account of the judgment, Matth. xxv. 40. *I was hungry*, &c. *For as much as ye have done it to one of the least of these my brethren, ye have done it to me.* For in these words, our Lord declared, that the righteous are a part of himself, and that the members of their bodies are subject to his direction, and the objects of his care.

Ver. 16.—1. *He who is* (κολλωμενος, literally, *glued*,) *strongly attached to an harlot, is one body.* The body being the seat of the appetites and passions, and the instrument by which our appetites and passions are gratified, *to be one body with an harlot*, is to have the same vicious inclinations with her, and to give up our body to her to be employed in gratifying her sinful inclinations.

2. *The two shall be one flesh.* They shall be one in inclination and interest, and shall employ their bodies as if they were animated by one soul. This ought to be the effect of the conjunction of man and woman in the bond of marriage; and generally is the consequence of a man's attachment to his whore.

Ver. 17. *He who is strongly attached to the Lord, is one Spirit.* The Spirit being the seat of the understanding, the affections, and the will, *to be one spirit with another*, is to have the same views of things, the same inclinations, and the same volitions; consequently, to pursue the same course of life.

Ver. 18.—1. *Flee whoredom.* In this prohibition, gluttony and drunkenness are comprehended, as the ordinary concomitants of whoredom. For the reason of the prohibition is equally applicable to these vices likewise: they are as hurtful to the body as whoredom is.—The way to flee whoredom, is to banish out of the mind all lascivious imaginations, to avoid carefully the objects and occasion of committing whoredom, and to maintain an habitual temperance in the use of meat and drinks.

2. *Sinneth*

Every sin [2] *which* a man *committeth* is (ἐκτὸς) without the body; but he *who* committeth *whoredom* sinneth (εἰς) against his own body. [3]

19 What, *do ye not know*, that your body is the temple of the Holy *Spirit*, [1] (see Eph. ii. 22.) *who* is in you, *whom* ye have *from* God? (καὶ, 224.) *besides*, ye are not your own.

20 For ye are bought [1] with a price: glorify God, therefore, (ἐν, 162.) *with* your body, and (ἐν) *with* your spirit, which are God's.

also, that *every* other *sin which a man committeth, is* committed *without* affecting *the body*. *But he who committeth whoredom, sinneth against his own body:* he wastes its strength, and introduceth into it deadly diseases.

19 *What, do ye not know that your body is the temple of the Holy Spirit, who is in you* by his gifts; *whom ye have* received *from God;* so that ye ought to keep your bodies unpolluted with those vices which provoke the Spirit to depart. *Besides ye are not your own*, to use your bodies as ye please.

20 *For ye are bought with the price* of the blood of Christ. *Glorify God, therefore, with your body*, by chastity and temperance, *and with your spirit* by piety; *which* body and spirit *are God's*, both by creation and redemption.

2. *Sinneth against his own body.* The person who is addicted to gluttony and drunkenness sinneth against his own body, in the same manner as the fornicator doth. He debilitates it, by introducing into it, many painful and deadly diseases.—Perhaps this clause ought to be translated, *He who committeth whoredom, sinneth* (εἰς, *in*, or) *within his body.*

Ver. 19. *Your body is the temple of the Holy Spirit.* The two things necessary to constitute a temple, as Whitby observes, belong to the bodies of believers. They are consecrated to the use of the Deity: and he resides in them. In the bodies of the primitive Christians, God resided by his Spirit, who manifested himself by his miraculous gifts; and he still resides in believers, by his ordinary operations. From this, Tertullian, De Cultu Fœmin. lib. 2. c. 2. draws the following inference: "Since all Christians are become the temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make chastity the keeper of this sacred habitation, and suffer nothing unclean or profane to enter into it, lest the God who dwells in it, being displeased, should desert his habitation thus defiled." Whitby's translation.

Ver. 20. *Ye are bought with a price.* Ye are the property of God, who hath bought you with the price of his Son's blood.

CHAP. VII.

View and Illustration of the Directions given in this Chapter.

TO understand the precepts and advices contained in this chapter, it is necessary to know, that among the Jews, every person whose age and circumstances allowed him to marry, was reckoned to break the divine precept, *increase and multiply*, if he continued to live in a single state: a doctrine which the false teacher, who was a Jew, may be supposed to have inculcated, to ingratiate himself with the Corinthian women. Some of the Grecian philosophers however affirmed, that if a man would live happily, he should not marry. Nay, of the Pythagoreans some represented the matrimonial connection as inconsistent with purity. The brethren at Corinth, therefore, on the one hand, being urged to marriage both by their own natural inclinations, and by the doctrine of the Judaizers; and on the other, being restrained from marriage by the doctrine of the philosophers, and by the inconveniencies attending marriage in the then persecuted state of the church, they judged it prudent to write to the apostle the letter mentioned, ver. 1. in which they desired him to inform them, whether they might not without sin abstain from marriage altogether? and whether such as were already married, might not dissolve their marriages, on account of the evils to which in their persecuted state they were exposed? The letter, in which the Corinthians proposed these and same other questions to the apostle, hath long ago been lost. But had it been preserved, it would have illustrated many passages of the epistles to the Corinthians which are now dark, because we are ignorant of the circumstances to which the apostle in these passages alluded.

To the question, concerning the obligation which persons grown up and settled in the world, were under to enter into the married state, St Paul answered, That although in the present distress, it was better for them to have no matrimonial connections at all, yet to avoid whoredoms, every one who could not live chastely in a single state, he told them, was bound to marry; for which reason, he explained to them the duties of married persons, as expressly established by the commandment of God, ver. 1, 2, 3, 4, 5.—But what he was farther to say in answer to their question, he told them, was not an injunction, like his declaration of the duties of marriage, but only an advice suited to their present condition, ver. 6.—Namely, he wished that all of them could, like him, live continently unmarried, ver. 7.—Then more particularly addressing the widowers among them, he assured them it would be good for them, if, in the then persecuted state of the church, they could live chastely

chastely unmarried, as he was doing, ver. 8.—But at the same time he told them if they found that too difficult, it was better for them to marry than to be tormented with lust, ver. 9.

Next, in answer to their question, concerning the separation and divorce of married persons, the apostle considered, first, the case of the married who were both of them Christians. To these, his command, and the command of Christ was, that the wife depart not from her husband, on account of the inconveniencies attending marriage, ver. 10.—However, if any wife finding the troubles of the married state, in those times of persecution, too great for her to bear, separated herself from her husband, she was in her state of separation to marry no other man; because her marriage still subsisted. And if on trial, she found that she could not live continently in a state of separation, she was to be reconciled to her husband. In like manner, a husband, was not on account of the inconveniencies attending a married state, to put away his wife Or, having put her away, if he could not live chastely without her, he was to be reconciled to her, ver. 11.

In the second place, with respect to such Christians as were married to heathens, he told them, that what he was going to say was his commandment, and not the Lord's; meaning that the Lord, while on earth, had given no precept concerning such a case. These persons, the apostle by inspiration, ordered to live together, if the heathen party was willing so to do; because difference of religion does not dissolve marriage, ver. 12, 13.—And to shew the propriety of continuing such marriages when made, he told them, that the infidel husband was *sanctified*, or rendered a fit husband to his believing wife, by the strength of his affection to her, notwithstanding his religion was different from hers. And that by the same affection, an infidel wife was *sanctified* to her believing husband, ver. 14.—But if the infidel party who proposed to depart, maliciously deserted his or her believing mate, notwithstanding due means of reconciliation had been used; the marriage was, by that desertion, dissolved with respect to the Christian party willing to adhere, and the latter was at liberty to marry another, ver. 15.—In the mean time, to induce persons of both sexes who were married to heathens, to continue their marriage, he told them, it might be a means of converting their infidel yoke-fellows, ver. 16.

In the first age, some of the brethren, entertaining wrong notions of the privileges conferred on them by the gospel, fancied that on their becoming Christians, they were freed from their former political as well as religious obligations. To remove that error, the apostle, after advising the Corinthians to continue

continue their marriages with their unbelieving spouses, ordered every Christian to continue in the state in which he was called to believe; because the gospel sets no person free from any innocent political, and far less from any natural obligation, ver. 17.—The converted Jew, was still to remain under the law of Moses, as the municipal law of Judea: and the converted Gentile, was not to become a Jew, by receiving circumcision, ver. 18.—Because, in the affair of men's salvation, no regard is had either to circumcision or uncircumcision, but to the keeping of the commandments of God, ver. 19.—Every one therefore, after his conversion, was to remain in the political state in which he was converted, ver. 20.—In particular, slaves after their conversion were to continue under the power of their masters as before, unless they could lawfully obtain their freedom, ver. 21.—And a free man, was not to make himself a slave, ver. 22.—The reason was, because being bought by Christ with a price, if he became the slave of men, he might find it difficult to serve Christ, his superior master, ver. 23.—And therefore the apostle a third time enjoined them to remain in the condition wherein they were called, ver. 24.—This earnestness he shewed, because if the brethren disobeyed the good laws of the countries where they lived; or if such of them as were slaves, ran away from their masters after their conversion, the gospel would have been calumniated as encouraging licentiousness.

In the third place, the apostle considered the case of these young persons who never had married, perhaps because they were not well established in the world, or were still in their father's family. This class of persons of both sexes, he called *virgins*, and declared that he had no commandment of the Lord concerning them: by which he meant, that Christ, during his ministry on earth, had given no commandment concerning them; but the apostle gave his *judgment* on their case, *as one who had obtained mercy from the Lord to be faithful:* That is, he gave his judgment as an apostle, who had received inspiration to enable him faithfully to declare Christ's will, ver. 25.—Beginning therefore with the case of the male virgin, he declared it to be good in the present distress, for such to remain unmarried, ver. 26.—But if they married, they were not to seek to be loosed. And if their wives happened to die, he told them, they would find it prudent not to seek a second wife, ver. 27.—At the same time he declared, that if such persons married again, they did not sin. The same he declared concerning the female virgin: only both the one and the other would find second marriages, in that time of persecution, attended with great bodily trouble, ver. 28.

By the way, to make the Corinthians less solicitous about present

present pleasures and pains, the apostle put them in mind of the brevity of life; and from that consideration, exhorted them to beware of being too much elevated with prosperity, or too much dejected with adversity, ver. 29, 30, 31.—And to shew that he had good reasons for advising both sexes against marriage, while the persecution continued, he observed, that the unmarried man being free from the cares of a family, had more time and opportunity to please the Lord; whereas, the married man was obliged to mind the things of the world, that he might please his wife, ver. 32, 33.—The same things he observed concerning wives and unmarried women, ver. 34.—And told them he gave them these advices, and pointed out to them the inconveniences of a married state, together with the advantages of a single life, not to throw a bond upon them; but to lead them to do what was comely, and well befitting their Christian profession without constraint, ver. 35.

Lastly, with respect to female virgins who were in their father's families, and under their father's power, the apostle pointed out to the fathers of such virgins, the considerations which were to determine them, whether they would give their daughters in marriage, or keep them single, ver. 36—39.

This long discourse the apostle concluded, with declaring, that all women whether old or young, are by their marriage covenant bound to their husbands, as long as their husbands live. But if their husbands die, they may marry a second time. Yet he gave it as his opinion, that they would be more happy if they remained widows, considering the persecution to which they were exposed. And in so saying, he told them he was sure he he spake by the Spirit of God, ver. 39, 40.

NEW TRANSLATION.

CHAP. VII. 1 Now, concerning the things *of which* ye wrote *to* me, IT IS good for a man not to touch a woman.

2 (Διὰ δὲ, 100, 112.) Nevertheless, *on account of whoredoms,*[1] let every man have *a wife of his own,*

COMMENTARY.

CHAP. VII. 1 *Now, concerning the things of which ye wrote to me,* I say *it is good,* in the present distressed state of the church, *for a man* who can live chastely, *not to have any matrimonial connection.*

2 *Nevertheless, on account of* avoiding *whoredoms, let every man,* who cannot live chastely in a single state,

Ver. 1. *To touch.* Epictetus, sect. 33. uses this word to denote one's *marrying.*

Ver. 2.—1. *On account of whoredoms.* τας πορνειας. The word *whoredoms* being plural, is emphatical, and denotes all the different kinds of whoredoms mentioned chap. vi. 9. See chap. v. 1. note 1.

2. *Let every woman have her own husband.* Here the apostle speaks

have a wife of his own, and let every woman who finds it difficult to live chastely in a single state, *have her own husband.*

and let every woman have her own husband.[2]

3 And to prevent in the wife irregular desires after other men, *let the husband comply with the desires of his wife, respecting the matrimonial enjoyment. And in like manner, also,* let *the wife comply with the desires of her husband.*

3 Let the husband render *to* the wife (την οφειλομενην) *the* due benevolence;[1] and *in like manner* also, the wife *to* the husband.

4 *The wife hath not the command of her own body,* so as to refuse her husband, or give her body to any other man: *but the husband* hath an exclusive right thereto. *And in like manner, also, the husband hath not the command of his own body,* to refuse his wife, or give his body to any other woman; *but his wife* hath an exclusive right to his body.

4 The wife hath not *the command of* her own body, but the husband; and, *in the like manner* also, the husband hath not *the command of* his own body, but the wife.[1]

speaks in the imperative mood, using the style in which superiors give their commands. But although he recommends a single life in certain circumstances, this, and the injunction, ver. 5. given to all who cannot live chastely unmarried, is a direct prohibition of celibacy to the bulk of mankind. Farther, as no person in early life, can foresee what his future state of mind will be, or what temptations he may meet with, he cannot certainly know whether it will be in his power to live chastely unmarried. Wherefore, as that is the only case in which the apostle allows persons to live unmarried, vows of celibacy and virginity taken on in early life, must in both sexes be sinful.

Ver. 3. *The due benevolence.* That compliance with each other's desires, respecting the matrimonial enjoyment, which is here enjoined to married persons, is called *the due benevolence*, because it is a duty resulting from the nature of the marriage-covenant.

Ver. 4. *The husband hath not the command of his own body, but the wife.* The right of the wife to her husband's body, being here represented as precisely the same with the husband's right to her body, it excludes the husband from simultaneous polygamy, otherwise the right of the husband to his wife's body, would not exclude her from being married to another, during her husband's lifetime. Besides the direction, ver. 2. *Let every woman have her own husband*, plainly leads to the same conclusion.—The right of the wife to her husband's body is a perfect right, being founded on the ends of marriage, namely, the procreation of children, their proper education, and the prevention of fornication. But these ends would in a great measure be frustrated, if the wife had not an exclusive right to her husband's person.

Ver.

5 *Deprive not one another, unless, perhaps, by* consent for a time, that ye may *have leisure for* fasting and prayer; [1] and again, *come ye together to the same place,* [2] that Satan *may not tempt you through* your incontinency. [3]

6 But *this* WHICH FOLLOWS, [1] I speak *as an advice,* [2] AND not *as an injunction,*

5 *Deprive not one another, unless perhaps by* mutual *consent for a time, that ye may have leisure for fasting and prayer,* when ye are called to these duties, by some special occurrence. *And* do not continue the separation too long, but *again come ye together, to the same habitation and bed, that Satan may not tempt you* to commit adultery, *through your incontinency.*

6 These things are precepts, *but this which follows, I speak as an advice* to those who are able to receive it, *and not as an injunction to all;*

Ver. 5.—1. *That ye may have leisure for fasting and praying.* Because it is the duty of the clergy to pray for their people at all seasons, Jerome and the papists, from this text infer, that they ought to live in perpetual celibacy. But the inference is inept, because the apostle is speaking, not of the ordinary duties of devotion, as is plain from his joining fasting with prayer, but of those acts of devotion to which the people are called by some special occurrence, whether of a public or of a private nature.

2. *And again come ye together to the same place.* So the original phrase, επι το αυτο, properly signifies. From this it appears, that in the first age, when married persons parted for a time to employ themselves in the duties of devotion, they lived in separate habitations, or rather in different parts of their own house. For in the eastern countries, the houses were so built, that the women had apartments allotted to themselves. See Rom. xvi. 1. note 3.

3. *That Satan may not tempt you through your incontinency.* The word ακρασια, translated *incontinency*, properly signifies, *the want of the government of one's passions and appetites.*—Here I must observe, that *marriage* being an affair of the greatest importance to society, it was absolutely necessary that its obligation and duties, as well as the obligation and duties of the other relations of life, should be declared by inspiration in the scriptures. This passage, therefore, of the word of God, ought to be read with due reverence, both because it was dictated by the Holy Spirit, and because throughout the whole of his discourse, the apostle has used the greatest chastity and delicacy of expression.

Ver. 6.—1. *But this which follows.* Because the pronoun τουτο, *this*, often in scripture denotes what follows in the discourse, see Ess. iv. 68. I have added in the translation, *which follows*, to shew that by the word *this*, the apostle means not what he had said, but what he is going to say.

2. I speak κατα συγγνωμην, *as an advice.* Bengelius says, συγγνωμη, denotes an opinion rightly suited to the state or disposition of another; and in support of that sense of the word, quotes Aristot.

7 *That I wish all the disciples of Christ*, who can live chastely, *to be* unmarried, *even as I myself am. However, each hath his proper gift from God, one indeed after this manner, and another after that:* their bodily constitutions are different, and their strength of mind different.

8 *This then is my advice to the unmarried men, and to the widows; it is good for them*, at present, *if they can remain* chastely unmarried, *even as I do.* See ver. 26. note 2. Philip. iv. 3. note 1.

9 *Yet, if they cannot live continently* in a single state, *let them marry, because it is better* for them *to bear the inconveniencies attending marriage, than to be tormented with unchaste desires.*

10 *Now*, from what I have said, ye must not conclude, that married persons may leave each other when they please; for *those who have*

7 (γαρ, 95.) *That I wish* all men *to be* even as I myself *AM. However, each* hath his proper gift *from* God; one, *indeed*, after this manner, and another after that.

I say, *then*, to the unmarried *MEN*, and *to the* widows, [1] It is good for them, if they *can remain* even as I *DO*:

9 *Yet*, if they cannot *live continently*, let them marry; for it is better to marry than to burn. (See ver. 2. note 2.)

10 *Now those who have* married (παραγγελλω) I *charge*, [1] YET not I, but the Lord; [2] Let not *a*

Eth. Lib. vi. 10. Συγγνωμη, therefore, is *an advice*. The word γνωμη, hath the same meaning, 2 Cor. viii. 10. and is so translated in our bibles.

Ver. 8. I *say then*, τοις αγαμοις και ταις χηραις, *to the unmarried men, and to the widows*. Because χηραις signifies *widows*, Grotius contends, that αγαμοις denotes *widowers*. To this it is objected, that if by *unmarried men*, *widowers* are meant, it will follow, that the apostle was a widower. But the answer is, that this advice, being given to widows as well as widowers, the phrase *remain as I do*, no more implies that the apostle was a widower, than that he was a widow. All that the expression implies, is, that at the time he wrote this letter he was unmarried.

Ver. 10.—1. *Now those who have married I charge*. So Τοις δε γεγαμηκοσι παραγγελλω, should be translated. For it is the same phrase with Ινα παραγγειλης τισι, 1 Tim. i. 3. which our translators have rendered, *That thou mightest charge some*.

2. *Yet not I, but the Lord*. The Lord Jesus during his ministry on earth, delivered many precepts of his law in the hearing of his disciples. And those which he did not deliver in person, he promised to reveal to them by the Spirit, after his departure. Therefore, there is a just foundation for distinguishing the commandments which the Lord delivered in person, from the commandments which he revealed to the apostles by the Spirit, and which they made known to the

wife depart from HER husband:

11 But *if she even* depart, let her remain unmarried, or be reconciled to HER husband; and *a husband MUST not* put

married, I *charge*, *yet not I* only, *but the Lord*, Mark x. 12. *Let not a wife depart from her husband*, except for adultery.

11 *However*, *if she even depart*, *let her remain unmarried*: *or* if she cannot live chastely in a state of separation, *let her be reconciled to her husband*. *And a husband must not put*

the world in their sermons and writings. This distinction is not peculiar to Paul. It is insinuated likewise by Peter and Jude: see 2 Pet. iii. 2. Jude ver. 17. where *the commandments of the apostles of the Lord and Saviour* are mentioned, not as inferior in authority to the commandments of the Lord, (for they were all as really his commandments as those which he delivered in person,) but as different in the manner of their communication. This authority of the commandments of the apostles will be acknowledged, if we consider, that, agreeably to Christ's promise, John xiv. 16. the Holy Spirit dwelt with the apostles for ever, xvi. 13. to lead them into all truth, that is, to give them the perfect knowledge of all the doctrines and precepts of the gospel. This abiding inspiration, St Paul enjoyed equally with the rest of the apostles, since as he himself tells us repeatedly, 2 Cor. xi. 5. xii. 11. *He was in nothing behind the very greatest of the apostles*. So that he could say with truth concerning himself, as well as concerning them, 1 Cor. ii. 17. *We have the mind of Christ*. And affirm, 1 Thess. iv. 8. *He who despiseth us, despiseth not man but God, who certainly hath given his Spirit, the Holy Spirit to us*. Since, therefore, the apostle Paul enjoyed the abiding inspiration of the Spirit, it is evident, that in answering the questions proposed to him by the Corinthians, when he distinguished *the commandments of the Lord* from *his own commandments*, his intention was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to shew us what commandments the Lord delivered personally in his own lifetime, and what the Spirit inspired the apostles to deliver after his departure. This Paul could do with certainty; because, although he was not of the number of those who accompanied our Lord during his ministry, all the particulars of his life and doctrine were made known to him by revelation, as may be gathered from 1 Cor. xi. 23. note 1. xv. 3. 1 Tim v. 18. and from the many allusions to the words and actions of Christ, found in the epistles which Paul wrote before any of the gospels were published; and from his mentioning one of Christ's sayings not recorded by any of the evangelists, Acts xx. 35.—Farther, that the apostle's intention in distinguishing the Lord's commandments, from what he calls his own commandments, was not to shew us what things he spake by inspiration, and what not, I think evident from his adding certain circumstances, which prove, that in delivering his own commandments he was really inspired. Thus when he says,

away his wife; but if he puts her away, let him remain unmarried, or be reconciled to his wife.

12 *But the rest* who are married to infidels, *I command, not the Lord,* (See ver. 10. note 2.) who, during his ministry, gave no commandment concerning the matter, *If any Christian having an infidel wife, who herself is willing to dwell with him, let him not put her away,* on account of her being of a different religion from him.

away HIS wife. [1] Matth. xix. 9.

12 But *the* rest (λεγω λεγω, 53.) *I command,* not the Lord, If any brother *have an infidel* wife, (και αυτη, 219, 65.) *who herself is well* pleased to dwell with him, let him not put her away. [1]

ver. 25. *Now concerning virgins I have not a commandment of the Lord, but I give my judgment as having obtained mercy of the Lord to be faithful,* by affirming that he had obtained mercy of the Lord to be faithful, he certainly meant to tell us, that in giving his judgment concerning virgins he was inspired.—So also when he gave his judgment that a widow was at liberty to marry a second time, by adding, ver. 40. *She is happier if she so abide, according to my judgment. And I am certain, that even I have the Spirit of God,* he plainly asserted, that he was inspired in giving that judgment or determination.—Lastly, when he called on these among the Corinthians who had the gift of discerning spirits, to declare whether or not all the doctrines and precepts which he had delivered in this his first epistle to the Corinthians, were the commandments of the Lord, he certainly, in the most express manner, asserted that he had delivered these doctrines and precepts by the inspiration of the Spirit. 1 Cor. xiv. 37 *If any one is really a prophet, or a spiritual person, let him acknowledge the things which I write to you, that they are the commandments of the Lord.*—Upon the whole, I appeal to every candid reader, whether the apostle could have said these things, if the judgment which he delivered on the different subjects in this chapter, had been a mere human or uninspired judgment, and not a judgment dictated by the Spirit of God.

Ver. 11. *A husband must not put away his wife.* Because the obligations lying on husbands and wives are mutual and equal, the apostle, after saying to the wife, *If she even depart, let her remain unmarried or be reconciled to her husband,* did not think it necessary to add in his command to the husband, *If he put her away let him remain unmarried, or be reconciled to his wife.* Yet for the sake of plainness, I have supplied this in the commentary.

Ver. 12. *Let him not put her away.* Perhaps some of the more zealous Jewish converts, on the authority of Ezra's example, recorded Ezra x. 3. contended, that the Corinthians who before their conversion had been married to idolaters, were bound to put away their spouses if they continued in idolatry. Wherefore the sincere part of the

13 And *a* woman *who* hath an *infidel husband*, (και) *who himself is well* pleased to dwell with her, let her not *put him away*.

13 *And a* Christian *woman, who hath an infidel husband*, whether he be a Jew or a Gentile, *who himself is willing to dwell with her, let her not put him away:* neither let her maliciously desert him.

14 For the *infidel* husband is sanctified (εν, 163.) *to* the wife, and the *infidel* wife is sanctified *to* the husband; *otherwise, certainly*, your children *were* unclean; [1]

14 *For the infidel husband is sanctified*, is fitted to remain married *to the* believing *wife*, by his affection for her; *and the infidel wife is sanctified, to the* believing *husband*, by her affection for him, *otherwise certainly your children would be neglected* by

the church having consulted the apostle on that question, he ordered such marriages to be continued, if the parties were willing to abide together. But as difference in religion, often proves an occasion of family quarrels, the apostle in his second epistle advised them in contracting marriages after their conversion, by no means to marry idolaters. 2 Cor. vi. 14.

Ver. 14. *Otherwise certainly your children were unclean.* Our translators seem here to have understood the terms *sanctified, unclean, and holy*, in a federal sense, which indeed is the common opinion. But first, it is not true in a federal sense, that the unbelieving party in a marriage is sanctified by the believing party; for evidently no one hath any right to the blessings of the gospel covenant, by the faith of those to whom they are married. In the second place, it is as little true, that the children procreated between believing and unbelieving parents, become *unclean* by the separation of their parents, and *clean* by their continuing together, as the apostle asserts, if by *unclean* we understand exclusion from the covenant, and by *clean*, admission into it. For the title which children have to be members of the covenant, depends not on their parents living together, but on the faith of the believing parent. I therefore think with Elsner, that the words in this verse have neither a federal nor a moral meaning, but are used in the idiom of the Hebrews, who by *sanctified*, understood what was fitted for a particular use; (see Ess. iv. 53.) and by *unclean*, what was unfit for use, (Ess. iv. 38.) and therefore to be cast away. In that sense, the apostle speaking of *meat* says, 1 Tim. iv. 5. *It is sanctified* (fitted for your use) *by the word of God and prayer.*—ver. 4. *Every creature of God* fit for food *is good, and nothing* fit for food *is to be cast away as* unclean. The terms in the verse thus understood, afford a rational meaning; namely, that when infidels are married to Christians, if they have a strong affection for their Christian spouses, they are thereby *sanctified* to them, they are fitted to continue married to them; because their affection to the Christian party, will insure to that party the faithful performance of every duty; and that if the marriages of infidels and Christians were to be dissolved, they would cast away their children

you as *unclean: whereas, indeed, they are clean;* they are the objects of your affection and care.

15 *But if the infidel* party, offended at the other for becoming a Christian, *depart, let him depart: the* Christian *brother or the sister*, thus maliciously deserted, *is not in* the *bondage* of matrimony *with such persons. But* I do not speak of the believing parties departing, because *God hath commanded us to* live in *peace* with our infidel spouses.

16 Continue with your infidel spouses, who are willing to dwell with you, *for how knowest thou, O* Christian *wife, whether thou shalt convert thy husband?* (See 1 Pet. iii. 1.) *And how knowest thou, O* Christian *husband, whether thou shalt convert thy wife*, if thou continue with her?

17 *But* though this should not be *whereas, indeed, they are* holy.

15 But if the *infidel* depart, let him depart: *the* brother or *the* sister is not *in* bondage (εν, 162.) *with such;* [1] but God hath called us, (εν, 163.) to peace. See ver. 12, 13.

16 (Τι γαρ, 302.) For *how* knowest thou, O wife, whether thou shalt save [1] THY husband? *And* how knowest thou, O *husband*, whether thou shalt save THY wife?

17 But as God [1] hath

as *unclean*, that is, losing their affection for them, they would expose them after the barbarous custom of the Greeks, or at least neglect their education: But that by continuing their marriages, their children are *holy*, they are preserved as sacred pledges of their mutual love, and educated with care.

Ver. 15. *The brother or the sister* ου δεδουλωται εν τοις τοιουτοις, *is not in bondage with such.* The apostle had declared, ver. 11. that the married party, who maliciously deserted the other, was not at liberty to marry during the other's life. Here he declares that the party who was willing to continue the marriage, but who was deserted notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger of committing adultery.

Ver. 16. *Save thy husband?* The word *save*, signifies *to convert* to the belief and profession of the gospel. Thus Rom. xi. 26. *And so all Israel shall be saved.* See 1 Pet. iii. 1, 2. where the same argument is used to persuade wives to do their duty.

Ver. 17.—1. *But as God*, &c. Here ει μη, stands for αλλα. See Ess. iv. 136. Le Clerc supposing an ellipsis here, supplies it thus: "I have nothing further to add on this subject, *except*, that *as God hath distributed*," &c. Some join ει μη to the end of the foregoing verse thus: *Whether thou shalt save thy wife*, ει μη, *or not?* Consequently, ver. 17. will begin as verses 20, 24. with the word εκαστω.

But

distributed to every *one*, *AND* as the Lord hath called [2] every one, so let him walk: and so in all *the churches*, *I ordain*.

18 *Hath any circumcised one been called?* let him not *be* uncircumcised. [1] *Hath any one been* called in uncircumcision? let him not *be* circumcised. [2]

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every *one remain* in the same calling *in which* he was called.

21 *Wast* thou called

the case, yet, *as God hath distributed to every one* his lot, *and in the state wherein the Lord* Christ *hath called every one, so let him continue*, fulfilling the duties thereof, unless he can change his condition lawfully. *And so in all the churches I ordain.* See the illustration.

18 To apply this rule: *Hath any circumcised person*, who is under the law of Moses as the municipal law of Judea, *been called?* Let him *not be uncircumcised*, by renouncing that law. *Hath any one been called in uncircumcision? Let him not be circumcised*, in token of his subjection to that law.

19 Under the gospel, *neither circumcision nor uncircumcision hath any influence* in our salvation: *but the keeping of the commandments of God* alone hath influence.

20 Since the gospel makes no alteration in men's political state, *let every Christian remain in the same* political *state in which he was called.*

21 Agreeably to this rule, *Wast*

But if this were the construction, the words would have been ἢ μη, which Erasmus says is the reading in some copies.

2. *As the Lord hath called every one, so let him walk.* By declaring here, and ver. 20, 24. that men were bound after their conversion, to continue under all the moral and just political obligations, which lay on them before their conversion, the apostle condemned the error of the Judaizers, who taught, that, by embracing the true religion, all the former obligations, under which the convert lay, were dissolved. The gospel, instead of weakening any moral or just political obligation, strengthens them all.

Ver. 18.—1. *Let him not be uncircumcised.* Μη σπασθω, literally *ne attrahat*, scil. *præputium*. This Symmachus tells us the Jews did, who went over to the Samaritans. And Celsus the physician, lib. vii. cap. 25. shews how it might be done. By recovering their foreskins, the apostate Jews fancied they freed themselves from their obligation to obey the law of Moses. 1 Maccab. i. 15.

2. *Let him not be circumcised.* The Judaizing teachers, urged the Gentile converts, to receive circumcision as necessary to salvation. This the apostle declared to be a renouncing of the gospel, Gal. v. 2, 3.

Ver.

thou called being a bond-man? Be not thou solicitous to be made free, fancying that a bondman is less the object of God's favour than a freeman. *Yet, if thou canst even be made free* by any lawful method, *rather obtain thy freedom.*

22 But if disappointed, grieve not: *For a bondman who is called by the Lord,* possesses the greatest of all dignities: he *is the Lord's freed man;* being delivered by him from the slavery of sin. *In like manner also, a freeman who is called, being Christ's bondman,* hath his dignity thereby greatly increased.

23 *Ye were bought with the price* of Christ's blood. *Become not the slaves of men,* by selling yourselves to them.

24 *Brethren, whether in a state* of *bondage or of freedom each one was called, in that let him remain,* while he remains *with God:* that is, while he remains a Christian.

BEING *a bond-man? Be not thou careful* [1] *TO BE MADE FREE. Yet,* if thou *canst even* be made free, *rather use* IT.

22 For *a bond-man who is called by* the Lord, is the Lord's (ἀπελεύθερος) *freed-man. In like manner* also, *a free-man who* IS *called,* is Christ's *bond-man.*

23 Ye *were* bought with a price: [1] *become not the slaves* of men.

24 Brethren, *in what* STATE *each one was* called, *in that let him remain* (παρὰ τῷ Θεῷ) with God. [1]

Ver. 21. *Be not thou careful to be made free.* Doddridge in his note on this passage, transcribes the following remark from Godwin: "The apostle could not in stronger terms express his deep conviction of the small importance of human distinctions, than when speaking of what seems to great and generous minds the most miserable lot, even that of a slave, he says, *Care not for it.*" Doddridge adds, "If liberty itself, the first of all temporal blessings, be not of so great importance, as that a man blessed with the high hopes and glorious consolations of Christianity, should make himself very solicitous about it, how much less is there in those comparatively trifling distinctions, on which so many lay so extravagant a stress."

Ver. 23. *Ye were bought with a price.* Some commentators are of opinion, that the Christians had now begun the practice of buying their brethren from slavery; and that the apostle here addressed those who were redeemed. For they translate the clause interrogatively, *Are ye bought with a price? Become not the slaves of men:* Do not a second time make yourselves slaves. But I see no reason for altering the common translation of this passage.

Ver. 24. *In that let him remain with God.* According to L'Enfant, this exhortation, which is three times given in the compass of the discourse, see ver. 17. 20. was intended to correct the disorders among the Christian slaves in Corinth, who, agreeably to the doctrine of the false teacher, claimed their liberty, on pretence that as brethren

25 Now concerning virgins, [1] I have *not a* commandment of the Lord: *but* I give my judgment (see ver. 10. note 2.) as *having* obtained mercy [2] (ὑπὸ, 313.) of the Lord to be faithful.

26 I *declare* [1] this, *then, to be good on account of* the present distress, [2] *NAMELY*, that IT IS good for a man *WHO IS A VIRGIN, to continue so.* [2]

25 *Now concerning virgins* of either sex, who are in their father's families, *I have not a commandment of the Lord*, delivered during his ministry, to set before you: *but I give my decision* concerning them, *as having obtained* the *mercy* of inspiration *from the Lord*, to enable me *to be faithful* in all the precepts I deliver.

26 *I declare this, then, to be good on account of the present persecution*, to which the profession of the gospel now exposes us; *namely, that it is good for a man who never was married to continue so*, if he can live chastely unmarried.

brethren in Christ, they were on an equality with their Christian masters.

Ver. 25.—1. *Now concerning virgins.* The word παρθενων, translated *virgins*, denotes persons of either sex who never were married. For Elsner, after Suidas, tells us, that men were called παρθενοι, *virgins*, as well as women; of which the following is an undoubted example, Rev. xiv. 4. *These are they which were not defiled with women*, παρθενοι γαρ εισι, *for they are virgins.*

2. *As having obtained mercy.* The apostle in other passages terms his inspiration and supernatural gifts *mercy*, 2 Cor. iv. 1. and *grace*, Gal. ii. 9. Wherefore, as by this *mercy*, he was enabled to be a faithful apostle and steward of the mysteries of God, his *judgment* was not a *judgment of advice*, but *of decision*, being dictated by inspiration.

Ver. 26.—1. *I declare this then to be good.* The word νομιζω, translated *I declare*, properly signifies, *I establish by law*; (See Park. Dict.) and might have been so rendered here. For the apostle does not give a simple opinion, such as any wise man might give, but an inspired decision. See ver. 10. note 2.

2. *On account of the present distress.* The original word signifies *affliction* arising from outward circumstances, Luke xxi. 23. *There shall be* αναγκη μεγαλη, *great distress in the land.* By mentioning *the present distress*, as the only thing which rendered a single state proper, the apostle hath prevented us from fancying, that *celibacy* is a more holy or perfect state than *matrimony*. The one or the other is proper, according to the circumstances in which men are placed, and the gifts with which they are endowed. Besides, by telling us, ver. 9. *That it is better to marry than to burn*, he hath in effect declared marriage to be good for the generality of mankind, at all times, not excepting a time of persecution.

3. *It is good for a man who is a virgin to continue so.* Though the English word *man*, like its corresponding word in Greek and Latin,

27 Yet, *art thou bound to a wife? Seek not to be loosed* from her by an unjust divorce, nor by deserting her. *Art thou loosed from* thy *wife? Seek not a second wife*, if thou can live chastely without a wife.

28 *And yet if thou marry* a second wife, *thou hast not sinned. And if a woman who has remained single, marry, she hath not sinned. Nevertheless*, much *affliction in the present life, such shall have*, by multiplying their connections. *But I spare you* the pain of hearing these evils enumerated.

29 *Now*, lest ye should exceed either in joy or in sorrow, on account of present things. *This I say, brethren, that the time* of our abode here *being short, it is fit that both they who have wives*, instead of loving them inordinately, *should be as not having wives*, because they shall soon lose them.

30 *And they who mourn* the death of relations *as not mourning* bitterly; *and they who rejoice* on account of

27 Art thou bound *to* a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a *SECOND* wife. [1]

28 *And yet*, if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless *affliction* in the flesh such shall have; but I spare you.

29 (Δε) *Now*, this I say, brethren, *that the time BEING short*, [1] it remaineth, that both they *who* have wives, *should be as not having WIVES:*

30 And they *who* weep, as *not weeping;* and they *who* rejoice, as *not rejoic-*

denotes both sexes, the Greek word here, might have been translated *a person*, the better to agree with the signification of the word *virgin;* which, as was shewn, ver. 25. note 1. denotes an unmarried person of either sex.—Because the directions which the apostle was about to give, ver. 36. to fathers, concerning the disposal of their children in marriage, were partly to be founded on the inclination and circumstances of their children; before he gave these directions, he very properly addressed the children themselves, and set before them the considerations, by which their inclinations were to be regulated in that matter; namely, the inconveniences attending a married state, and the brevity and uncertainty of all human enjoyments; considerations which he told them, ought to determine them to wish to remain unmarried, during the present distress.

Ver. 27. *Seek not a second wife.* This advice the apostle gave, because it was better in a time of persecution, for one to suffer alone, than to increase his affliction, by the sufferings of a wife and children.

Ver. 29. *The time being short.* Doddridge thinks this clause might be translated, *The time being contracted;* because the word συνεσταλμενος, properly denotes a sail furled up.

Ver.

ing; and they *who* buy, *as not possessing;*

31 And they *who* use this world, as not abusing it. [1] For (σχημα) *the form* of this world passeth *by.*

32 (Δε, 104.) *Besides* I *wish* you *to be* without *anxious care. The unmarried MAN anxiously* careth for the things *of* the Lord, how he *shall* please the Lord.

33 But he *who hath* married, *anxiously* careth for the things *of* the world, how he *shall* please HIS wife.

34 *The wife and the virgin are divided* [1] *IN THE SAME MANNER.* The unmarried woman *anxiously* careth for the things

worldly prosperity, *as not rejoicing* immoderately; *and they who buy* estates, as little elated *as if they possessed them not;*

31 *And they who use this world, as not abusing it. For the form of this world,* its pleasures, its pains, and its glories like a pageant, quickly *passeth by* with respect to us.

32 *Besides,* I advise you against marriage, because *I wish you to be without anxious* worldly *care. The unmarried man* not incumbered with a family, *anxiously careth to promote the interests of Christ, and how he shall please Christ* by doing his will.

33 *But he who,* in the present state of things, *hath married* a wife, *anxiously careth for the things of the world,* and studies *how he shall* with them maintain his family, and *please his wife.*

34 *The wife and the virgin are divided, in the same manner,* in their cares. The unmarried woman not burdened with a family, *anxiously attendeth to the duties of religion, that*

Ver. 31.—1. *As not abusing it.* The compound word καταχρασθαι, *to abuse,* is put sometimes for the simple word χρασθαι, *to use;* so that, as Bish. Pearce observes, on this verse, the clause might be translated, *as not using it.* See Grotius on 1 Cor. ix. 18. and Stephen's Thesaur.

2. *For the form of this world,* παραγει, *passeth by,* namely, like a pageant. But Grotius imagines the allusion is to the shifting of scenes in a theatre.—See 1 John ii. 17. where the word is used to express the transitory perishable nature of the things of the present life.

Ver. 34. *Are divided in the same manner.* Some commentators are of opinion, that the word μεμερισται, translated *there is difference,* should be joined to the preceding verse, and translated thus, *and is divided.* But in the Syriac version, these words are joined to this verse, in the following manner: *Discrimen autem est inter mulierem et virginem.* And the Greek commentators thus interpret the clause, Μεμερισται, τουτ' εστιν, διαφερουσιν αλληλων, και ου την αυτην εχουσι φροντιδα: *They differ from one another, and have not the same care.* The literal translation of the text, which I have given above, exhibits the same meaning more agreeably to the original.

avoiding vicious actions, and repressing inordinate desires and fears, *she may be holy both in body and in spirit. But she who hath married, anxiously careth for the affairs of her family*, and *how she shall please her husband:* consequently hath not, like the other, leisure to attend to the duties of religion, and to the improvement of her mind.

of the Lord, that she may be holy both in body and in spirit: but she *who hath* married, *anxiously* careth for the things of the world, how she *shall* please HER husband.

35 *This, however*, concerning the advantages and disadvantages of the two states, *I say for your own ease, not that I may restrain you* from marriage in all cases, *but* by persuading you to avoid multiplying your connections, *to lead you to* do *what is honourable* to yourselves as Christians, *and most for the interest of Christ, without forcible dragging.*

35 *This however*, I *say* for your own profit, not that I may *throw a bond on* you, but *TO LEAD YOU to what* is *honourable, and well becoming* the Lord, without *forcible dragging.* [1]

Ver. 35. *What is honourable, and well befitting the Lord, without forcible dragging.* So the original literally signifies. For the adjective ευπροσεδρον, denotes a thing that is conveniently placed near another thing, consequently which suits it well: and the adverb απερισπαστως, being derived from περισπαω, *I draw a thing different ways by force*, may be translated, *without forcible dragging.*—The arguments by which the apostle, in this and in the three preceding verses, recommended celibacy to the Corinthians, have been urged by the papists in support of the rules of their church, which oblige the clergy and the monastic orders to live unmarried. And it must be acknowledged, that at first sight, these arguments seem to be properly applied by them. Nevertheless, when it is considered, that the apostle's advices were suited to Christians in the then persecuted state of the church, and were addressed only to such as could live chastely unmarried, it may fairly be presumed, that the papists have stretched his advices farther than the apostle intended, when they represent them as binding in all ages and countries, on those who wish to live piously. The reasons advanced by the apostle for preferring the single to the married state, are, That unmarried persons of both sexes, have more leisure than the married, *to care for the things of the Lord, how they shall please the Lord*, and *to render themselves holy in body and spirit.* These reasons, however, are not peculiar to the clergy, but are applicable to all.—In the first ages of Christianity, next to their believing on Christ, men's greatest duty was publicly to confess their faith in him, how great soever the evils might be which befel them on that account. For by openly confessing their faith, especially if they sealed that confession with their blood, the gospel was to be continued in the world. This was an

object

36 But, if any *one* think he *acteth improperly* toward his virgin, if she *be above age UNMARRIED*, [1] *and so needs to be MARRIED*, [2] (ὁ θελει ποιειτω) let him do what *she inclineth*, he *does not sin*: let *SUCH* marry.

36 As to your question concerning fathers, who have virgin daughters: *If any father is of opinion, that he acteth improperly towards his virgin if she be above age unmarried, and so needs to be married*, whether the necessity ariseth from her conscience, or inclination, or her being sought in marriage, *let the father do what she inclineth; he does not sin* in complying with her inclination, *let such* virgin daughters *marry*.

37 *But* he *who* standeth *firm* in his heart, *not having* necessity, (δε) *and* hath power (περι) *concerning* his own will, and hath *determined this* in his *own*

37 *But he who continueth firmly persuaded in his mind*, that it is no sin in his daughter to remain unmarried, *and is under no necessity* from her opinion, or inclination, or circumstances, to give her in marriage, *and*

object of such importance, that our Lord solemnly declared, *Whosoever shall confess me before men* in a time of persecution, *him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny*, &c. I therefore suppose that the public confession of one's faith in Christ in a time of persecution, is what the apostle calls, *a caring for the things of the Lord*; and *a pleasing of the Lord*; and that *the rendering of one's self holy, both in body and spirit*, was more particularly required for that end; as without a great degree of holiness, no one could confess Christ before men in a time of persecution. This duty, therefore, being as difficult as it was necessary, that persons of both sexes might perform it with the greater ease, the apostle recommended to both a single state, if they could therein live continently; because being fastened to the world with fewer ties, they would leave it with the less regret, when called to die for the gospel.

Ver. 36.—1. *If she be above age unmarried.* Εαν η υπερακμος, The word ακμη, applied to a woman, is what Virgil thus expresses: *Jam matura viro, jam plenis nubilis annis.* As both the Jews and Greeks reckoned celibacy dishonourable, some fathers might think it sinful to restrain their daughters from marriage; while others following the opinion of the Essenes and mere rigid philosophers, fancied they acted properly in restraining them. The Corinthians therefore had judged it necessary to consult the apostle on that head.

2. *And so needs to be married.* This is the literal translation of και ουτως οφειλει γινεσθαι, the word *married* being supplied, conformably to the scope of that passage. Accordingly the Syriac version of this passage, as Tremellius hath translated it, is, *Quod præteriit tempus ejus, et non tradiderit eam viro, conveniens* vero *sit ut tradat eam;*

Because

hath the direction of his own will in that affair, being a freeman and not a slave, *and hath determined this in his own mind to keep his daughter* unmarried, agreeably to her own inclination, *doth what is preferable.*

heart *to keep* his virgin, doth well. [1]

38 *So then the father, who giveth his daughter in marriage*, when need requireth it, *doth a lawful action*, even in the present distress: *But he who giveth her not in marriage, doth* what is *better* for her.

38 So then, *even* he *who* giveth HER in marriage doth well; but he *who* giveth HER not in marriage doth better. [1]

39 *A wife is bound* to her husband *by the law* of God, *as long as her husband liveth. But if her husband be dead,* or if he be justly divorced from her, or maliciously deserts her, (ver. 15.) *she is at liberty to be married, to whom she pleaseth* (See ver. 8, 9.) *only he must be a Christian,* and not too nearly related to her.

39 *A* wife is bound by the law [1] as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she *pleaseth;* only in the Lord. [2]

40 *But*, though a widow may lawfully marry a second husband, *she will be happier if she remain a widow, according to my judgment. And*

40 But she is happier if she so abide, *according to* my judgment; (see ver. 10. note 2.) and I

Because her time hath passed, and he hath not given her to a husband, but it be proper that he give her.

Ver. 37. *Doth well;* that is, doth what in his daughter's case is on the whole proper; as is plain from the following verse.

Ver. 38. *Doth better*; doth what is more for the benefit of his daughter; because, if she agrees to it, by keeping her in his own family unmarried, she will be exposed to fewer temptations than if she were married, and in a better condition for acquiring that holiness in body and spirit, which will enable her to adhere to the gospel, in a time of persecution.

Ver. 39.—1. *Is bound by the law.* This may be *the law of the gospel*, called *the law of faith*, and *the law of liberty;* or it may be *the law of marriage*, given to Adam and Eve in paradise. Either way understood, the apostle repeats what he had enjoined in the preceding part of the chap. ver. 10, 12, 13. namely, that the Corinthian women were not to leave their husbands on account of the troubles, which, in that time of persecution, attended the married state.

2. *Only in the Lord:* That is, her second husband must be a Christian. So the phrase signifies, 2 Cor. xii. 2. *I know a man in Christ*, I know a Christian man.—The apostle, in his second epistle, expressly forbade the Corinthian Christians to marry infidels, 2 Cor. vi. 14.

Ver.

am certain [1] that *even* I have the Spirit of God.	*I am certain, that even I*, of whom your teacher hath spoken so contemptuously, *have*, in this judgment, the direction of *the Spirit of God.*

Ver. 40. *And I am certain, that even I have the Spirit of God.* The word δοκω in this, as in many other passages, does not express *doubting*, but *certainty*. Thus, 1 Cor. iv. 9. Δοκω, *I am certain that God hath*, &c.—1 Cor. viii. 2. *If therefore any one*, δοκει, *is confident of knowing.*—Heb. iv. 1. *Any of you*, δοκη υστερηκεναι, *should actually fall short.*—Mark x. 32. Οι δοκουντες αρχειν, *They who exercise rule.*—Luke viii. 18. *What* δοκει εχειν, *he really hath.*—1 Cor. xi. 16. *If any one*, δοκει ειναι, *resolves to be contentious.*—1 Cor. xiv. 32. *If any one*, δοκει προφητης ειναι, *really is a prophet.*—To shew that the Greeks themselves used the word to denote *certainty* and *reality*, Dr Pearce quotes Ulpian, in Demosth. Olynth. i. who says, Το δοκειν ου παντως επι αμφιβολε τασσουσι οι παλαιοι, αλλα πολλακις και επι τε αληθευειν; that is, δοκειν *is used by the ancients, not always to express what is doubtful, but likewise to express what is certain.* From these examples it is evident, that the word δοκω, in this verse, does not imply, that the apostle was in any doubt, whether he was inspired in giving this judgment. It is only a soft way of expressing his certain knowledge of his own inspiration, and may have been used in irony of the false teacher, who called his inspiration in question.

CHAP. VIII.

View and Illustration of the Matters in this Chapter.

WHEN the heathens offered sacrifices of such animals as were fit for food, a part of the carcase was burnt on the altar, a part was given to the priest, and on the remainder the offerers feasted with their friends, either in the idol's temple, or at home. Sometimes also a part was sent as a present to such as they wished to oblige; and if the sacrifice was large, a part of it was sold in the public market. To these idolatrous feasts, the heathens often invited the Christians of their acquaintance in Corinth; and some of the brethren there, desirous of preserving the friendship of their neighbours, accepted these invitations; perhaps at the persuasion of the false teacher, who called it an innocent method of avoiding persecution. They knew an idol was nothing in the world: and therefore their partaking of the sacrifice, even in the idol's temple, could not be reckoned a worshipping of the idol. Besides, such a feast was considered by enlightened Christians as a common meal, which under the gospel they were at liberty to eat; especially if they did it to shew their belief that idols have no existence as gods. These arguments, it is true, are not explicit-

ly

ly stated by the apostle. But the things he hath written in this and in chap. x. being direct confutations of them, we may believe they were mentioned by the Corinthian brethren, in their letter referred to chap. vii. 1.

Agreeably to this supposition, the apostle begins his discourse concerning the eating of things sacrificed to idols, with acknowledging that the generality of Christians had much more knowledge than the heathens. But at the same time he told them, that knowledge often puffeth up individuals with pride, and maketh them neglect the good of their neighbours. Whereas love leadeth one to edify his neighbour, ver. 1.—Next, he declared, that whoever is vain of his knowledge, and maketh an uncharitable use of it, knoweth nothing yet as he ought to know; because true knowledge always maketh a man humble and charitable, ver. 2.—and that the way to attain true knowledge in religious matters, is to love God, who in time will make us know things, as we ought to know them, ver. 3.—Having laid down these principles, the apostle, in answer to the first argument, whereby the partaking, even in the idol's temple, of the sacrifices offered there, was pretended to be justified, acknowledged that most Christians know an idol is nothing in the world; hath no existence as a god, and no share in the government of the world; and that there is no other *God* but one: and no other *Lord* but *Jesus*, ver. 4, 5, 6.—But at the same time he told them, there were some weak brethren, who had not that knowledge, but believed idols to be real gods, who possessed some share in the government of the world; consequently when they ate of the sacrifices offered to idols, they did it with a *conscience*, or belief, of the existence of the idol, and of his power in human affairs. In them, therefore, the eating of such sacrifices was certainly an act of idolatry, whereby their conscience was defiled, ver. 7.—Next, to the argument, that the things sacrificed to idols, being meats, the eating of which was lawful under the gospel, consequently that they might be eaten in any place, ver. 8.—the apostle replied, that in the use of their Christian liberty of eating all kinds of meats without distinction, they were bound to take care not to lead the weak into sin, by their example, ver. 9.—This he told them, they would certainly do, by eating the sacrifices of idols. For, said he, if a weak brother who fancies an idol to be a real god, see thee who knowest that it is no god, sitting at the feast on the sacrifice in the idol's temple, will not his ill-informed conscience be encouraged by thy example, to eat of that meat as sacrificed to a real god? ver. 10.—And thus, through an improper use of thy knowledge, shall thy weak brother commit idolatry and perish, for whom Christ died, ver. 11.—Such a conduct, the apostle termed a *sinning against the brethren*

brethren and against Christ, ver. 12.—Then, in a high strain of Christian benevolence, he declared, that if his eating any kind of flesh occasioned his brother to sin, he would abstain from it all his life, ver. 13.—By saying this, the apostle insinuated to the faction, that whatever they might pretend, their real motives for joining the heathens in their idolatrous feasts, were of a sensual kind. They loved good cheer and merriment. But for the salvation of their brethren, it was their duty willingly to have denied themselves all such gratifications.

Here it is necessary to observe, that the apostle's design in this part of his letter, was not to shew the Corinthians the sinfulness of sitting down with the heathens in an idol's temple, to feast on the sacrifices offered there: that subject he treats of chap. x. But his design was to make them sensible, that although it had been lawful for those who knew the truth concerning idols, to partake of these feasts, they were bound to avoid them, because their weak brethen, who believed idols to have some share in the government of the world, would by their example be led to eat these feasts as an act of worship, and so be guilty of idolatry.—The remaining arguments in vindication of the practice, together with the general question itself, concerning the lawfulness of eating in the temples, or elsewhere, meats that had been sacrificed to idols, the apostle considered afterwards, chap. x.—See chap. xi. 5. note 1. where the reason of the apostle's treating this subject hypothetically, in the part of his letter now under our consideration, is assigned and applied for illustrating his treating hypothetically, of women's praying and prophesying in the public assemblies for worship.

NEW TRANSLATION.	COMMENTARY.
CHAP. VIII. 1 Now *concerning* things *sacrificed to* idols, we know that we all have knowledge.[1]	CHAP. VIII. 1 *Now concerning* the arguments you mentioned for eating *things sacrificed to idols, we know that most of us.* (See ver. 7.)

Ver. 1.—1. *We know that we all have knowledge.* The apostle does not speak of knowledge in general, but of the knowledge mentioned, ver. 4. *That an idol is nothing in the world, and that there is no other God but one.* This was the grand secret, of the knowledge of which the initiated in the heathen mysteries were exceedingly vain, and which they carefully concealed from the middle and lower ranks of mankind. Many of the Corinthians, therefore, puffed up with that knowledge, embraced every opportunity of shewing it, and of expressing their contempt of idols. For they made no difference between an idol's temple, and a common house; nor between a feast on the sacrifice, and an ordinary meal, but freely joined the

have knowledge of the vanity of idols. *Knowledge*, however, often *puffeth up* the person who hath it, *but love buildeth up* others.

2 *If, therefore, any one is confident of knowing any thing* on this subject, which makes him regardless of his neighbour's edification, *he hath known nothing yet* concerning it, *as he ought to know.*

3 *But if any one love God*, and is studious to please him by loving his neighbour, *the same is made to know by him* in a right manner.

4 *Concerning then the eating of things sacrificed to idols, most of us* Christians *know that an idol is nothing*

Knowledge puffeth up, [2] but *love buildeth up.* [3]

2 (Ει δε, 106.) *If, therefore, any one is confident* (see ch. vii. 40. note.) *of knowing* any thing, he *hath known* nothing yet as he ought to know. [1]

3 But if any *one* love God, the same is *made to know* [1] *by* him.

4 Concerning, *then*, the eating *of things sacrificed* [1] *to* idols, we know

heathens in partaking of these sacrifices as common food, in the idol's temple.

2. *Knowledge puffeth up.* When persons boast of their knowledge, it fills them with an high opinion of their own understanding, and leads them to despise others. Whereas love disposes them to promote the good of others.

3. *But love buildeth up.* This metaphor is borrowed from the Old Testament, where they who increase the happiness of society, or of individuals, are said to *build them up*, Psalm xxviii. 5. *He shall destroy them, and not build them up.*—Prov. xiv. 1. *Every wise woman buildeth her house.* See ver. 10. note 2.

Ver. 2. *Hath known nothing yet as he ought to know.* He hath not known what is most necessary to be known on the subject; neither hath he known the purpose for which this knowledge is to be desired, nor the use which he ought to make of it; namely, that thereby he ought to edify others.

Ver. 3. *The same is made to know by him.* Εγνωσται is here used in the transitive sense. See Ess. iv. 7. Accordingly, Beza, in his note, translates it, *Scire factus est ab eo, Is made to know by him.* But others think the pronoun ουτος, *he*, refers to *God*, the immediate antecedent, and translate the clause thus: *He* (God) *is known of him*; namely, in a proper manner; and observe, that ουτος is used in the same manner, Acts x. 36. *Jesus Christ* ουτος, *he is Lord of all.*

Ver. 4.—1. *The eating of things sacrificed to idols.* The custom of feasting on the sacrifices in the temples, was of high antiquity, Numb. xxii. 40. *Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him*, namely, to come and feast with him on his sacrifices. See also, Numb. xxv. 2. The daughters of Moab, *called the people unto the sacrifices of their gods. And the peo-*

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that an idol is nothing [2] in the world, and that there is *no* other God but one.

5 (Και γαρ, 218.) For *certainly*, though there be *who* are called gods, whether in heaven, [1] or *upon* earth, (*even* as there be gods many, and lords many,)

in the world: it hath no existence as a deity, nor any power in the government of the world; *and that there is no other God but one.*

5 *For certainly, though there* be things, *which* by the heathens, *are* falsely *called gods, both in heaven and upon earth, (even as there be gods many,* and lords many, worshipped by them in different countries,)

ple did eat, and bowed down to their gods. See below, ver. 10. note 1. That they ate these sacrifices sometimes in their own houses, is plain from 1 Cor. x. 27, 28. and that parts of them were sold in the public markets, appears from ver. 25. Of these customs, Plautus likewise hath made mention, Milit. Glorios. Act. iii. Sc. i. line 117.

Sacrificant? Dant inde partem mihi majorem, quam sibi:
Abducunt ad exta: me ad se, ad prandium, ad cœnam vocant.

2. *We know that an idol is nothing.* The Greek word ειδωλον, translated *idol*, signifies an image formed in the mind, and which exists no where else. Wherefore, to shew that the gods of the heathens were mere creatures of the human imagination, the Jews who used the Greek language, termed them ειδωλα, *idols*. By this word likewise, they signified the pictures and statues which the heathens set up in their temples, as representations of their gods; and by giving them the appellation of *idols*, they declared their persuasion, that the things of which they were the representations, had no existence. Nevertheless, as the apostle knew that some of the heathens worshipped their dead ancestors, legislators, kings, &c. others of them the heavenly bodies, others certain kinds of brute animals, he cannot be understood to say that *an idol is nothing*, in the sense of its having no existence as a being, but of its having no existence as a god, and no share in the government of the world.

Ver. 5. *Called gods, whether in heaven or upon earth.* This is an allusion to the famed division of the heathen gods, into *celestial* and *terrestrial*. The former, whom they called Θεοι, *gods*, they supposed to reside generally in the heavens. The latter, whom they called Δαιμονες, *dæmons*, (see chap. x. 20. note.) resided for the most part upon the earth, or in the sea, and performing the office of mediators between the superior gods and men, directed terrestrial affairs. These in scripture are called *Baalim;* and by St Paul, *lords;* which is the literal translation of *Baalim*.—They had also infernal gods, such as *Pluto, Proserpine, Rhadamanthus*, &c. who ruled in the invisible world, judged the dead immediately on their death, and appointed them habitations according to their different characters.

6 *Yet, to us* Christians, *there is* in the whole universe *but one God*, justly stiled *the Father*, because *of him all things are* as the original cause, *and we* direct our worship *to him*; and *one Lord*, ruler, and mediator, even *Jesus Christ, by whom*, as the efficient cause, *all things are* created, *and we by him* worship the Father.

7 *However, this knowledge*, that an idol is nothing, and that there is but one God, and one Lord, *is not in all* Christians. *For some*, until this hour, *in the belief of the idol's existence as a* tutelar inferior *god, eat the sacrifice, as a thing offered to the idol, as a real god; and their conscience being erroneous, is defiled* with idolatry, through their eating these sacrifices.

8 *But* ye tell me, *meat does not* now *recommend us to God. For neither if we eat* all kinds indifferently, *do we* thereby *abound* in goodness; *neither if we do not eat* of some kinds, *are we* on that account *deficient*; therefore, we have a right to eat the sacrifices of idols, even in their temples.

6 *Yet* to us THERE IS BUT one God, the Father, (ἐξ) of whom *all things* ARE, and we (εἰς αὐτον) *to* him; [1] and one Lord Jesus Christ, (δι') by whom *all things* ARE, and we (δι') by him.

7 *However, this* knowledge IS *not in all*: for some, *until* this hour, *in the* conscience of the idol *AS A GOD*, eat IT AS a thing *sacrificed to the* idol *AS A GOD*; and their conscience being weak is defiled. [2]

8 But meat *does not recommend* us to God: for neither if we eat, *do we abound*; [1] neither if we *do not eat*, are we *deficient*.

Ver. 6. *And we to him.* Καὶ ἡμεις εις αὐτον. This sentence being elliptical, to complete it, the word προσκυνεμεν, may be supplied: *We to him bow down* as worshippers. See LXX. Numb. xxv. 2. Or the clause may be translated, *We worship him.* See Ess. iv. 153. 1 Tim. ii. 5. Rom. xi. 36. Ephes. iv. 5, 6.

Ver. 7. *Their conscience being weak, is defiled.* The *weakness* of their conscience consisted in their believing that idols had a real existence as gods, and were employed by God in the government of particular countries and cities. And the *defiling of their conscience* consisted in their hoping to receive benefit from the idol, or at least to avoid the effects of his wrath, by joining in the sacrifice that was offered to him.

Ver. 8. *For neither if we eat, do we abound.* This is the argument by which the false teacher and his adherents justified their eating of the idol sacrifices. For they reasoned thus; Since the idol sacrifice consists of meat which the gospel allows us to eat, and the eating, or the not eating of that meat, hath no influence to make us either better or worse men; it is a part of our Christian liberty to eat of the idol sacrifice, if we choose to do it. That this is the import of their argument, is evident from ver. 9. where the

9 *Nevertheless*, take heed lest, *perhaps*, *this right* [1] of yours become a stumbling-block to *the* weak.

10 For if any *one* see thee *who* hast knowledge (κατακειμενον) *at table* in *an* idol's temple, [1] *will* not the conscience of him *who* is weak (οικοδομηθησεται, be built up,) [2] be *encouraged* to eat things *sacrificed* to idols?

11 And (επι τη) through *this* thy knowledge shall the weak brother perish, (see Rom. xiv. 15. note 2.) for whom Christ died.

12 But *by thus sinning* against the brethren, and *wounding* [1] their weak

9 *Nevertheless*, though it were lawful to eat these sacrifices, ye should *take heed*, *lest perhaps* by your indiscreet use of it, *this* pretended *right of yours become a stumbling-block to the weak.*

10 *For if any Christian*, who does not know that an idol is nothing, *see thee who hast* that *knowledge*, *eating a sacrifice in an idol's temple*, *Will not the conscience of him who is weak*, and believes thee to join in the worship of the idol, *be encouraged* by thy example, *to eat things sacrificed to idols*, as real gods?

11 *And through* the imprudent use of *this thy knowledge*, *shall the weak brother perish*, by joining idolatry with the gospel, or by relapsing into heathenism, *for whom Christ died?* See 2 Cor. v. 15. note 1.

12 *But*, I must tell you, *by thus sinning against the brethren*, *and wounding their ill-informed conscience*,

the apostle replies, *Nevertheless*, *take heed*, *lest perhaps this liberty*, or right *of yours*, *become a stumbling-block to the weak.*

Ver. 9. *This right of yours.* The word εξουσια has this sense, chap. ix. 4.—The apostle does not mean, that they had a right to eat of the sacrifices in the idol's temple. For the sinfulness of that practice, he proves afterwards, chap. x. 15—23. But his meaning is, *This right which ye claim.*

Ver. 10.—1. *An idol's temple.* Ειδωλειῳ. Josephus in his discourse against Appion, lib. 2. says, *The heathens offer hecatombs to their gods*, και χρωνται ιερειοις προς ευωχιαν, *and use their temples for their banqueting houses.* This appears likewise from Judges ix. 27. Amos ii. 8. See ver. 4. note 1.

2. *Be built up.* So the Hebrew word *Nibnu*, is translated by the LXX. Mal. iii. 15. Οικοδομωνται ποιουντες ανομια, *They that do wickedness are built up.* The same metaphor is used by the Latins: Plaut. Trinum. Act i. Sc. 2. ver. 95. *Qui exædificaret suam inchoatam ignaviam.* The word *build*, in the metaphorical sense, is applied to things bad as well as to things good. For as Le Clerc observes, it signifies simply *to increase*, as those increase a house, who, after laying the foundation, build upon it.

Ver. 12. *And wounding.* Και τυπτοντες, literally, *And beating*, or *smiting*, as men do restive beasts. But *beating*, the cause is here put for *wounding*, the effect.

Ver.

ye sin against Christ, whom ye wound in his members.

13 *Wherefore,* to occasion one's perishing being a great sin, I declare that *if my meat make my brother fall into sin, I will never eat flesh, lest I make my brother fall into sin.*

conscience, ye sin against Christ.

13 Wherefore, if meat make my brother *stumble,* I will (μη εις τον αιωνα) *never* [1] *eat flesh,* lest I make my brother *stumble.*

Ver. 13. I *will never eat flesh.* To understand the propriety of the apostle's resolution, we must recollect, that in the heathen countries, a great part of the meat sold in the public markets was sacrificed to their gods. And therefore, as the Jews were extremely scrupulous in every thing that had any relation to idolatry, it might on some occasions be necessary for the Christians to abstain from every kind of flesh, to avoid giving offence to such converted Jews as still retained their ancient prejudices. This is what the apostle told the Corinthians he would do as long as he lived. They who impose on their weak and scrupulous brethren things which they acknowledge to be indifferent, ought well to consider this passage of the word of God, together with what is written, Rom. xiv. For if the apostle would eat no flesh, lest by so doing, he might lead the weak to act contrary to their conscience, how will they answer to Christ, who, by heavy penalties, constrain others contrary to their conscience, to comply with things, which they themselves acknowledge to be indifferent?

CHAP. IX.

View and Illustration of the Subjects contained in this Chapter.

THE false teacher having come to Corinth to enrich himself, we may suppose he was much disconcerted, when he found that all the time the apostle had preached among the Corinthians, he had taken nothing from them on account of his maintenance, nor on any other account. Wherefore to remove the obstructions which Paul's disinterestedness had laid in the way of his covetous designs, he boldly affirmed to the Corinthians, that Paul was no apostle because he had not accompanied Christ during his ministry on earth; and that his demanding nothing from them for his maintenance, shewed he was conscious to himself he was no apostle, and had no right to maintenance from the Corinthians. For if he knew himself to be an apostle, why did he not use the rights of an apostle? Why did he not lead about a sister, or a wife to take care of him, as the other apostles did, and demand maintenance for her as well as for himself? This I suppose the false teacher had done. But

be

be that as it may, it cannot be doubted, that the Corinthians in their letter to the apostle, mentioned the particulars which his enemies objected to his character. Wherefore, after deciding some very difficult questions which the Corinthians had proposed to him, and particularly after affirming in the end of chap. vii. that he had decided these questions by the inspiration of the Spirit; and after shewing himself a faithful apostle of Christ, by declaring in the end of chapter viii. his resolution on all occasions to abstain from things indifferent, rather than by using his liberty respecting them, to lead his fellow Christians into sin, he with great propriety introduced the proof of his apostleship, and answered all the objections and calumnies whereby his enemies endeavoured to discredit him in the eyes of the Corinthians.

The proof of his apostleship, St Paul discussed in a few words, by asking the Corinthians, whether they did not know him to be an apostle? and a freeman, who had a right to preach the gospel without reward, if he thought fit to do so? whether they did not know, that he had seen the Lord since his resurrection? and whether themselves were not his workmanship, as an apostle of Christ? ver. 1.—Whatever he might be to others, he was certainly an apostle to them. For their conversion from heathenism, followed with the spiritual gifts which he had conferred on them, was such an unquestionable proof of his apostleship that they could entertain no doubt of it, ver. 2.

Next addressing the faction, he said, mine answer to them who condemn me as no apostle, is this: I have a right to be maintained at the charges of the persons to whom I preach, ver. 3, 4.—I have a right also, to lead about a wife who is a believer, to take care of me, and I am entitled to demand maintenance for her likewise, even as the other apostles do, and the brethren of the Lord, and Peter, ver. 5.—Unless it be pretended, that of all the ministers of the gospel, I and Barnabas only have not that right, ver. 6.—His right to maintenance, he told them was founded on the common sense and practice of mankind, who gave maintenance to soldiers, vine-dressers, and shepherds, in return for their labours, ver. 7.—It was founded also on the law of Moses, which forbade the Israelites to muzzle the ox, while treading out the corn, ver. 8, 9, 10.—Wherefore, having sown in the minds of the Corinthians spiritual things, that is, having given them the first knowledge of the gospel, it was no great return if he partook of their carnal things, ver. 11.—Especially as others (meaning the false teacher) who had but lately come among them had been plentifully maintained by them. But though he had a complete right to maintenance, he had never used that right, but had endured every hardship, that the gospel might not be hindered, ver. 12.—Farther, he told them, his

right

right was founded still more directly on another precept of the law, which appointed those who performed sacred offices, to eat from the temple, ver. 13.—Nay it was founded on the will of Christ, who had expressly authorised those who preach the gospel, to live by the gospel, ver. 14.—But the apostle being a freeman, who was at liberty to do in that matter as he pleased, he had made use of none of these precepts and rights; neither did he mention them on this occasion, to induce the Corinthians to give him maintenance. For he would rather die of want, than be deprived of glorying in having preached the gospel, without receiving any reward from his disciples for that important service, ver. 15.—The reason was, he had nothing to boast of in barely preaching the gospel; because his conviction of its truth, together with the command of Christ, laid him under such a necessity of preaching, that he would be absolutely miserable, if he did not make known things, which were of so great importance to the world, ver. 16.—Now, said he, if I do this with such willingness, as to endure every hardship in the course of the work, for the sake of doing it successfully, I shall obtain a distinguished reward. Whereas, if a stewardship of the gospel is forced on me against my will, and I discharge it as one constrained to undertake it, I shall have no distinguished reward, ver. 17.—What then is the ground of the distinguished reward which I look for? Why this, that when preaching the gospel, I do it without burdening the persons to whom I preach, in order that I may make the gospel successful, by not abusing the power which the gospel gives me, of demanding maintenance. For I who aim at a distinguished reward, would abuse that power, if by demanding maintenance, I hindered the success of my preaching, ver. 18.—For the same reason, though I be a freeman with respect to all men, (see ver. 1.) I have made myself a slave to all men, by complying with their prejudices and humours, as far as I could do it innocently, that I might gain the more disciples to Christ, ver. 19.—More particularly, to the Jews I became as a Jew, &c. ver. 20, 21, 22. —All this I do, for the sake of preaching the gospel successfully, that I may become a joint partaker of the rewards of the gospel, with the most eminent apostles, ver. 23.

But, because the faction thought the apostle a fool for not demanding maintenance, and because the rest might be surprised at his subjecting himself to so many inconveniencies and hardships while preaching the gospel, he put them in mind of the bodily labours and hardships, to which their countrymen, who contended in the games, subjected themselves, for the trifling reward of a crown of green leaves which soon withered. Whereas, he and his brethren apostles, in return for the bodily labours and hardships which they endured, expected to obtain

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an incorruptible crown, namely, that distinguished reward of which he had been speaking. The greatness therefore of the reward sufficiently justified the apostles in the pursuit, although it was attended with so much labour and suffering; and shewed that they had good reason to disregard every temporal advantage, while pursuing a felicity of such magnitude, ver. 24.—27.

NEW TRANSLATION.

CHAP. IX. 1 Am I not an apostle? am I not *a freeman?* (see ver. 19.) have I not seen Jesus Christ our Lord? (1 Cor. xv. 8. Acts xviii. 9. xxii. 14, 15, 18. xxiii. 11. xxvi. 16.) are not *ye* my work in the Lord?

2 If *to others* I be not an apostle, yet to you, *at least*, I am: for the seal [1] of mine apostleship *ye are* in the Lord.

3 Mine answer to them *who condemn* [1] me, is this,

4 Have we not *a right* to eat and to drink? [1]

COMMENTARY.

CHAP. IX. 1 My enemies say I am no apostle, because I do not demand maintenance. But I appeal to you; *Am I not an apostle? Am I not a freeman*, who may demand a reward for my labour, or not, as I choose? *Have I not seen Jesus Christ our Lord?* And can bear witness to his resurrection, *Are not ye my converts in the Lord?*

2 *Though to others I should not be* thought *an apostle, yet to you at least I am* an apostle: *for the proof of mine apostleship, ye are* by your being *in the Lord*, through my preaching and miracles.

3 *Mine answer to them who condemn me*, for not taking maintenance, *is this*,

4 *Have I not*, as an apostle, *a right to eat and to drink* at the expence of those to whom I preach?

Ver. 2. *The seal of mine apostleship ye are in the Lord.* This the apostle had good reason to say, because, as he insinuates, 2 Cor. xii. 12. they had been converted by his working among them miracles peculiar to an apostle; and because after their conversion he had bestowed spiritual gifts on many of them in such abundance, that, as a church, they were inferior to no church whatever. 1 Cor. i. 5, 6, 7. 2 Cor. xii. 13.

Ver. 3. *To them who condemn me.* For this sense of the word ανακρινουσι, see chap. iv. 3. note 1. The apostle's enemies did not, as our translators express it, *examine him* about his not taking maintenance; as little did they pretend to examine him concerning his apostleship. But they urged his not taking maintenance, as a proof that he knew himself to be no apostle. This St Paul termed, *a condemning him.*

Ver. 4. *Have we not*, εξουσιαν, *a right to eat and to drink.* The right which all the ministers of the word had to be maintained by their disciples, the apostle expressed by a right *to eat and to drink*,

5 *Have I not*, as an apostle, *a right to carry about a Christian wife* to take care of me? And may I not require maintenance for her also? *even as the other apostles* do, *and* particularly *the brethren of the Lord*, (James, Judas, and Simon,) *and Peter?*

5 Have we not *a right* to lead about a *sister wife*, [1] as *the* other apostles, [2] and *the* brethren of the Lord and Cephas? [3]

because Christ had said to the twelve, Matth. x. 9. *Provide neither gold, nor silver, nor brass in your purses.* 10. *For the workman is worthy of his meat.* In like manner to the seventy, Luke x. 7. *In the same house abide, eating and drinking such things as they give, for the labourer is worthy of his hire.*—The word *power*, by which our translators have rendered ἐξουσια, does not express the apostle's meaning. *Power* is only an ability to do a thing; whereas, the apostle means *a right* to do what he is speaking of.

Ver. 5.—1. *To lead about*, ἀδελφην γυναικα, *a sister wife*, that is, *a Christian wife.* Or the translation may be, *a sister woman, a Christian woman.* Clem. Alexand. as quoted by Whitby says, "They carried their wives about, not as wives, but as sisters, to minister to those that were mistresses of families; that so the doctrine of the Lord might, without any reprehension, enter into the apartments of the women." Nevertheless, the manner in which this affair is spoken of, inclines one to think, that the *sister wife*, or *woman*, was carried about to minister to the apostles, rather than to instruct their converts of the female sex.—In the eastern countries, for the reason mentioned Rom. xvi. 1. note 3. when people of condition travelled, they either lodged with their acquaintance, or carried servants with them, who provided such things as were necessary to their accommodation in the public lodging houses. In the Gentile countries, where the apostles preached, they had no acquaintance or friends with whom they could lodge; and therefore some of them, particularly the brethren of the Lord and Peter, found it necessary to carry about with them a wife to make provision for them, at the expence of those to whom they preached. This right, Paul told the Corinthians, belonged as much to him and to Barnabas, as to the other apostles. But to render the gospel free of charge, he neither had used this right, ver. 12. nor ever would use it, ver. 15. Wherever he came he maintained himself by his own labour.

2. *As the other apostles?* It seems all the apostles took maintenance from their disciples except Paul.

3. *And Cephas?* From this we learn, that Peter, here called by his original name, continued to live with his wife after he became an apostle; also, that Peter as an apostle, possessed no rights which were not common to Paul, and to all the rest. These facts I mention, because traced to their obvious consequences, they utterly subvert the main pillars of popery.

Ver.

6 Or *have* I only and Barnabas [1] *not a right* to forbear working?

7 Who *serveth in the wars on* his own charges *at* any time? who planteth a vineyard, and *doth not eat* of the fruit *of it?* or who feedeth a flock, and *doth not eat* of the milk of the flock?

8 *Do I speak* these things *according to man* (Rom. vi. 19. note 1.) *ONLY?* or *doth not the law, also, say these things?*

9 For in the law of Moses it is written, Thou shalt not muzzle the ox *treading out* the corn. [1] Doth God take care *of* oxen *ONLY?*

10 Or (λεγει, 55.) *doth he command THIS chiefly* for our sakes? [1] For our

6 *Or have I only and Barnabas*, of all the preachers of the gospel, *not a right to forbear working* for our maintenance while preaching?

7 *Who serveth in the wars, on his own charges at any time? Who planteth a vineyard, and doth not* think himself entitled to *eat of the fruit of it? Or what shepherd feedeth a flock, and doth not* justly *eat of the milk of the flock?* In like manner, I, who preach to you, ought to be maintained by you.

8 *Do I speak these things, according to the reason and practice of men only? Or doth not the law also, prescribe these things?*

9 *For in the law of Moses, it is written* (Deut. xxv. 4) *thou shalt not muzzle the ox, treading out the corn. Doth God,* by this precept, *take care of oxen only,* that they be properly fed?

10 *Or, doth he command this chiefly for our sakes? For our sakes certainly the command* concerning oxen *was*

Ver. 6. *Or have I only and Barnabas?* From this it appears, that Barnabas as well as Paul preached the gospel without demanding maintenance from his disciples; and that, like Paul, he was hated for his doctrine by the Judaizers. See Pref. 2 Cor. sect. 2. at the end. The honourable mention which Paul made of Barnabas, in this passage of his epistle to the Corinthians, deserves notice, as it shews, that these good men, notwithstanding their sharp contention about John Mark, mentioned Acts xv. 39. entertained no resentment against each other on that account, but mutually esteemed each other; and perhaps on some occasions after that, preached the gospel together as before.

Ver. 9. *Muzzle the ox treading out the corn.* The people of the east did not thresh their corn as we do; but they pressed out the grain by causing oxen to tread on the ears. This argument from the law of Moses, may have been intended for the Jewish converts at Corinth, some of whom I suppose had joined the false teacher. The same may be said of the argument, ver. 13.

Ver. 10. *Doth he command this,* &c. The precept concerning oxen, being introduced in the law immediately after precepts enjoining justice and mercy in punishments, it was certainly intended

written, to teach us what is due to those who labour for us. *Because he who ploweth, ought to plow in hope* of receiving food and wages, *and he who thresheth in hope* of food and wages, *ought to receive* the object *of his own hope.*

11 *If*, by the gospel, *I have sown* the *spiritual seed* of knowledge and virtue *in you, it is a great matter, if* in return, *I shall reap* a small share of *your carnal things?* A little meat and drink to support me while I preach to you?

12 *If other teachers*, who have come to you since I left you, *partake of this power over you*, of eating and drinking, (ver. 4.) at your expence, *ought not I*, who converted you, *rather* partake thereof? *Nevertheless, I have not* at any time *used this power. But I bear all hardships, that I may not*, by demanding maintenance, *give any hinderance to the gospel of Christ.* See ver. 18.

13 How can ye doubt my right to maintenance? *Do ye not know that the Levites who perform sacred offices, eat from the temple* of the tithes and

sakes (γαρ, 94.) *certainly it was* written; *because* he *who* ploweth, *ought to* plow in hope; and *he who* thresheth in hope, *OUGHT to partake* of his *own* hope.

11 If we have sown spiritual things *in* you, IS IT a great *matter*, if we shall reap your carnal things?

12 If others *partake* of (της, 71.) *this* power over you, [1] *OUGHT* not we rather? (αλλα, 81.) Nevertheless, we have not used this power; (αλλα) but *we bear* all things, *that we may not give any hinderance* [2] *to* the gospel of Christ.

13 Do ye not know, that they *who perform sacred offices, eat* (εκ) *from the temple?* they *who*

to impress the Israelites with a sense of the obligations of justice and humanity towards rational creatures, as the apostle here affirms.

Ver. 12.—1. *Power over you.* Εξουσιας υμων. We have the same form of expression, Matt. x. 1. John xvii. 2.—The others who partook of *this power over them*, were the teachers of the faction, who at the expence of the Corinthians, lived in great luxury among them, 1 Cor. iv. 8. 2 Cor. xi. 20.

2. *Hinderance to the gospel.* By preaching the gospel free of expence, the apostle rendered it the more acceptable to the Gentiles, and drew them the more readily to hear him. There was another reason also for his demanding no reward for preaching; namely that in future ages, mankind might be sensible, that in preaching the gospel he was not animated by any worldly motive, but merely by a full persuasion of its truth. Foreseeing, therefore, that his disinterestedness would in all ages be a strong proof of the truth of the gospel, the apostle gloried in preaching it to all men without fee or reward. See ver. 15.

Ver.

wait at the altar, [1] *do not they share* with the altar?

14 *So also the Lord* hath *appointed them who* preach the gospel, *to* live (ικ) *by* the gospel.

15 But I have used none of these *PRECEPTS*; neither have I written these things that it should be so done (εν εμοι) *to* me: for IT WERE *good* for me *rather* to die, than that any *one* should make my *boasting* void. (See 2 Cor. xi. 7—10.)

16 For (εαν, 124.) *when* I preach the gospel, I have nothing to *boast* of; *because* necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.

17 (Γαρ, 97.) *Now*, if I do *this willingly*, [1] I have a reward; [2] but if

first fruits? *The priests who wait at the altar, do not they share* in the sacrifice *with the altar?*

14 *So also, the Lord* Christ, in the commission which he gave to his disciples, Mat. x. 10. *hath authorised them who preach the gospel, to live by the gospel.*

15 *But*, though my right to maintenance, as an apostle, be established by the precepts, both of the law and of the gospel, *I have used none of these precepts, neither have I written these things, that* when I come again, *I should be maintained by you. For it were good for me, rather to die* of labour and want, *than that any one should deprive me of what I glory in*, namely, that I preach the gospel to all mankind without reward.

16 *For when I preach the gospel* as others do, receiving maintenance, *I have nothing to boast of; because* by Christ's appearing to me and commanding me to preach, *necessity is laid upon me, yea I should be miserable* by the reproaches of my own conscience, *if I preached not the gospel*, of the truth of which I am so fully convinced.

17 *Now, if I do this* so *willingly* as to forego maintenance, and endure hardships more than the other

Ver. 13. *They who wait at the altar.* In the original it is, (Παρεδρευοντες, *Qui assident.*) *Who sit at the altar*; a phrase which denotes continual and persevering service at the altar. In the first clause of the verse, the service of the Levites is supposed to be alluded to; but in this clause, the service of the priests.

Ver. 17.—1. *Now if I do this willingly.* The apostle means his preaching the gospel from a conviction of its truth, and from a regard to the glory of God and the good of men; for these principles would make him not only firm, but cheerful in the work.

2. *I have a reward.* I shall obtain that distinguished reward, which in the life to come, will be bestowed on them who turn many to righteousness, and who in that work undergo great hardships.—This was St Paul's case, who in his journies underwent innumerable dangers, hardships, and bodily fatigue.

Ver.

apostles, *I shall obtain a* distinguished *reward. But if unwilling* on my part, *I am intrusted with the stewardship*, and shew no zeal in discharging its duties, *I have no* distinguished *reward.*

18 *What then to me is the* cause of the distinguished *reward?* Why this, *that when preaching, I shall establish the gospel of Christ without charge* to my disciples, *in order that I may not abuse* (See chap. vii. 31. note 1.) *my power in the gospel* of demanding maintenance, which I would do, if thereby I hindered the gospel.

19 *Therefore, though I be a freeman* (ver. 1.) *with respect to all men, I have made myself a slave to all*, by complying with their prejudices when I could do it innocently, *that I might gain the more* disciples to Christ.

20 *So, to the Jews*, out of Judea, *I became as a Jew*, I abstained from the meats which they reckoned *unwillingly I am entrusted with the stewardship, I HAVE NO REWARD.* (See Rom. xii. 6. note 3.)

18 What *then to me is the* reward? [1] *That* when *preaching*, (θησω) *I shall establish* the gospel of Christ without charge, *in order* that I *may* not *abuse* my power in the gospel.

19 (Γαρ, 93.) *Therefore*, though I be *a freeman*, (ων, 160.) *with respect to* all MEN, *I have enslaved* [1] *myself to* all, that I might gain [2] the more.

20 (Και, 212.) *So to* the Jews, I became as a Jew, [1] that I might gain

Ver. 18. *What then to me is the reward?* This is an elliptical expression, which the scope of the apostle's discourse directs us to supply, as I have done in the commentary.

Ver. 19.—1. *I have enslaved myself to all.* Εμαυτον εδουλωσα. There is a peculiar beauty in the original expression. Slaves wrought for their masters without hire, and were careful to comply with their humours. The apostle, while preaching the gospel, reduced himself to the condition of a slave, both by serving all men without hire, nay without requiring maintenance from them, and by complying with their prejudices, in all cases where he could do it without sin.

2. *That I might gain the more.* Κερδησω. By using this word, the apostle insinuates, that his converting men to Christ, was a part of the gain or hire, which he proposed to obtain by preaching the gospel.

Ver. 20. *To the Jews I became as a Jew.* In the preceding chapter, the apostle ordered the Corinthians to comply with the prejudices of their weak brethren, in the affair of meats sacrificed to idols, and declared his own resolution, that if his eating meat occasioned others to sin, he would not eat flesh while he lived. It is therefore probable, that his becoming to the Jews *as a Jew*, means, that he observed the distinction of meats enjoined by Moses, while he lived with

the Jews; to *those under* the law, as under the law, that I might gain *those under* the law:

21 To *these without* law, as without law, *(yet not* being without law to God, but under *law* to Christ,) that I might gain *THOSE WHO ARE* without law.

22 To the weak *I became* as weak, that I might gain the weak. *To all I have become* all things, that by all means I might save some.

23 (Δε, 103.) *Now*, this I do for the *sake of the gospel*, *AND* that I *may become a joint partaker* [1] *of its REWARDS*.

24 *Do ye not know*, that they *who* run in *the stadium*, [1] run, *indeed*, all, but one *ONLY* receiveth

clean, *that I might gain the Jews* to Christ: *To those* in Judea, who are *under the law* of Moses as the law of the state, I lived *as under the law*, by observing its precepts, *that I might gain those* in Judea, who are *under the law*.

21 *To persons not subject to the law* of Moses, I became *as not subject to that law*, by not enforcing it on them, *(yet not being without the law of God* written on my heart, *but under* the *law* enjoined *by Christ*) *that I might gain the Gentiles who are without* the *law*, and averse to its rites.

22 *To the weak*, who think some things sins which are lawful, *I became as weak*, by abstaining from these things, *that I might gain the weak. To all I have become all things, that by all innocent compliances* rendering myself acceptable, *I might save some*.

23 *Now*, all *this I do for the sake of* making *the gospel* successful, *and that I* myself *may become a joint partaker of its rewards*, with those who are most eminent for their active virtues.

24 *Do ye not know, that they who run in the stadium, run indeed all, but one only receiveth the prize?* whereas, in the Christian race, the success

with the Jews in the heathen countries. Also it may refer to his circumcising Timothy, to render his preaching acceptable to the Jews. These compliances with the prejudices of the weak he shewed only to gain their good-will. For when the judaizing teachers insisted on the observance of any of the rites of the law as necessary to salvation, he always resolutely withstood them, as in the case of Titus, Gal. ii. 3. 5. 14.

Ver. 23. *That I may become a joint partaker.* Pierce, in his note on Philip. i. 7. translates συγκοινωνους αυτε, *a joint communicator of it*, namely, of the gospel. See chap. x. 16. note 2.

Ver. 24.—1. *Run in the stadium.* The place where the athletes contended, was called *the stadium*.—The Isthmian, one of the four sacred games, being celebrated in the territory of Corinth, the apostle, in writing to the Corinthians, very properly used arguments taken from these games.

2. *So*

of one is no hinderance to that of another. *So run that ye* all *may lay hold on the prize.*

25 *Now*, that I do and suffer such things for the gospel, cannot be thought strange by you who know, that *every one who contendeth* in the games, *is temperate in all things;* the prize? So run [2] that ye may *lay hold on* THE PRIZE. [3]

25 (Δε, 103.) *Now*, every *one who contendeth* is temperate [1] in all things: *They indeed, that they may receive a fading* crown, [2]

2. *So run.* In the race, there were certain rules prescribed, which those who ran were obliged to observe. They were to run on the side of the course assigned to them. They were not to trip nor jostle one another, &c. In like manner, in running the Christian race, we must observe all the rules of conduct prescribed by Christ, otherwise we cannot hope to receive the prize.

3. *That ye may lay hold on the prize.* Concerning the different prizes, see ver. 25. note 2. See also Philip. iii. 12, 14. notes, where some of the agonistical words and phrases are explained.

Ver. 25.—1. *Is temperate in all things.* Those who taught the Gymnastic art, prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat. (This was called ανταγκοφαγειν.) They prescribed to them likewise, the hours of their exercise and rest. They forbade them the use of wine and women. So Horace tells us, Art. Poet. lin. 412.

> *Qui studet optatam cursu contingere metam,*
> *Multa tulit fecitque puer; sudavit et alsit,*
> *Abstinuit venere et vino.*

This whole course, which lasted for many years, was called Ασκησις, *Exercise.* Hence the ancient monks, who imitated and even outstripped the athletes, in their rules of temperance, and in the laboriousness of their exercises, were called Ασκηται, *Ascetics.*

2. *Receive a fading crown.* The crowns for which the Greeks contended in the games, were for the most part of the leaves of trees, which though evergreens, soon withered. In the Olympic games, sacred to Jupiter, the crowns were of the *wild olive;* in the Pythian, sacred to Apollo, they were of *laurel:* in the Isthmian, of *pines;* and in the Nemeæan, of *smallage*, or *parsley.* The honours likewise of which these crowns were the pledges, by length of time lost their agreeableness, and at last perished, being all confined to the present life. But the crown for which Christians contend, being *a crown of righteousness*, 2 Tim. iv. 8. and *a crown of life*, James i. 12. Rev. ii. 10. it never fades, as the apostle observes in the next clause; that is, there shall never be any period put to the honours and advantages, of which this crown is the pledge.

3. *But we one that does not fade.* The apostle's enemies, who from his not taking maintenance inferred that he was no apostle, affirmed, that whatever disinterestedness he might pretend, it was not credible

but we *one that does not fade.* [3]

26 I therefore so run,[1] (ὡς ϰϰ ἀδήλως) *as not out of view.*[2] *So I box, as not beating* the air. [3]

27 But I *bruise* [1] my

they indeed, that they may receive a crown which soon fades, but we, that we may receive *one that does not fade.*

26 Animated by the hope of the never fading crown, *I so run as one not out of* the *view* of his judge. *So I box, as not beating the air,* without any antagonist.

27 *But I bruise my body;* (the lusts

credible that he would undergo such continued labour in preaching, and in complying with the humours of mankind, unless he had reaped some present advantage from his labours. But to shew them the futility of their reasoning, he desired them to consider the long course of laborious discipline and exercise, which the athletes submitted to for so small a prize as a crown of green leaves, which, after their utmost pains, they were not sure of obtaining, and which, when obtained would soon fade, with all its honours and advantages. Whereas, by the labours and sufferings which he underwent as an apostle, he was sure of obtaining an infinitely better crown, which will never fade.

Ver. 26.—1. *I therefore so run.* The reward being so great, I do not exert myself with just so much agility and strength as is sufficient to ensure the prize. But I exert myself to the utmost, as one who is sensible that he is always in the view of his judge.

2. *As not out of view.* The Greek adverb ἀδήλως comes from ἀδήλ⊙, a word which signifies a thing not manifest or apparent. Luke xi. 44. *Ye are,* ὡς τὰ μνημεῖα τὰ ἀδηλα, *as graves which appear not.* I have given the adverb the sense of the adjective, *out of view unseen,* because the apostle's meaning is, "I run according to all the rules prescribed, and with the greatest activity; knowing that in no part of the course I am out of the view of my judge, and of a great concourse of spectators." Christ the judge of the world, observes how every man behaves in the station assigned to him, and that with as much attention, as the judges and spectators observed the manner in which the athletes contended.

3. *So I box, as not beating the air.* This is an allusion to the exercise with the gauntlet, used by the athletes for the purpose of acquiring agility and dexterity in boxing; an allusion also to the σκιαμαχια, or *mock battle,* which was a prelude to the true battle. This kind of fight Virgil hath described, Æneid v. lin. 376.

——————*alternaque jactat*
Brachia protendens, et verberat ictibus auras.

—In allusion to the difference between the προπυγμη and the *real battle,* the apostle told the Hebrews, chap. xii. 4. *Not yet unto blood have ye resisted, fighting against sin.*

Ver. 27.—1. *But I bruise my body.* The word ὑπωπιαζω, properly signifies to beat and bruise the face with the fist, or cestus, in

and passions of my body,) *and* having conquered it, I *lead it captive: lest perhaps having proclaimed to others,*

body, and *lead it captive,*[2] *lest perhaps* (κηρυξας) *having proclaimed*[3] to others,

the manner of an athlete, so as to make the parts about the eyes black and blue; *lividum reddo.*—By his *body*, the apostle means his *old man*, or corrupt affections.

2. *And lead it captive.* The word ἐξαγαγω, is applied to the *leading an enemy away captive from the field of battle.* It denotes therefore an absolute victory. This and the former word are very emphatical, conveying a lively idea of the apostle's activity in the battle against the animal part of his nature, and of the obstinacy of his enemy, and so heightening the victory. In contending for the incorruptible crown, the apostle did not exercise himself as the athletes often did, by beating the air, without any adversary to oppose him, but he engaged immediately in actual battle, and bruised his body, his lusts, and passions, which made a violent resistance. Continuing however to exert the whole strength of his mind in governing his passions, he at length entirely subdued the animal part of his nature, and made it as implicitly obedient to the spiritual part, and to the will of God, as a vanquished enemy led away in chains is to his conqueror.—This passage, in which the strong and continued exertions necessary for restraining men's fleshly appetites are described, being plainly metaphorical, the papists have erred in interpreting it literally, and in founding on the literal sense, their fastings, and scourgings, and bodily penances, whose influence, it is well known, is to nourish superstition, and to make the pretended penitent careless of real holiness; but by no means to weaken his animal passions, or to correct his vicious conduct.

3. *Lest perhaps having proclaimed to others.* As this discourse is an allusion to the Grecian games, I have translated the word κηρυξας literally, *have proclaimed.*—At the opening of the games, an *herald*, or *crier*, publicly proclaimed the names of the combatants, and the combat in which they were to engage, agreeably to a register kept for the purpose by the judges, who were called *Hellanodicks.* When their names were published, the combatants appeared, and were examined, whether they were free men, and Grecians, and of an unspotted character. Then the crier commanding silence, laid his hand on the head of the combatant, and led him in that manner along the stadium, demanding with a loud voice of all the assembly, "Is there any one who can accuse this man of any crime? Is he a robber, or a slave, or wicked and depraved in his life and manners?" See chap. xi. 31. note. Having passed through this public inquiry into their life and character with honour, the combatants were led to the altar of Jupiter, and there, with their relations, sware they would not be guilty of any fraud or action tending to the breach of the laws of the sacred games. And to excite the ardour of the combatants, *the crowns*, the rewards of victory, lay during the contest, full in their view, on a tripod, or table placed in the stadium. There were also branches of palms exposed, which the victors were

to

I myself should be *one not approved*. [4]

the qualifications required in the combatants, and the laws of the combat, *I myself should be one not approved.*

to receive along with the crowns, and which they carried in their hands as emblems, says Plutarch, of the insuppressible vigour of their body and mind.

But though the conquerors, immediately on their gaining the victory, were entitled to the chaplet and the palm, yet Pet. Faber, Agonist. lib. i. c. 30. conjectures, from a passage of Chrysostom, that the victors in the morning combats did not receive their crowns till noon, when it is supposed the spectators, as well as the victors, were dismissed to take some refreshment before the afternoon combats began; the conquerors in which were, in like manner, obliged to wait for their reward till the evening. To this custom the apostle is supposed to allude Heb. xi. 40.—To have given the crown to every single victor, immediately on his foiling his antagonist, would have interrupted the combats, especially as the crowns were delivered with much ceremony. For the conquerors being summoned by proclamation, marched to the tribunal of the Hellanodicks, who examined their conduct during the combat. Then a herald taking the chaplets from the tripod, placed them on the head of such of the conquerors as were approved by the judges: and putting into their hands the palms, they led them thus equipped through the stadium, preceded by a trumpeter, who during the procession proclaimed with a loud voice their names, the names of their fathers, and of their countries, and specified the particular combat in which they were conquerors. And as they passed along, they were saluted with the acclamations of the spectators, accompanied with showers of herbs and flowers, thrown upon them from every side.

Such was the office of the *herald*, or *crier*, in the sacred games. In allusion to that office, the apostle calls himself Κηρυξ, *the herald*, in the combat for immortality; because he was one of the chief of those who were employed by Christ to introduce into the stadium such as contended for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications necessary in the combatants, and the laws of the battle. Withal, he encouraged the combatants, by placing the crowns and palms full in their view.

4. *I myself should be one not approved.* Αυτος αδοκιμος γενωμαι, literally, *I myself should be without proof.* Here αδοκιμος, signifies one who when tried in the manner described in the preceding note, was found not to be of the character and station required by the established regulations. Besides the previous trial, the Hellanodicks, or judges, after the combat was over, made a most accurate and impartial scrutiny into the manner in which the victors had contended, in order to find whether they had contended νομιμως, *according to the laws of the combat.* And if, on trial, it appeared that they had

failed in the least particular, they were cast, the term for which was εκκριτοι. See 1 Cor. xi. 31. note. In consequence of this sentence, they were denied the crown, and sometimes beaten out of the stadium with disgrace. Such contenders, whether they were cast before or after the combat, were Αδοκιμοι, *persons not approved.* Wherefore, to avoid that disgrace, the apostle who was a combatant in the Christian race, as well as an herald, was careful to qualify himself for the combat, and, in combating, to observe all the laws of the combat, lest having proclaimed these laws to others, he should be found not approved himself. This the apostle said to stir up all, but especially the ministers of the gospel, to the greatest diligence in acquiring habits of self-government and purity, not only that they may secure to themselves the crown of righteousness, but that they may be patterns to their people.

The foregoing account of the Grecian games is mostly taken from West's Pindar.

CHAP. X.

View and Illustration of the Matters handled in this Chapter.

THE apostle's design in this chapter cannot be rightly understood, unless we suppose the Corinthians, in their letter, to have put three questions to him concerning meats sacrificed to idols. First, whether they might innocently go with their heathen acquaintance into the idol's temple, and partake of the feasts on the sacrifices which were eaten there in honour of the idol? Secondly, Whether they might buy and eat meats sold in the markets, which had been sacrificed to idols? Thirdly, Whether, when invited to the houses of the heathens, they might eat of meats sacrificed to idols, which were set before them as a common meal?—To the first of these questions, the apostle answered, chap. vii. That their joining the heathens, in their feasts on the sacrifices in the idol's temple, even on the supposition that it was a thing in itself innocent, might be a stumbling-block to their weak brethren, in which case it ought to be avoided; but whether such a practice were a thing innocent or sinful in itself, he did not on that occasion consider. In this chapter, therefore, he resumed the subject, that he might treat of it fully, and answer the other questions proposed to him by the Corinthians relative to that matter.

The false teacher, to free the brethren from their scruples respecting the feasts on the sacrifices in the idol's temple, had I suppose told them, that their knowledge and profession of the gospel, rendered them so much the objects of the favour of God, that he would not be displeased with them, if, to gain the favour of the heathens, and to save themselves from persecution, they partook of their feasts in the idol's temple. He added,

added, that whatever influence their eating of these sacrifices might have to pollute them, assuredly their baptism, but especially their eating the Lord's supper, would have a greater influence to sanctify them.

The confutation of these fallacious arguments, the apostle brought from what happened to the Israelites, the ancient people of God, who were as much the objects of the divine favour as the disciples of Christ could be. They were led out of Egypt under the cloud, and made to pass through the Red Sea in a miraculous manner, ver. 1.—By being in the cloud and in the sea, they were all baptised into the belief that Moses was commissioned by God to deliver them, ver. 2.—They all ate the same spiritual meat, and drank the same spiritual drink, ver. 3, 4.—In short, they all enjoyed the favour of God, together with the external privileges belonging to his people, in as ample a manner as the professed disciples of Christ did. And, therefore, if external privileges accompanied with the divine favour, could have secured those who possessed such advantages from displeasing God, the Israelites must always have continued the objects of his favour. Nevertheless they refused to go into Canaan, for which sin God was so exceedingly displeased with them, that he destroyed them all in the wilderness, except Caleb and Joshua, ver. 5.—To bring these things home to the Corinthians, the apostle told them, that the sins which brought destruction on persons so high in favour with God, are examples to mankind in every age, to prevent them from lusting after the pleasures of the table, as the Israelites lusted after the flesh-pots of Egypt, ver. 6.—and from becoming idolaters, as many of them became, when dancing round the altar which Aaron had raised, they worshipped the golden calf in the frantic manner in which the heathens worshipped their idols, ver. 7.—and from committing whoredom, as many of them did with the daughters of Moab, for which twenty-three thousand of them were slain in one day, ver. 8.—and from tempting Christ by distrusting his care, as the Israelites tempted God by speaking against him and against Moses, for bringing them out of Egypt to die in the wilderness; and for that great sin were destroyed of serpents, ver. 9.—and from murmuring at the restraints laid on them by the gospel, and at the sufferings to which they were exposed in their passage to heaven, as the Israelites murmured, on account of the difficulties they had to encounter in taking possession of Canaan, and were destroyed, ver. 10.—All these things the apostle told the Corinthians, happened to the Israelites as examples, and are written for our instruction, that we may avoid courses which proved so destructive to them, ver. 11.—The whoredom of the Israelites with the daughters of Moab, was mentioned to the Corinthians

Corinthians on this occasion, with singular propriety, because, the Moabitish women tempted the Israelites to commit fornication, by inviting them to partake of the sacrifices of their gods; the very thing which the apostle was exhorting the Corinthians to avoid.

As the foregoing facts, recorded in the scriptures, were set before the Corinthians, to shew them how dangerous it is for persons who are the objects of God's favour, and who enjoy great external privileges, to fancy their sins are not displeasing to God, the apostle drew this conclusion from the whole: *wherefore, let him who thinketh he standeth* firm in the favour of God, *take heed lest he fall*, ver. 12.—and by taking notice, that the Corinthians were exposed to none but common temptations; he insinuated that there was no reason for their being so anxious to gain the favour of heathens; especially as God, who hath promised to assist his people, is faithful, and will not suffer them to be tempted above what they are able to bear; or with the temptation will make a passage for them out of it, ver. 13.—In short, idolatry having proved so ruinous to the ancient Israelites, the apostle earnestly exhorted the Corinthians to *flee from it*, ver. 14.

But the false teacher, it seems, had told the Corinthians, that their partaking with the heathens in their feasts on the sacrifices in the idol's temple, was not idolatry in persons who knew that an idol is nothing in the world, because to such it was only a common meal. In what follows, therefore, the apostle proved, that such an action was a real worshipping of the idol, on whose sacrifice they feasted. And to draw the attention of the Corinthians to what he was going to say, he told them he would speak to them on that subject as to *wise men*, (an appellation of which the Greeks were exceedingly fond,) and desired them to judge impartially, of what he should say to them, ver. 15.—Do not we, said he, who are the disciples of Christ, consider our joint drinking of the cup in the Lord's Supper, as a symbol of our joint partaking of the benefits procured by the shedding of the blood of Christ? And our joint eating of the loaf in the Lord's Supper, as a symbol of our joint partaking of the benefits belonging to the body or church of Christ? ver. 16.—And because there is one loaf used in the Lord's supper, we the many who partake of it, are thereby declared to be one body or society, under the government of one head, and to be animated by the same principles, and to follow the same practices, ver. 17.—The Jews, likewise, entertain the same sentiments, with respect to those who join in their religious services. Do they not hold, that the persons who eat of the sacrifices offered to the God of Israel, are joint partakers of his altar; that is, join in the worship performed to him on the altar,

tar, and partake of the benefits procured by that worship? ver. 18.—By parity of reason, they who in the idol's temple eat of the sacrifices offered to the idol, are justly considered by the heathens as joining in the worship of their gods, and as declaring their desire, jointly to share with them in the blessings which their gods are supposed to bestow. Nay, they consider them as holding communion with them, both in their principles and practices. This application of the argument, indeed, the apostle hath not made; but in the following verse he supposes his readers to have made it; for he adds, what then do I affirm, namely, when I say, that your eating the sacrifices of idols is a joint participation in their worship? Do I affirm that an idol is a god? or that the sacrifices offered to idols, are sacrifices to beings who are gods? ver. 19. By no means. But I affirm, that the sacrifices which the heathens offer, they offer to demons; that is, to the souls of dead men, and to evil spirits, neither of which are gods; since they have no power in the government of the universe, as the heathens fancy. And I would not have you to be joint partakers with the worshippers of demons, either in their principles, their practices, or their expectations, ver. 20.—Besides, the worship of the true God is incompatible with the worship of demons: for it consists in good dispositions, and virtuous actions. Whereas the worship of demons consists in vile affections, lewdness, and all manner of debauchery. Therefore, ye cannot consistently partake of the table of the Lord, and of the table of demons, ver. 21.—Some of you pretend, that ye eat the sacrifices of idols, to shew your belief that an idol is nothing. But I reply, ye thereby provoke the Lord to jealousy, because, by the heathens, your eating of these sacrifices is considered as an honouring and worshipping of the idol. Now, before ye give the heathens reason to think that ye pay to their idols the honour which is due to Christ, ye should know that ye are stronger than Christ, to defend yourselves against his wrath, ver. 22.

With respect to the questions, whether the meats sacrificed to idols, which were sold in the markets, might be eaten by Christians; and whether they might eat of these meats in the houses of the heathens, when set before them as a common, not as a religious meal, the apostle observed, first, that although under the gospel all meats are lawful to every person, all meats are not expedient for every person. And even in cases where they are expedient, the eating of them may not tend to the edification of others, ver. 23.—Secondly, that in the use of meats, one ought to study not his own advantage only, but the advantage of his neighbour also, ver. 24.—And having laid down these principles, he desired the Corinthians to eat whatever was sold in the shambles, without inquiring whether it had been sacrificed to idols

idols or not; because they knew that idols have no dominion over the world, but that the earth is the Lord's, and all that it contains, ver. 25, 26.—And if a heathen invited them to his house, and they inclined to go, they were to eat whatever was set before them, asking no questions for conscience sake; because by no reasonable construction, could that action be considered as a worshipping of idols, even though the meat they were going to eat, had been sacrificed to an idol, ver. 27.—But if on such an occasion, either a heathen, or a Jew, or a weak Christian, should say to them, this is meat sacrificed to an idol, they were to abstain from it, on account of the weak conscience of him who shewed it; because by shewing it, he declared that he considered the eating of that meat as a partaking in the worship of the idol to whom it had been offered, ver. 28.—If thou reply, why should my liberty be governed by another's opinion? and, seeing God hath allowed me to eat all kinds of meat, why should I be blamed for eating any particular meat, for which I give God thanks? ver. 29, 30.—My answer is, for the very reason, that by the free gift of God all his good creatures are bestowed on thee, thou art bound in eating and drinking, as in all thy actions to consult the glory of God, who has commanded thee, even in indifferent actions, to consider what may be good for the edification of others, ver. 31.—I therefore exhort you, in using your Christian liberty to become no occasion of stumbling, neither to the Jews, nor to the Gentiles, nor to the Church of God, ver. 32.—This is the rule I myself follow, not seeking mine own advantage only, but the advantage of others also, that they may be saved, ver. 33.—And ye should become imitators of me in this disinterestedness, even as I also am therein an imitator of Christ, chap. xi. 1.—By telling the Corinthians that he followed this rule, and that in following it, he imitated the disinterestedness of Christ, he insinuated, that the behaviour of the false teacher was of a different kind. He regarded only his own gratification and profit, and had no regard to the advantage of others.

COMMENTARY.

CHAP. X. 1 Ye think yourselves so much in favour with God, that he will not be displeased, though ye eat the sacrifices of idols. *But I*

NEW TRANSLATION.

CHAP. X. 1 (Δι) *Now* I would not *have you* ignorant brethren, *That* our fathers [1] were *all* under

Ver. 1.—1. *Our fathers;* that is, our predecessors in the church of God. For the Corinthian church being chiefly composed of Gentiles, the Israelites could not be called their natural fathers. Or the apostle's meaning may be, *The fathers of us Jews.*

2. *Were all under the cloud.* See 2 Pet. i. 17. note 2.—The Israelites by the cloud were defended from the Egyptians, Exod. xiv. 20.

the cloud, [2] and all passed through the sea;

2 And *all were* baptized *into* Moses (see chap. i. 13. note 3.) in the cloud, and in the sea; [t]

3 And *all did* eat the same spiritual meat; [t] (Exod. xvi. 12.)

4 And *all did* drink the same spiritual drink: for they drank of *the* spiritual Rock, [1] *which*

would not have you ignorant, brethren, that our fathers were in such favour with God, that they *were all under* the protection of *the cloud, and all passed through the sea;*

2 *And all were baptized into* the belief of *Moses's* divine mission, by their being hidden from the Egyptians *in the cloud, and* by their passing *through the sea* miraculously;

3 *And all did eat the same typical meat* with that which we eat in the Lord's supper. For the manna, like the bread in the supper, signified the doctrine of Christ.

4 *And all did drink the same typical drink. For they drank of* water from *the typical rock, which* water *followed them: And that rock was* a

20. *It was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night.* See also Psal. cv. 39. This cloud accompanied them in their journeyings, and was spread over them like a covering, to defend them from the heat of the sun, which in the deserts of Arabia is intense, Numb. xiv. 14. *Thy cloud standeth over them.* Some are of opinion, that in those parts of the wilderness where the streams from the rock could not follow the Israelites, they received rain for drink by showers from the cloud: and to this they apply Psal. lxviii. 9. *Thou, O Lord, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.*

Ver. 2. *In the cloud and in the sea.* Because the Israelites, by being hid from the Egyptians under the cloud, and by passing through the Red Sea, were made to declare their *belief in the Lord, and in his servant Moses*, Exod. xiv. 31. the apostle very properly represents them as *baptized into Moses in the cloud and in the sea.*

Ver. 3. *The same spiritual meat.* The manna is called *the same spiritual meat*, because the spiritual blessings which it typified, were the same with those typified by the bread in the Lord's Supper, John vi. 51. which the Corinthians ate, and by which they thought themselves secured against being defiled by eating the idol sacrifices. See ver. 4. note 3.—We have the word *spiritual* used in the sense of *typical*, Rev. xi. 8. *Which spiritually* (that is, typically) *is called Sodom and Egypt.*—That the feeding of the Israelites with manna had a typical meaning, appears from Deut. viii. 3. and that it signified *true doctrine* in particular appears from Psal. lxxviii. 25. where the *manna* is called *angels food.*

Ver. 4.—1. *They drank of the spiritual Rock.* Here the *rock* is

type of *Christ*, as the source of all the revelations of God.

5 *Notwithstanding* the Israelites were thus favoured, *with the greater* followed [2] *THEM*; and that Rock was Christ. [3]

5 *Nevertheless, with the greater part* of them, God

put for the *water* that came out of the rock. Water was twice brought from a rock by miracles for the Israelites in the wilderness. Once in Rephidim in the wilderness of Sin, which was their eleventh station after they came out of Egypt, and before they came to Mount Sinai: consequently it happened in the first year of the Exodus. The history of this miracle we have Exod xvii.—The second time water was brought from a rock was at Kadesh, in the wilderness of Zin, which was their 33d station. This happened in the fortieth year of the Exodus, soon after Miriam's death, Numb. xx. 1. To both places the name of *Meribah* was given; but the latter was called *Meribah Kadesh*, to distinguish it from *Meribah* of *Rephidim*. It is of the miracle performed in Rephidim which the apostle speaks; for, he says, the greater part of them who drank of the rock were cast down in the wilderness.

2. *Which followed them.* The *rock* here, as in the former clause, is put for the *water from the rock*. This it seems came forth from it in such abundance as to form a brook, which is said, Deut. ix. 21. to have *descended out of the Mount*, that is, *out of Horeb*, Exod. xvii. 5, 6. for before that miracle there was no brook in these parts. The issuing of the water from the rock is said to have been like a river, Psal. lxxviii. 16 cv. 41. The truth is, 600,000 men with their women and children and their cattle required a river to supply them with drink. Accordingly the river from the rock followed them. For, as Wall observes, Crit. Notes, vol. i. p. 106. from Horeb, which was an high mountain, there may have been a descent to the sea; and the Israelites during the 37 years of their journeying from Mount Sinai may have gone by those tracts of country, in which the waters from Horeb could follow them, till in the 39th year of the Exodus they came to Ezion Gaber, Numb. xxxiii. 36. which was a port of the Red Sea, a great way down the Arabian side, where it is supposed the waters from Horeb went into that Sea. The country through which the Israelites journeyed so long a time, being watered by this river, produced, no doubt, herbage for the cattle of the Israelites, which in this desert must otherwise have perished. But in the 40th year of the Exodus, leaving Ezion Gaber to go into Canaan by the east border of Edom, they no sooner entered the desert of Zin, which is Kadesh, than they were a second time distressed for want of water.

3. *And that Rock was Christ.* That the waters which issued from the rock of Horeb were a type of the revelations to be made to the world by Christ and his apostles, consequently that the rock itself was a type of Christ may be gathered from Christ's own words, who, in allusion to the waters flowing from the rock, and perhaps to explain their spiritual or typical meaning, said, John vii. 37.

was not well pleased ; [1] for they were *cast down* in the wilderness.

6 Now these things *have become examples* [1] (ver. 11.) *to us, in order that* we should not *be lusters* after evil things, *even as they* lusted.

7 Neither be ye idolaters, [1] *as* some of them WERE ; as it is written, (Ex. xxxii. 6.) The people sat down [2] to eat

part of them God was much displeased, for they were cast down in heaps killed *in the wilderness*, because they refused to go into Canaan.

6 *Now the sin and punishment of the Israelites in the wilderness have become examples to us, that we should not be lusters after* the *evil meats* of the heathens ; *even as the Israelites*, dissatisfied with the manna, *lusted* after the flesh-pots of Egypt.

7 *Neither*, by partaking of the sacrifices of idols, *be ye idolaters, as some of them were : as it is written, The people sat down to eat* the sacrifices, *and to drink* the libations offered to

37. *If any man thirst, let him come unto me and drink.* Besides, Christ still more plainly taught concerning the manna with which the Israelites were fed in the wilderness, that it was a type of him and of his *flesh, which he was to give for the life of the world*, John vi. 51. For he calls himself, ver. 32. *The true bread from heaven* ; and ver. 35. *The bread of life.* If therefore the waters from the rock typified the revelations made to the world by Christ, and his prophets, and apostles, well might Paul say, *That rock was a* type *of Christ.* The waters in Ezekiel's vision seem to have had the same typical meaning with the water from the rock.

Ver. 5. *Nevertheless with the greater part of them God was not well pleased.* The apostle, ver. 3, 4. having told the Corinthians, that all the ancient Israelites in the manna ate the same spiritual meat with them, and in the water from the rock, drank the same spiritual drink, he observed in this verse, that the spiritual meat and drink, with which the Israelites were fed, did not keep them from sinning ; and that their sins were so displeasing to God that he cast them down in the wilderness. Wherefore the Corinthians could not fancy, that their spiritual meat and drink would make them incapable of sinning. As little could they fancy, that if they sinned, God would not be displeased with them.

Ver. 6. *These things have become examples to us.* Τυποι ἡμων ἐγενηθησαν. The same phrase 1 Pet. v. 3. Τυποι γινομενοι της ποιμνης, is rendered in our bibles, *Being ensamples to the flock.*

Ver. 7.—1. *Neither be ye idolaters.* By no means join the heathens in their idolatrous feasts, because if the persons whose friendship ye wish to cultivate tempt you to commit idolatry, neither your superior knowledge, nor the spiritual gifts which ye possess, will absolutely secure you against their allurements. Of these things ye have a striking proof in the ancient Israelites.

2. *Sat down.* In ancient times the Hebrews always sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with

the golden calf, *and rose up to dance* round the altar which Aaron had raised.

8 *Neither let us commit whoredom, as many of them committed whoredom*, with the daughters of Moab, *and were slain in one day, twenty-three thousand;* so extremely displeasing was that sin to God.

9 *Neither let us grievously tempt Christ* by distrusting his providence, *as even many of the Israelites tempted* God, by saying he had brought them

and *to* drink, and rose up to dance. [3]

8 Neither let us commit *whoredom*, [1] as some of them *committed whoredom*, and fell in one day *twenty-three* thousand. [2]

9 Neither let us *grievously* tempt Christ. [1] *as even* some of them tempted, [2] (Numb. xxi.

the manners of the Greeks and Romans, they lay on couches at their meals.

3. *And rose up, παιζειν, to dance.* In this sense the Greeks used the word παιζειν, Aristophan. Ran. lin. 443.

Χωρειτε ἱερον ανα κυκλον θιας,
Ανθοφορων, αν' αλσος
Παιδιζοντες.

That is, "Now go in the circle sacred to the goddess, crowned with flowers, dancing in the pleasant grove." From this it appears, that dancing was one of the rites practised by the heathens in the worship of their gods. And that the Israelites worshipped the golden calf by dancing, is evident from Exod. xxxii. 19. where it is said of Moses, *That he saw the calf and the dancing, and Moses' anger waxed hot.*

Ver. 8.—1. *Neither let us commit whoredom.* This exhortation the apostle gave to the Corinthians, because in their heathen state, they had practised whoredom as an act of worship acceptable to their deities. See Pref. to this Epist. sect 2. Nay, after their conversion, some of them had not altered their manners in that particular, 2 Cor. xii. 21.

2. *And fell in one day twenty-three thousand.* Twenty-four thousand are said, Numb. xxv. 9. to have died of the plague. But if the number was more than twenty-three thousand, and less than twenty-four, it might be expressed in round numbers either way.

Ver. 9.—1. *Neither let us grievously tempt Christ.* That Christ after his resurrection, was invested with the government of the world, is evident from his own words, Matth. xxviii. 18. and from Ephes. i. 20—22. Wherefore, when the Corinthians, to avoid persecution, joined the heathens in their idolatrous feasts, they shewed great distrust of the power and goodness of their master's government. This the apostle justly termed *a grievous tempting of Christ.*

2. *As even some of them tempted.* Most commentators, suppose the person tempted by the Israelites was *Christ*, because he is mentioned immediately

5.) and *perished* (ὑπὸ) *by* serpents. [3].

10 Neither murmur ye, as *even* some of them murmured, and *perished by* the destroyer. [1] (Numb. xiv. 2, 29.)

11 Now, all these things happened *to* them *AS* (τυποι, types) *examples*, [1] and *are* written for our admonition, [2] to die in the wilderness, *and* perished *by serpents*.

10 *Neither murmur ye*, on account of the malice and power of your enemies, *as even many of the Israelites murmured*, when they heard the report of the spies, *and perished by the destroyer*.

11 *Now all these things*, (as I said before, ver. 6.) *happened to the Israelites as examples, and are written for our admonition, who have seen the end of the* Mosaic *ages*, that we may not

immediately before. But that supposition makes Christ the person who spake the law to the Israelites at Sinai, contrary I think to Heb. i. 1. where it is said, *God, who spake to the fathers by the prophets, hath in these last days spoken to us by his Son.* For God who spake to the fathers by the prophets, being the person who hath spoken to us by his Son, he cannot be the Son. See also Heb. ii. 2, 3. xii. 26. I therefore think, the person tempted by the Israelites, was *God the Father*, and that the word *God* might be supplied as properly as the word *Christ*. Yet I have not ventured to insert it in the translation, lest it should be thought too bold an innovation; though I am sensible it is the true method of completing the sentence.

3. *And perished by serpents.* In the history, these are called *fiery serpents*. Gesner is of opinion that these serpents were of the *dipsas* kind, which Lucian hath described in his treatise entitled *Dipsades*, where, speaking of the deserts of Lybia, he says, "Of all the serpents which inhabit these solitudes, the most cruel is the dipsas, no bigger than a viper, but whose sting causes most dismal pains, even till death. For it is a gross venom which burns, breeds thirst, and putrifies: and those who are afflicted with it, cry as if they were in the fire." For an account of the dipsas, see Kolben's State of the Cape of Good Hope, vol. ii. p. 165.

Ver. 10. *Perished*, ὑπο τε ολοθρευτε, *by the destroyer*. This destroyer, was called by the Jews, *the angel of death*, and *Samael*. He is called, Heb. ii. 14. *Him who had the power of death, that is the devil;* and Heb. xi. 28. Ὁ ολοθρευων, *He who destroyed the first-born.*

Ver. 11.—1. *Now all these things happened to them as examples.* Τυποι. The apostle's meaning is, that punishment inflicted on sinners in a public and extraordinary manner, makes them examples of the divine vengeance to their own generation, and to all succeeding ones which have any knowledge of their history.

2. *Admonition.* Νουθεσια literally signifies, the putting of the mind in a proper posture for action by good instruction.

3. *On whom the ends of the ages are come.* This may mean the end of the Mosaic dispensation, whose duration was measured by *ages* or jubilees. See Rom. xvi. 25. note 3.—Or it may signify the last

dispensation

sin in the expectation, that because we are the people of God we shall not be punished.

12 *Wherefore, let him who thinketh he standeth* firmly fixed in the divine favour, by being in the church, and by using the sacraments, *take heed lest he fall.*

13 Your joining the heathens in their idol feasts, to avoid persecution, is inexcusable. *No temptation hath* as yet *taken you, but what is moderate. And* as to what is future, *God is faithful, who will not suffer you to be tempted, above what ye are able; but will make with the temptation, also a passage out.* This I declare to you, *that* believing God's promise, *ye may be able to bear* till the promised relief come.

14 *Wherefore, my beloved,* trust in God, and *flee from the idolatrous feasts* of the heathens.

15 To shew, that the eating of the sacrifice in the idol's temple is a real worshipping of the idol, *I* will *speak as to wise men; judge ye concerning the force of the following argument.*

16 *The cup of blessing* in the Lord's supper, for *which we bless* God, and which we drink, *is it not the* symbol upon whom the ends of the *ages* [3] are come.

12 Wherefore, let him *who* thinketh he standeth, take heed lest he fall.

13 *No* temptation *hath* taken you, but such as *belongs* to man; [1] *and* God is faithful, who will not suffer you to be tempted above *what* ye are able; but will *make with* the temptation, also *a passage out,* that ye may be able to *bear.*

14 Wherefore, my *beloved,* flee from idolatry.

15 I speak as to wise men; (see chap. iv. 10.) judge ye what I say.

16 The cup of blessing (supp. δι') *FOR* which we bless, [1] is it

dispensation of religion. For there was the patriarchal age or dispensation, the Mosaic age, and the gospel age.

Ver. 13. *But such as belongs to man;* such as is moderate. So the words is used, 2 Sam. vii. 14. *I will chasten him with the rods of men;* I will chastise him in moderation. At the time the apostle wrote this, the Corinthians had not been greatly persecuted, 1 Cor. iv. 8.

Ver. 16.—1. *Which we bless.* Ὁ εὐλογοῦμεν, literally, for which we speak good words of praise and thanks, as is plain from chap. xi. 24. where this *blessing* is interpreted by *the giving of thanks.* The phrase here, denotes the whole communicants joining together in blessing God over the cup, for his mercy in redeeming the world, through the blood of Christ. For both Luke and Paul in their account of the institution, express this part of the action, by εὐχαριστήσας, *having given thanks.* Hence the service itself hath long borne the name of *the Eucharist,* or *thanksgiving,* by way of eminence.

2. *It*

not the *joint participation* [2] of the blood of Christ? The *loaf* which we break, is it not the *joint participation* of the body of Christ?

17 (Ὅτι, 254.) *Because* THERE IS *one loaf,* [1] *we the many* [2] *are one body:* [3] for we *all participate* of that one *loaf.*

18 *Look at* Israel after the flesh. [1] Are not they

of our *joint participation of* the blessings procured by *the blood of Christ? The loaf which we break* and eat, *is it not the* symbol of our *joint participation of* the benefits belonging to *the body* or church *of Christ?*

17 *Because there is one loaf* in the Lord's supper, *we the many* disciples of Christ, *are* thereby shewn to be *one society,* whose principles, practices, and hopes, are the same; *for* to declare this, *we all participate of that one loaf.*

18 *Look at the natural Israel: are not they who eat of their sacrifices,* con-

2. *Is it not κοινωνια, the joint participation of the blood,* &c. For the different significations of the word κοινωνια, see 1 John i. 3. note 3. —This account of the Lord's Supper, the apostle gave, to shew the Corinthians, that as by eating thereof the partakers declare they have the same object of worship, the same faith, the same hope, and the same dispositions with the persons whom they join in that act of religion, and that they will follow the same course of life; so in all reasonable construction, by eating the sacrifices of idols, the partakers declare that they are of the same faith and practice with the worshippers of idols; that they have the same objects of worship with them; and that they expect to share with them in the benefits to be derived from that worship.

Ver. 17.—1. *Because there is,* εἷς ἄρτος, *one loaf.* The Greek word ἄρτος, especially when joined with words of number, always signifies *a loaf,* and is so translated in our bibles, Matth. xvi. 9. *Do ye not yet understand, neither remember the five,* ἄρτους, *loaves of the five thousand?*—Matth. iv. 3. *Command that these stones be made* ἄρτους, *loaves.*

2. *We the many.* Οἱ πολλοὶ here, and ver. 33. signifies the whole community of Christians; just as περὶ πολλῶν, *for many,* Matth. xxvi. 28. signifies *all mankind.* The same signification οἱ πολλοὶ hath, Rom. v. 19.

3. *Are one body.* The interpretation of this phrase given in the commentary, is confirmed by the apostle himself, chap. xii. 13. where, in allusion to our drinking of the cup in the Lord's Supper, he says, *And all have been made to drink of one Spirit.* See note 3. on that verse.

Ver. 18.—1. *Look at Israel after the flesh. Israel after the flesh,* signifies the natural descendants of Israel, who worshipped God by sacrifices according to the law. For there is an *Israel after the Spirit,* a spiritual Israel, consisting of believers of all nations. These are called *the Israel of God,* Gal. vi. 16.

2. *Partakers*

sidered by them as *joint partakers in* the worship performed on *the altar?* By parity of reason, they who eat of the idol sacrifice, partake in the worship of the idol.

19 *What then do I affirm? That an idol is a real god*, contrary to what I have always taught you? *Or that an idol sacrifice is a sacrifice to a real divinity?*

20 *I affirm neither of these: but, that what sacrifices the heathens offer, they offer to demons, and not to God. Now, I would not have you*, by eating their sacrifices, *to become joint partakers with* the votaries of *demons*, either in their worship, their principles, their practices, or their hopes.

21 Besides, as the worship of God consists in holy affections and virtuous actions, but the worship of

who eat of the sacrifices, (κοινωνοι) *joint* partakers of the altar? [2]

19 What *then do I affirm?* that *an* idol is any thing, or *that an idol sacrifice* is any thing?

20 *No. But*, that *what the heathens* sacrifice, they sacrifice to *demons*, [1] and not to God. [2] (Δε) *Now*, I would not *have you to become joint partakers with demons.*

21 Ye cannot drink the cup of the Lord, and the cup [1] of *demons:* ye

2. *Partakers of the altar?* This argument drawn from the sentiments of the Jews, was used with peculiar propriety in reasoning with the false apostle, who was a Jew, and who, to ingratiate himself with the Corinthians, had encouraged them to eat of the idol sacrifices.

Ver. 20.—1. *They sacrifice to demons.* The word Δαιμονια, *Demons*, is used in the LXX. to denote *the ghosts of men deceased;* and Josephus, Bell. lib. vii. c. 6. says, *demons are the spirits of wicked men.* It is therefore probable, that the writers of the New Testament used the word *demon* in the same sense, especially as it is well known, that the greatest part of the heathen gods were dead men.—The heathens worshipped two kinds of demons, the one kind were the souls of kings and heroes deified after death, but who could have no agency in human affairs. The other kind of demons, were those evil spirits who under the names of *Jupiter*, *Apollo*, *Trophonius*, &c. moving the heathen priests and priestesses to deliver oracles, greatly promoted idolatry. See 1 Cor. xiv. 32. note 2.

2. *And not to God.* The heathens in general, had no idea of *God;* that is, of an unoriginated, eternal, immutable, and infinitely perfect Being, the Creator and Governor of all things.

Ver. 21.—1. *The cup of demons.* In the heathen sacrifices, the priests, before they poured the wine upon the victim, tasted it themselves; then carried it to the offerers, and to those who came with them, that they also might taste it, as joining in the sacrifice, and receiving benefit from it. Thus Virgil, Æneid. viii. 273.

Quare

cannot *partake of the table of the Lord*, and of the table [2] *of demons*.

22 Do we provoke the Lord to jealousy? [1] are we stronger than he?

23 All *MEATS* [1] are lawful *to* me, but all *are* not expedient: (see ch. vi. 12.) *all* are lawful *to* me, but *all do not edify*.

24 Let no *one* seek his own *ADVANTAGE ONLY*, *but each that* (τὸ ἑτέρου, Rom. xiii. 8. note) *of his neighbour ALSO*.

25 *Whatever* is sold in the shambles, *eat*, asking no question (διὰ, 112.) *on account of conscience*. [1]

26 For the earth is the

demons in debauchery, *ye cannot* consistently *drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons*.

22 Since the heathens consider our eating of the sacrifice, as a worshipping of the idol, *Do we provoke the Lord to jealousy? Are we stronger than he*, to defend ourselves against the effects of his wrath?

23 With respect to meats, I acknowledge that under the gospel, *all* kinds of *meats are lawful to every one, but all are not expedient: all are lawful, but* the eating of *all doth not edify* others.

24 In the use of meats, as in every thing else, *Let no one seek his own advantage* or pleasure *only, but* let *each* study *the advantage* and happiness *of his neighbour also*.

25 On these principles, I give you the following rules concerning meats: *whatever is sold in the shambles, eat, asking no question* about its having been sacrificed to idols, *on account of* your *knowledge* that an idol is nothing.

26 *For the earth is the Lord's, and*

Quare agite, O juvenes, tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris,
Communemque vocate deum, et date vina volentes.

2. *Of the table of demons*; that is, of the sacrifice offered to demons, which was eaten on a table in the demon's temple. See chap. viii. 10. note 1.

Ver. 22. *Provoke the Lord to jealousy?* This is an allusion to Exod. xx. 5. where, after prohibiting the worshipping of images, God adds, *I the Lord thy God, am a jealous God*.

Ver. 23. *All meats are lawful*. As the apostle is speaking of meats sacrificed to idols, the word *meats*, not *things*, must be supplied here.

Ver. 25. *On account of conscience*. Besides what is expressed in the commentary, this may imply one's belief in the sovereign dominion of God, and his disclaiming all dependence on idols.

every thing it contains: and no demon hath any dominion over the earth, and its fulness.

27 *And if any heathen invite you* to his house, *and ye incline to go, whatever is set before you, eat, asking no question* about its having been sacrificed to idols, *on account of* your *knowledge* that the earth is the Lord's.

28 *But if any one* present, (ver. 32.) *say to you, This* dish *is* made of *flesh sacrificed to an idol;* insinuating that he considers your eating of that dish, as a joining in the worship of the idol, *do not eat* of it, *on account of* not offending *him who shewed it, and of conscience. For the earth is the Lord's, and the fulness thereof.*

29 *Now,* when *I say conscience,* I do *not* mean *thine own* conscience; for thou knowest that the eating of

Lord's, and the fulness [1] thereof. (Psal. xxiv. 1.)

27 *And* if any of *the unbelievers invite you,* and ye *incline* to go, *whatever* is set before you, eat, asking no question *on account of conscience.*

28 But if any *one* say *to* you, This is *a thing sacrificed to an idol: do not eat,* [1] *on account of him who* shewed IT, *and of conscience:* for the earth IS the Lord's, and the fulness thereof. [2]

29 (Δε) *Now, I say conscience,* not thine own, but *that of the other.*

Ver. 26. *The earth is the Lord's, and the fulness thereof.* For the meaning of πληρωμα, *fulness,* see Coloss. ii. 9. note 1. By this argument the apostle taught the Corinthians, that their knowledge and faith as Christians, should hinder them from asking any questions concerning their food, which might lead the heathens to think that they acknowledged the power of their deities, either to give or to withhold any part of the fulness of the earth, from the worshippers of the true God.

Ver. 28.—1. *This is a thing sacrificed to an idol; do not eat.* The heathens often in their own houses, made an ordinary feast of a part of the sacrifice, chap. viii. 4. note 1. To these entertainments, the apostle told the Corinthian brethren they might lawfully go, when invited. But on such occasions, if a Christian domestic or slave, by informing them that this or that dish consisted of things which had been sacrificed to an idol, signified that they considered their eating these things as sinful, they were to abstain from them for the reasons mentioned in the text.

2. *For the earth is the Lord's, and the fulness thereof.* This clause is omitted in the Alex. Clermont, and other MSS. and in the Syriac, Arabic, and Vulgate versions; and some other critics think it disturbs the sense. But it renders the argument more complete; for the meaning is, the Lord to whom the earth and its fulness belong, having allowed men a sufficiency of other wholesome food, no one is under any necessity of offending those, who are either ignorant or scrupulous, by eating a particular kind.

Ver.

(Ἱνατι γαρ, 98.) *But* why is my liberty judged *by another's* conscience?

such a dish, is not a worshipping of the idol; *but the conscience of the other*, who views it in that light.

Perhaps thou wilt reply, *But why is my liberty ruled by another's conscience.*

30 (Ει δε, 104.) *Besides*, if by grace I be a partaker, why am I evil spoken of for that for which I give thanks?

30 *Besides*, *if by the free gift* of God to whom the earth belongs, *I be allowed to partake* of all kinds of food, *Why am I spoken of as an evil doer*, *for* eating *that* meat *for which I give thanks* to God?

31 (Ειτε ων, 132.) *Therefore*, whether ye eat, or drink, *or whatever* ye do, do all to the glory of God. [1]

31 In answer, I say, *for this very reason* that ye are allowed to partake of all kinds of food, *whether ye eat, or drink, or whatever ye do*, ye are bound to *do all to the glory of God*, by doing it agreeably to his will.

32 (Απροσκοποι γινεσθε και Ιουδαιοις, και, 214.) *Be ye no occasion of stumbling*, neither to the Jews, nor to the *Greeks*, nor to the church of God.

32 By your meat, therefore, *Be ye no occasion of sin, neither to the* unbelieving *Jews* by lessening their abhorrence of idols, *nor to the* unbelieving *Greeks* by confirming them in their idolatry, *nor to the church of God*, by making the ignorant think you idolaters.

33 Even as I please all men in all things, not seeking mine own *advantage ONLY*, but *that* of *the* many *ALSO*, that they may be saved.

33 *Even as I* endeavour to *please all men in all things* innocent, *not seeking my own advantage only, but that of the many also, that* by rendering myself acceptable to them, *I may promote their salvation*, to the great glory of God.

CHAP. XI. 1 *Become ye imitators* of me, even as I also AM of Christ. (Rom. xv. 3.)

CHAP. XI. 1 Herein, *become ye imitators of me, even as I also am of Christ*, who did not please himself, but in all his actions promoted the good of others.

Ver. 31. *Do all to the glory of God.* By this precept, the apostle hath taught us, that our greatest duty is to promote the glory of God, by regulating all our actions according to his will; that in many particular actions we ought to have God's glory actually in view, and in all the rest habitually; and that by none of our actions we should dishonour God, either by committing sin ourselves, or by leading our weak brethren into sin. This great duty towards God, our Lord inculcated in the first petition of his prayer; *Hallowed be thy name.*

CHAP. XI.

View and Illustration of the Directions and Reproofs given in this Chapter.

FROM the things written in this chapter, and in chap. xiv. ver. 34, 35, 36. it appears, that some of the Corinthian women, on pretence of being inspired, had prayed and prophesied in the Christian assemblies as teachers: and while performing these offices, had cast off their veils, after the manner of the heathen priestesses in their extasies. These disorderly practices, the false teacher, it seems, had encouraged, ver. 16. from a desire to ingratiate himself with the female part of the Corinthian church. But the apostle's adherents, sensible that it did not become the women to be teachers of the men, had restrained them. And this having occasioned disputes between the church and the faction, the church, in their letter, applied to the apostle for his decision.—In answer, he first of all commended them for having held fast his *traditions* or ordinances concerning the public worship of God, ver. 2.—Next, he explained the foundation on which his ordinances relating to the public worship were built, namely, the subordination of all men to Christ, the subordination of woman to man, and the subordination of Christ to God. For by this subordination, the behaviour, both of men and women in the public assemblies was to be regulated, ver. 3.—Every man, says the apostle, who prayeth or prophesieth in public with his head veiled, dishonoureth Christ his head; who having given man authority over woman, is dishonoured when the man renounceth that authority, by appearing veiled in the presence of the woman as her inferior, ver. 4.—On the other hand, every woman who prayeth or prophesieth in public with an unveiled head, dishonoureth the man her head: because the wearing of a veil being an expression of inferiority, by appearing in public unveiled, she renounceth her subjection to the man her superior, and setteth herself on an equality with him. Besides, for a woman to throw off her veil in public, was the same kind of indecency as to appear with her head shaven, ver. 5.—Wherefore, says the apostle, if it be a shame for a woman to appear in public shorn or shaven, let her be veiled, ver. 6.—Farther, the different mental and bodily accomplishments of man and woman, shew, that in the public assemblies for worship, men ought not to be veiled, nor women unveiled, ver. 7.—The subjection of woman to man, appears even from the man's being first made, and from the woman's being made for the man, ver. 8, 9.—For which reason, the woman ought to have a veil on her head in the church, as a mark of her subjection. By adding, *because of the*

the angels, the apostle put women in mind of the weakness of their mother Eve, who was deceived by an evil angel, ver. 10. —In the mean time, that women might not be too much humbled by what he had said, he observed, that in the method of salvation, man is not regarded separately from woman, nor woman separately from man; but the same way of salvation is appointed for both sexes, and the same blessings are promised to both in the gospel, ver. 11.—Besides, as the woman springs from the man, so the man is born into the world of the woman; and both by the power of God, ver. 12.—Next, to shew the impropriety of women's praying in public unveiled, and of men's praying veiled, the apostle appealed to the feelings of the Corinthians, ver. 13.—and asked them, whether reason and experience did not teach them, that if a man suffers his hair to grow long for an ornament to him, as women's hair is to them, it is a disgrace to him. Because men being designed for the laborious occupations both of war and peace, long hair is extremely inconvenient, especially in warm climates, and therefore is used only by the effeminate, ver. 14.—But women being formed to sweeten the toils of men by their beauty, if they have long hair it is a glory to them; their hair being given them as a veil to heighten their charms, ver. 15.—His discourse on this subject, the apostle concluded with telling the faction, that if any teacher contentiously insisted that women might pray and prophecy in the church unveiled, he ought to know that the apostles allowed no such custom, neither was it practised in any of the churches of God, ver. 16.

The Corinthians had likewise been guilty of great irregularities in celebrating the Lord's supper. For the apostle told them, that though he praised them for observing his precepts in general, he did not praise them for this, that they came together in their religious meetings, not for the better, but for the worse; making these meetings the occasion of strengthening the discord that had taken place among them, ver. 18, 19. —For when they came together in the church to eat the Lord's supper, they formed themselves into separate companies. Perhaps those who had been baptized by the same teacher, sat down by themselves at separate tables. Or, as violent contentions about different matters had arisen among the Corinthians, probably they were so displeased with one another, that neither of the factions would allow any to join them, except their own adherents. To correct these unchristian practices, the apostle told them, their coming together into one place was not all that was necessary to the right eating of the Lord's supper. They ought to have eaten it together in a body, as jointly bearing witness to the truth of Christ's death and resurrection, and in testimony of their love to one another as his disciples, ver. 20.

20.—They had erred likewise in another respect. The different companies first took their own supper, of victuals which they brought into the church ready prepared; and joined thereto the Lord's supper, making it a part of a common meal or feast. And many of them sinned against the poor who had no supper to bring, by excluding them from partaking with them, not only of the previous feast, but of the Lord's supper itself: so that some were hungry on these occasions, while others were plentifully fed, ver. 21.—What, said the apostle to them sharply, have ye not houses to eat and to drink in? or by making the church of God a place of feasting, do ye mistake it for a heathen temple, and put your poor brethren to shame who have no supper to eat? ver. 22.—These feasts previous to the Lord's supper, seem to have been introduced by the Jewish Christians, who, because Christ instituted his supper after he had eaten the passover, might think themselves warranted to sup together, before they ate the Lord's supper. To the previous supper, or feast, the Gentile converts had no objection, as it resembled the feast on the sacrifice in the idol's temple, to which, in their heathen state they had been accustomed. And viewing it in that light, we may suppose they invited their heathen acquaintance to partake both of the previous feast, and of the Lord's supper itself, in return for the feasts on the sacrifices, to which the heathens had invited them.

To remedy these great disorders in the celebration of the Lord's supper, and to shew the Corinthians how much they had corrupted that holy service, the apostle repeated the account which he had formerly given them of its institution, according as he had received it of the Lord by revelation, ver. 23—26.—From his account we learn, that the Lord's supper is not a common meal designed for the refreshment of the body, but a religious service, instituted to keep up the memory of Christ's death till he return. Having given this view of the true nature of the institution, the apostle shewed them the sin of performing it in an improper manner, ver. 27.—directed them to prepare themselves for that service by self-examination, ver. 28.—and declared the punishment to which they subjected themselves, by performing it unworthily, ver. 29—32.—Then concluded with ordering them to celebrate the Lord's supper together, ver. 33.—and to eat at home if they were hungry. The rest of their irregularities respecting that matter, he promised to rectify when he came to Corinth, ver. 34.

COMMENTARY.

CHAP. XI. 2 *Now*, understanding by your letter, that ye have restrained your women from praying

NEW TRANSLATION.

CHAP. XI. 2 Now I praise you, brethren, (ὅτι, 254.) *because IN* all things

things *ye* remember me, [1] and *hold fast* the *traditions* (see 2 Thess. ii. 15. note 2.) as I delivered THEM to you.

3 But I would have you know, that *of every man the head is Christ*; and the head of the woman IS the man; (Gen. iii. 16. Eph. v. 23.) and the head of Christ IS God. (See 1 Cor. iii. 23. note, and chap. xv. 27, 28. notes.)

4 Every man *who prayeth* or *prophesieth*, (see chap. xiv. 3. note) having *A VEIL upon* HIS *head*, [1] dishonoureth his head.

5 (Δε, 101.) *And* every woman *who* prayeth or prophesieth [1] with *an un-*

and prophesying as teachers, *I praise you, brethren, because in general ye remember me, and hold fast the traditions* concerning the public worship, *as I delivered them to you.*

3 *But*, that ye may understand the reason of these traditions, *I would have you know, that of every man the head*, to whom in all religious matters he must be subject, *is Christ; and that the head of the woman*, to whom in all domestic affairs she must be subject, and from whom she must receive instruction, *is the man; and* that *the head of Christ*, to whom in saving the world he is subject, is God.

4 *Every man who prayeth or prophesieth* in the public assemblies, *having a veil*, which is a sign of subjection, *upon his head, dishonoureth* Christ *his head*, who hath made him the head of the woman.

5 *And every woman, who prayeth or prophesieth with an unveiled head, dishonoureth* the man *her head*, by af-

Ver. 2. *Because* (supply κατα) *in all things ye remember me.* We have the same form of expression, ch. x. 35.—Or, the clause παντα μου μεμνησθε, may be translated, as Beza hath done, *Omnia mea meministis*, scil. *verba*, *Ye have remembered all my instructions.*

Ver. 4. *Having a veil upon his head, dishonoureth his head.* The man who prayeth or prophesieth in the presence of women, with a veil upon his head, by wearing that sign of inferiority on such occasions, dishonoureth his head Christ, who hath subjected women to men, and, in particular, hath authorised men to teach them. See chap. xvi. 34, 35.

Ver. 5.—1. *And every woman who prayeth or prophesieth.* Because they who gave thanks, and praised the Lord with musical instruments, are said, 1 Chron. xxv. 1, 2. to *prophesy with harps*, &c.; and because the priests of Baal, who prayed and sang hymns to that idol in the contest with Elijah, are said, 1 Kings xviii. 29. to have *prophesied till the time of the evening sacrifice*; many, by the women's *praying and prophesying*, understand their joining in the public prayers and praises, as a part of the congregation. Yet, as it is reasonable to think, that *this praying* and *prophesying* of the women, was of the same kind with the praying and prophesying of the men who acted as teachers, mentioned ver. 4. we may suppose the Corinthian women

fecting an equality with him. *Besides, for a woman to throw off the veil* in an assembly of men, *is one and the same with being shaven.*

veiled head, [2] dishonoureth her head. (Γαρ, 91.) *Besides, it is one and the same with being* shaven. [3]

women affected to perform these offices in the public assemblies, on pretence of their being inspired; and though the apostle in this place, hath not condemned that practice, it does not follow that he allowed it, or that it was allowed in any church. His design here was not to consider whether that practice was allowable, but to condemn the indecent manner in which it had been performed. For the women when they felt, or thought they felt, themselves moved by the Spirit in the public assemblies, throwing away their veils, prayed and prophesied with their heads uncovered, and perhaps with their hair dishevelled, in imitation of the heathen priestesses in their raptures. See Virgil, Eneid. lib. vi. l. 48. *Non comptæ mansere comæ*, &c. This indecency in the manner of their praying and prophesying, the apostle thought proper to correct, before he prohibited the practice itself, because it gave him an opportunity of inculcating on women, that subjection to the men, which is their duty, though many of them are unwilling to acknowledge it. Women's praying and prophesying in the public assemblies, the apostle afterwards condemned in the most express terms, chap. xiv. 34. See the note there. We have an example of the same method of teaching, 1 Cor. viii. where, without considering whether it was lawful to join the heathens in their feasts on the sacrifice in the idol's temple, the apostle shewed the Corinthians, that although they thought it lawful because they knew an idol was nothing, yet the weak who had not that knowledge, but who believed the idol to be a real, though subordinate god, might, by their example, be led to join in these feasts, and thereby be guilty of direct idolatry. This evil consequence, the apostle thought proper to point out, before he determined the general question; because it afforded him an opportunity of inculcating the great Christian duty, of taking care never to lead our brethren into sin, even by our most innocent actions. See chap. viii. Illustration at the end.

2. *With an unveiled head.* The apostle's reasoning concerning the covering and uncovering of the head, is to this purpose; women being put in subjection to men, ver. 2. ought in the public assemblies to acknowledge their inferiority, by those marks of respect which the customs of the countries where they live, have established as expressions of respect. And therefore, although with us it be a mark of superiority to be covered in a public assembly, and of inferiority to be uncovered, the apostle's reasoning still holds, because the customs of the east was the reverse of ours.—The veil used by the eastern women was so large as to cover a great part of their body. This appears from Ruth's veil, which held six measures of barley, Ruth iii. 15.—A veil of this sort, called a *plaid*, was worn not long ago by the women in Scotland.

3. *It is one and the same thing to be shaven.* In the east, it was reckoned

6 (Γαρ, 93.) *Wherefore if a* woman be not *veiled, even* let her be shorn: but if it be a shame [1] for a woman to be shorn or shaven, let her be *veiled.*

6 *Wherefore, if a woman* in an assembly of men *be not veiled, even let her* hair which is her veil, (ver. 15.) *be shorn. But if it be a disgrace for a woman to be shorn, let her* preserve her natural modesty, by *veiling herself* in the public assemblies for worship.

7 *Now man,* indeed, ought not to *veil the head, being* the image [1] and glory of God: but *woman* is the glory *of man.*

7 *Now man indeed, ought not to veil the head* in presence of women, *being the image* of God in respect of the dominion delegated to him, *and* the *glory of God* by exercising that dominion properly. *But woman is the glory of man* by being subject to him.

8 (Γαρ, 91.) *Besides, man* is not of *woman, woman IS of man.*

8 *Besides, man is not of woman: but woman is of man,* being made of a rib taken from the first man.

9 (Και γαρ, 97.) *And also, man was not* created (δια) *for* the woman; but *woman* for the man.

9 *And also, man was not created for the woman, but woman for the man:* as is plain from what God said when he created Eve, Gen. ii. 18. "I will make him an help meet for him."

10 (Δια τουτο, 68.) For this *reason* ought the wo-

10 The creation of woman, leads me to observe, that *for this reason*

reckoned immodest in women to appear unveiled before any of the male sex, except their nearest relations. Thus Rebecca veiled herself on seeing Isaac, Gen. xxiv. 65.—The immodesty of women appearing unveiled in an assembly of men, the apostle illustrated by observing, that it was one and the same thing with being shaven; for, as he tells us ver. 15. their hair was given them for a veil to improve their beauty.—The eastern ladies, considering their hair as their principal ornament, were at great pains in dressing it. Hence, before Jezebel looked out at a window on Jehu, 2 Kings ix. 30. *She painted her face, and tired her head.* Hence also, to deprive women of their hair, was considered as a great disgrace, Micah i. 16. See the following note, and ver. 15. note.

Ver. 6. *But if it be a shame for a woman to be shorn or shaven.* How disgraceful it was for the Grecian women to be shaven, may be learned from Aristoph. Thesmoph. line 845.—The ancient Germans punished women guilty of adultery, by shaving their heads. So Tacitus tells us, De Morib. Germanorum. The Jews also punished adulteresses in the same manner. Elsner thinks that custom is mentioned Numb. v. 18.—*Shorn,* as distinguished from *shaven,* means to have the hair cropped.

Ver. 7. *Being the image of God;* namely, in respect of the dominion with which he is clothed. For in respect of mental qualities, the woman is also the image of God.

ought the woman, in the public assemblies, *to have a veil upon her head*, namely, *on account of the* seduction of the first woman by evil *angels*.

11 *However*, though woman be inferior to man in her relative capacity, the terms of salvation are the same for both: For *neither is man without woman, nor woman without man in the covenant*.

12 *Besides, as the woman is from the man*, and on that account is inferior to him, *so also the man is* born and nursed *by the woman*, and on that account he ought to treat her with kindness; *but both* are *from God*.

13 *Consult your own feelings*, and man to have *a veil* [1] on HER head, (δια, 112.) *on account of* the angels. [2]

11 (Πλην) *However*, neither is *man without woman, nor woman without man*, in the Lord. (See 2 Cor. iii. 17.) note 1.)

12 (Γαρ) *Besides*, as the woman is (εκ) *from* the man, *so also* the man is (δια, 113.) *by* the woman; but *all* (εκ) *from* God.

13 Judge in your-

Ver. 10.—1. *To have* εξουσιαν, *a veil on her head.* Though there is no example, either in sacred or profane writers, of the word εξουσια used to denote a *veil*, yet all agree that it can have no other meaning in this passage. Benson, in his note on 1 Tim. ii. 3. 2d edit. gives it as his opinion, that because the Hebrew word *radid* (which comes from the verb *radad, to have power*) signifies a veil, the apostle uses the word εξουσια, *power*, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power. A like figurative sense of the word *circumcision*, we have, Acts vii. 8. where it is called a *covenant*, because it was the *token* or *sign* of God's covenant with Abraham.

2. *On account of the angels.* In Scripture, the word *angels*, sometimes signifies *evil angels*, 1 Cor. vi. 3. *Do ye not know that we shall judge angels?* Jude, ver. 6. *The angels who kept not their first estate.*—Eve having been seduced by evil angels to eat the forbidden fruit, she, and all her daughters were punished for that sin, by being subjected to the rule of their husbands. The apostle therefore enjoined the eastern women, according to whose customs the wearing of a veil was a token of subjection, to be veiled in the public assemblies for worship, that remembering their first mother's seduction by evil angels, they might be sensible of their own frailty, and behave with humility. See 1 Tim. ii. 14.—Others, by the *angels*, understand *the bishops*, who are styled *angels of the churches*, Rev. i. 20. For they suppose the women were ordered to be veiled, when in the public assemblies they performed the office of teachers, to shew their respect to the bishops. Others think good angels are meant here, who, being ministering spirits, might be present in the religious assemblies of the Christians. Of these interpretations, that which is first mentioned, and which is espoused by Whitby, seems the most probable.

Ver.

selves, (πρεπον) is it *decent* that a woman pray *to* God *unveiled?*

14 Doth not even nature [1] itself teach you, that if a man *indeed* have long hair, it is a *disgrace* [2] *to* him?

15 But if a woman have long hair, it is a glory [1] to her: for her hair is given her (αντι) for a *veil.*

16 (Δε) *However*, if any *one* (δοκει, chap. vii. 40. note) *resolves* to be contentious, we have no such custom, neither the churches of God.

17 (Δε) Now *when I* say, whether, according to your customs, it *is decent that a woman*, whom God hath subjected to her husband, *pray to God* in public *unveiled*, as not subjected?

14 *Doth not even reason and experience teach you*, that if *a man indeed have long hair, it is a disgrace to him*, because it renders him in appearance like a woman?

15 *But if a woman have long hair, it is an ornament to her* which does not incommode her, being suitable to her domestic state; *for her hair is given her for a veil*, to heighten her charms by partly concealing them.

16 *Now, if the false teacher resolves to be contentious*, and maintains that it is allowable for women to pray and teach publicly in the church unveiled, *we* in Judea *have no such custom, neither* any of *the churches of God.*

17 I praised you for holding fast

Ver. 14.—1. *Doth not even nature itself teach you?* For the different senses of the word *nature*, see Ephes. ii. 3. note 2. Here, it signifies *reason and experience.* But others thereby understand the nature of the sexes, which requires that they be distinguished by some outward mark. Hence the law, Deut. xxii. 5. *The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment.*

2. *It is a disgrace to him.* That the Hebrews thought it a mortification to wear their hair long, and to have it dressed, is evident from the law of the Nazarites, Numb. vi. 5. Besides, as the sexes were distinguished not so much by the form of their clothes as by the length, or shortness of their hair, to have long hair, and to dress it nicely, was to assume the appearance and manners of a woman; therefore it was a disgrace to a man.—The ancient busts and statues of the Greeks and Romans still remaining, shew that they likewise wore their hair short. In that form it neither incommoded them in the field, nor required much time to dress it.

Ver. 15. *It is a glory to her.* What a value the eastern ladies put on their hair may be known from this, that when Ptolemy Euergetes, king of Egypt, was about to march against Seleucus Callinicus, his queen Berenice, who loved him tenderly, vowed as the most precious sacrifice she could offer, to cut off and consecrate her hair, if he returned in safety. See ver. 6. note 1.

my precepts, But *now when I declare this* which follows, *I praise you not, that ye assemble, not so as to make yourselves better* by edifying each other, *but worse by* fomenting strifes.

18 *For first indeed I hear*, that *when ye assemble* in the church to eat the Lord's supper *there are divisions among you;* ye sit down in separate companies at separate tables, as being at variance among yourselves; *and* I *partly believe it.*

19 *For*, as men have different views of things, and are often guided by their lusts, *there will even be heresies among you;* which God permits, *declare this*, I praise you not, that *ye* come together, not for the better, but for the worse.

18 For first, [1] *indeed*, I hear, when ye come together in the church *there are* divisions [2] among you; and I partly [3] believe it.

19 (Δει γαρ και) For there must [1] *even be* heresies [2] among you, that *the approved* [3] may be

Ver. 18.—1. *For first.* The first thing the apostle blamed in the Corinthians, was their indecent manner of eating the Lord's supper. The second was the wrong use which they made of their spiritual gifts, chap. xii. And as these offences were committed in their public assemblies, he told them very properly, that they came together ,not for the better, but for the worse.

2. *There are divisions.* So the word σχισματα must be translated here, because the faction had not formed any separate church at Corinth, but had occasioned uncharitable dissentions in the church there; of which this was one bad effect, that they celebrated the Lord's supper in separate companies at separate tables, which the apostle with great propriety termed σχισματα, *rents.*

3. *And I partly believe it.* Estius, Grotius, and Pearce, think the Greek phrase μερος τι πιστευω, may be translated, *I believe it with respect to a part of you.* And for this use of μερος τι, they cite Rom. xi. 25. Parkhurst says it is used in that sense by Thucydides, and that it is an Attic phrase. See chap. xii. 27. xiii. 9. note.

Ver. 19.—1. *For there must even be.* Here the word *must*, does not signify what *ought to be*, but what in the natural course of things will certainly be, as the consequence of the pride, anger, envy, and other evil passions, which prevail among men.

2. *Heresies among you.* In this passage, *heresies* are represented as something different from, and worse than the *divisions* mentioned in the preceding verse. By the account given of them in other passages of scripture, *heresies* are false opinions in religion, obstinately maintained by the heretic, in opposition to his own conscience, for the purpose of authorising bad practices, and of making gain. See Gal. v. 20. note 5.

3. *That the approved.* Οι δοκιμοι, *the approved*, are persons who on being tried are found sound in the faith, and holy in their practice. One end of God's permitting heresies to arise in the church, is

made manifest among you.

20 (Ουν, 262.) *But your coming together* into one place, *is* not to eat Lord's supper. (See chap. v. 7. note 2.)

21 For in eating *IT*, every one taketh *first* [1] his own supper, and one, *verily*, is hungry, and another is *filled.* [2]

22 What, have ye not houses to eat and to drink in? or *do ye think amiss* [1] *of* the church of

that those who are approved of him, *may be made known among you.*

20 *But your coming together into one house* to eat, *is not to eat the Lord's supper*, unless ye eat it in fellowship together, and with mutual love, as the disciples of one master.

21 *For when ye eat, every one* with his own party *taketh first his own supper* which he hath brought; *and* the poor being excluded, *one verily is hungry*, on that occasion, *and another is plentifully fed.*

22 *What! have ye not houses to eat and drink in* with your friends? *Or do ye mistake the Church of God* for an idol's temple, in which feasts are

is for the trial of the faith and holiness of such approved persons, that being made manifest, they may be examples for others to imitate.

Ver. 21.—1. *Every one taketh first his own supper.* This is the proper translation of the clause, ἕκαστος το ἰδιον δειπνον προλαμβανει: for what follows shews, that the apostle did not mean, as in the English bible, that every one took before *another* his own supper; but that every one took his own supper, before he ate the Lord's supper.—Christ having instituted his Supper after he had eaten the passover, his disciples very early made it a rule to feast together, before they ate the Lord's supper. These feasts were called (Αγαπαι, *Charitates*) *Love feasts.* They are mentioned Jude, ver. 12. as also by some of the ancient Christian writers.—From Xenophon. Memorab. lib. iii. c. 14. we learn, that the Greeks when they supped together, brought each his own provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same practice in their feasts previous to the Lord's supper. But as they excluded all who were not of their party, and even the poor of their own party who had no supper to bring, it came to pass that when they ate the Lord's supper, *one was hungry, and another was filled.*

2. *And another is filled.* So the Greek word μεθυειν signifies here, being opposed to, *one is hungry.* The word is used in this sense by the LXX, Psal. xxxv. 9. Jerem. xxxviii. 14. and John ii. 10. where it is rendered by our translators, *when men have well drunk*, drunk plentifully. According to the grammarians, μεθυειν literally signifies *to eat and drink*, μετα το θυειν, *after sacrificing*; on which occasions the heathens often drank to excess.

Ver. 22.—1. *Do ye think amiss of the church of God?* Καταφρονειτε; See Rom. ii. 4. note 4.—That in the first age, the brethren of a particular city, or district, met together in one house, or room, for the

made ; *and put to shame those who have not a supper* to eat, while ye are feasting luxuriously ? *What shall I say to you ? Shall I praise you for this*, as having kept my precepts ? *I praise you not ;* but utterly condemn you for these scandalous practices.

23 *For I received from the Lord* Jesus, by immediate revelation, *what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed* to the chief priests and elders of the Jews, *took bread,*

God, and *put to shame those who* have not *A SUPPER ?* [2] What shall I say to you ? shall I praise you (v, 167.) *for* this ? I praise YOU not.

23 For I *received from* the Lord, [1] *what* also I delivered *to* you, That the Lord Jesus, *in the night* in which he was betrayed, [2] took bread,

the worship of God, is evident from ver. 20. That house, or room, whether it was used statedly, or only occasionally for their religious assemblies, is here called *the church of God*, and is distinguished from *their own house*. Accordingly, what is termed, ver. 18. *a coming together in the church*, is called, ver. 20. *a coming together into one place*.

2. *But to shame those who have not a supper.* Τους μη εχοντας, may be translated without any addition, *Those who are poor.*

Ver. 23.—1. *I received from the Lord*, &c. For the import of the terms *received* and *delivered*, see Col. ii. 6. note.

2. *In the night in which he was betrayed ;* that is, in the night which preceded his crucifixion.—The apostle told the Corinthians, that the institution of the Supper in the night before our Lord suffered, for the purpose of perpetuating the memory of his death to the end of the world, was made known to him by Christ himself, as a circumstance which merited particular attention, because it was a strong proof of his innocence. He knew he was to be crucified the next day as an impostor, for calling himself the Son of God. Having so near a prospect of his punishment, would he by instituting his Supper have taken care that his punishment as an impostor should never be forgotten, if he had really been an impostor ? No. Such a supposition exceeds all rational belief. But knowing himself to be the Son of God, and being absolutely certain that God would acknowledge him as his Son, by raising him from the dead on the third day, he instituted his Supper, to be preserved by his disciples till he should return to judge the world ; because he foresaw that his death could not be remembered by his disciples, without recollecting his resurrection, and expecting his return to judge the world. See ver. 26. note 3.—Farther, if Christ did not rise from the dead, according to his express promise frequently repeated, can it be thought that his disciples, who thus must have known him to be a deceiver, would have perpetuated the memory of his punishment as an impostor, and of their own shame, by beginning a service, in which, as the apostle expresses it, ver. 25. they *openly published the death*, that is, the punishment *of the Lord*, to the world ?

Wherefore

24 And, *having given thanks*, [1] he brake IT, and said, Take, eat; this is my body, which is broken for you; [2] This

24 *And having given thanks* to God for his goodness to men in their redemption, *he brake it, and said, Take, eat; this is* the representation of *my body, which is* to be *broken for you*:

Wherefore, since the apostles, and all the other first disciples who were eye witnesses of their Master's death and resurrection, by beginning this service, openly published to the world their certain knowledge and belief of these facts; and since their successors by continuing this service from age to age, have published to the world the death and resurrection of their master, as matters of fact known and believed by all Christians from the beginning, the continuation of the service of the Supper in the church is certainly a strong proof of the reality of Christ's death and resurrection; consequently it hath fully established his claim to be God's Son, and by removing the ignominy of the cross, hath rendered his fame great and universal. Also it hath become the source of unspeakable consolation to his disciples in every age, by assuring them that all his doctrines are true, and that all his promises shall be performed in their season; particularly his promise of returning to raise the dead, and carry his people into heaven. In this view, the institution of the Supper in the night wherein he was betrayed was a great instance of Christ's love to men. And we are bound, by continuing that excellent service in the world, to hand down to them who come after us, those unspeakable consolations which we ourselves enjoy, through the pious care of our fathers who believed in Christ before us.

Ver. 24.—1. *And having given thanks.* Ευχαριστησας. This likewise is the term used Luke xxii. 19. Wherefore, when Matthew and Mark tell us that Jesus ευλογησας, *blessed*, they do not mean that Jesus blessed the bread, for bread is incapable of blessing, but that he blessed God for saving sinners through his death. See 1 Cor. x. 16. note 1.

2. *This is my body which is broken for you.* As the clause, *which is broken*, cannot be taken literally, because it would imply that Christ's body was *broken*, or put to death on the cross, at the time he said this, contrary to truth, so the clause, *this is my body*, cannot be taken literally; for the two clauses making but one proposition, if the clause, *this is my body*, which is the subject of the proposition, be interpreted literally, the predicate, *which is broken for you*, must be so likewise. Consequently the proposition will import, that the bread in our Lord's hands was converted into a thing which at that time had no existence. If this reasoning is just, both the doctrine of the Papists, and the doctrine of the Lutherans ought to be rejected, as implying an evident falsehood, namely, that Christ's body at the time he spake *was broken*, or put to death.—In other passages of scripture we find expressions perfectly similar to the expression, *This is my body;* for example, Gen. xl. 12. *The three*

branches

this do in remembrance of me: in remembrance of my giving my body to be broken, to procure eternal life for you.

do in remembrance of me. [3]

branches are three days.—Gen. xli. 26. *The seven good kine are seven years.*—Matth. xiii. 38. *The field is the world.*—1 Cor. x. 4. *That rock was Christ.*—Rev. xvii. 9. *The seven heads are seven mountains.* Now, as every reader is sensible, that in all these passages things are said to be what they are only representations of, why should our Lord's words, *This is my body*, be interpreted in any different manner?—And with respect to the other clause, *which is broken for you*, let it be remembered, that, in the prophetic writings especially, there are numberless passages, where, to shew the certainty of the things foretold, they are spoken of as actually existing at the very time the prophet uttered his prediction. It may therefore be affirmed, that the true meaning of our Lord's words at the institution of his Supper, is, *This* bread *is* the representation of *my body which is* to be *broken for you.*

The Papists contend, that in every age, by the priest's pronouncing what they call the words of consecration, the same change is made in the bread and wine which they affirm was made in these elements, by Christ's saying, *this is my body.* But to gain credit to their doctrine, they ought to shew from scripture, that the power of working that miracle was promised by Christ to all his faithful servants in the ministry to the end of the world. But this they cannot do. Besides, that the apostle Paul did not possess any such power is evident from ver. 26, 27, 28. of this chapter, where he calls the elements *bread* and *wine* after their consecration, as he had named them before.

3. *This do in remembrance of me.* This implies two things, 1. That they were to take and eat the bread in remembrance of Christ's body broken for them. 2. That they were to give thanks, and break the bread, before they ate it. Accordingly, from chap. x. 16. we know, that when the apostles administered the Lord's supper to the faithful, they gave thanks, and brake the bread after Christ's example, which is authority sufficient for the practice which hath always obtained in the church.

In this place it may be proper to take some notice of the doctrine of the Quakers concerning the Lord's supper. They affirm, that the apostles mistook their Master's design in giving them bread and wine after supping on the passover, when they made it the institution of a rite to be observed by his disciples in all ages. But if they mistook the matter, would not Christ have corrected their mistake, in the revelation which Paul affirms he made to him concerning the Supper, ver. 23. after that mistake is said to have taken place? Wherefore, seeing Paul's account of the institution is precisely the same as the account given by the evangelists, with the addition of a circumstance which implies the continuation of the rite, namely, that when Christ gave them the cup, he said, *This do, as often as ye drink it,*

25 *In like* manner, also *the cup*, [1] *after* he had supped, [2] saying, This cup is the new *covenant* [3] in my blood: this *do*, as *often* [4] as ye drink IT, in remembrance of me.

25 *In like manner also*, he gave *the cup after he had supped* on the passover, *saying*, *This cup* of wine *is* a representation of *the new covenant* made *in my blood; this do, as often as ye drink it, in remembrance of me*, as shedding my blood to procure that covenant for you.

26 (Γαρ, 93.) *Wherefore*, [1] as often as ye eat

26 *Wherefore*, *as often as ye eat this bread, and drink this cup, ye*

it, in remembrance of me, it cannot be doubted that our Lord intended his Supper to be a perpetual service in his church.

Ver. 25.—1. *In like manner also the cup.* Most translators after the word *also*, add the words, *he took*. But if any words are to be added here, those in Mark xiv. 23. *he gave*, seem most proper.

2. *After he had supped.* This circumstance is mentioned to shew, that the Lord's supper is not intended for the refreshment of the body, but as we are told, ver. 26. for perpetuating the memory of Christ's death, resurrection, and ascension, to the end of the world, and for declaring our expectation of his return from heaven to judge all mankind, that by seriously and frequently meditating on these things, the faith, hope, and gratitude of his disciples, may be nourished. Now, that these ends may be effectually answered, this service must be performed by the whole members of each particular church, not in separate companies, but together, as making one harmonious society, by whose joint concurrence and communion in the service, the death of their Master is not only remembered, but declared in the most public manner to the world, as a fact known and believed by all Christians from the beginning.

3. *This cup is the new covenant in my blood.* The word διαθηκη, which our translators have rendered *testament*, signifies a *covenant*, especially when the epithet *new* is joined to it. See Heb. ix. 15. note 1. Our Lord did not mean that the new covenant was made at the time he shed his blood. It was made immediately after the fall, on account of the merits of his obedience to the death which God then considered as accomplished, because it was certainly to be accomplished at the time determined.

4. *This do as often as ye drink it.* According to the Papists, this implies, that *the cup* in the Lord's supper, may sometimes be omitted; and on that pretence they have denied the cup to the laity; but, how justly may be known, by taking notice that the words, *as often as*, are applied, ver. 26. to the *bread*, as well as to the *cup*. Besides, Matthew hath told us, that when Christ gave the cup, he said, chap. xxvi. 27. *Drink ye all of it*; which being both an invitation, and a command, all Christians are as much entitled to the cup, as to the bread.

Ver. 26.—1. *Wherefore.* The attentive reader must be sensible, that this verse does not contain, as in the common version, a proof of

openly publish the death of our Lord, till the time he comes to judgment: ye tell the world that the Lord died to ratify the new covenant; and that he will come again, to raise the dead and judge the world, according to his promise.

this bread, and drink this cup, *ye openly publish* [2] *the death of the Lord,* (ἄχρις ἂν) *till the time* he come. [3]

27 *So then, whosoever shall eat this bread, and drink this cup of the Lord unworthily,* either by eating it as a common meal, or as the bond of a faction, or to promote some worldly purpose, *shall be guilty* of profaning the symbols *of the body and blood of the Lord.* See ver. 24. note 2.

27 (Ὥστε, 331.) *So then,* whosoever shall eat this bread, (ἂν) and [1] drink (τὸ, 71.) *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 *But let every man examine him-*

28 But let a man exa-

what goes before. It is an inference from the preceding verses, consequently the Greek particle γαρ, with which it is introduced, is used in its *illative*, not in its *causal* signification.

2. *As often as ye eat this bread, and drink this cup, ye openly publish*, or *ye openly and effectually publish;* So καταγγελλετε signifies; for κατα often increases the signification of the word with which it is compounded. The drinking of the cup, as well as the eating of the bread, being intended as a public declaration of the death of Christ, neither of them can be omitted without sin. And the virtue of that declaration, as was already observed consisting in its being made by the whole church or assembly as cordially agreeing in it, the Corinthians erred when they did it in separate companies.—The words in this verse are the apostle's words, not Christ's.

3. *Till the time he come.* Though at the institution of the supper, our Lord spake nothing of his own second coming, yet in this discourse after the celebration, he connected his second coming with his death: John xiv. 3. *And if I go and prepare a place for you, I will come again, and receive you to myself,* &c. The apostle therefore truly expressed his Master's intention, when he told the Corinthians, that by publishing the Lord's death, they published also his coming to judgment; and that the service of the Supper, was intended as a publication of both.

Ver. 27. *And drink this cup.* The Romanists affirm, that ἢ πιῃ should be translated, *or drink;* and from the disjunctive sense of the phrase they infer, that the whole *Christ* is contained in either kind. And on this second pretence, (See ver. 25. note 4.) they deny the cup to the laity, contrary to Christ's express command. But as the Greek particle ἢ, is sometimes put for και, Ess. iv. 195. their reasoning from this passage is not well founded. Besides, the Alexandrian MS. with the Syriac, Arabic, and Ethiopic versions, have all, in this clause, *and* instead of *or.* Also, in ver. 29. it is και πινῃ, which determines the sense of ἢ, in ver. 27.

Ver.

mine [1] himself, (και ουτως, 265.) and *then of the* bread let him eat, and of *the cup let him* drink.

29 For he *who* eateth and drinketh unworthily, eateth and drinketh *punishment* [1] to himself, not *making a difference of* [2] *the body of the Lord.*

30 For this cause, *many among* you ARE *sick*, and *infirm, and a good number are dead.*

31 (Ει γαρ, 98.) *But*, if we would *make a difference in* [1] ourselves, we should not be *disapproved.*

self, by comparing his character and views with the design of this service. *And* if he finds them suitable to it, *then of the bread let him eat, and of the cup let him drink.*

29 *For he who eateth and drinketh* the Lord's supper *improperly*, (See ver. 27.) *subjects himself to punishment, because he does not* discriminate the symbols of *the body of the Lord* from common bread and wine designed for the nourishment of life.

30 *Because ye eat and drink in an improper manner, many among you are diseased and languishing, and a good number are dead* in consequence of God's displeasure.

31 *But if we would make a difference in ourselves*, by eating the Lord's supper with dispositions different from those with which we eat a common meal, *we should not be disapproved.*

Ver. 28. *Let a man examine himself.* First, whether he comes to this service, to keep up the memory of Christ. Secondly, whether he is moved to do so, by a grateful sense of Christ's love in dying for men. Thirdly, whether he comes with a firm purpose of doing honour to Christ, by living in all respects conformably to his precepts and example.

Ver. 29.—1. *Drinketh punishment.* That this is the signification of κριμα here, is plain from the following verse, where the Corinthians are said to be punished with sickness, debility and death, for eating unworthily. Besides, κριμα is often used in the New Testament to denote *punishment.* See Matt. xxiii. 14. Rom. xiii. 2. James iii. 1. 1 Pet. iv. 17.

2. *Not making a difference of the body of the Lord.* In the English bible, printed in 1568, this clause, as B. Pearce informs us, is translated, *He maketh no difference of the Lord's body*, which I think is the true sense of the passage.

Ver. 31. *But if we would make a difference in ourselves.* In ver. 29. he had mentioned their not making a difference between the body of the Lord and common food. Here he speaks of their making a difference in themselves. L'Enfant affirms, that διακρινειν, and κρινεσθαι, are agonistical terms; the former denoting the inquiry which the judges of the games made into the character and quality of the combatants; (See chap. ix. 27. notes 3, 4.) and the latter, their rejection after the inquiry: consequently it signifies their being disapproved as unfit to enter the lists, if the inquiry was made before

32 *But being judged of the Lord* because we have not made a difference in our eating, *we are corrected* to bring us to repentance, *that we may not with the ungodly be condemned* at the day of judgment.

32 But *being judged of the Lord we are corrected*, [1] *that we may not with the world be condemned.*

33 *Wherefore, my brethren, when ye come together* to eat the Lord's supper, *cordially receive one another*, that ye may perform that service jointly as the disciples of one master.

33 Wherefore, my brethren, when ye come together to eat, *cordially receive* [1] *one another.*

34 *And if any person be hungry* before he eats the Lord's supper, *let him eat at home, that ye may not come together to punishment* by feasting in the church. *And what else requires to be corrected* in this matter, *I will give orders about it when I come* to Corinth.

34 And if any *one* hunger, let him eat at home; that ye *may not* come together *to punishment.* And the rest *I will* set in order when I come.

the combat. Or if the inquiry was made after it, it signifies their being disapproved as unfit to receive the crown, because they had not contended according to the laws of the combat.

Ver. 32. *We are corrected.* Παιδευομεθα, *We are chastised*, as children are for their good, or are punished as the athletes were for transgressing the rules of the combat. See chap. ix. 27. note 4.

Ver. 33. *Cordially receive one another.* Εκδεχεσθε, in this passage seems to have the sense of δεχεσθε, encreased by the preposition εκ, consequently the apostle's meaning is *cordially receive one another.* For as the faction had separated themselves from the sincere part of the church when they ate the Lord's supper, it was proper for the apostle to say to them, when ye eat, instead of separating yourselves into companies, as if ye were at variance, all of you cordially receive one another, so as to form one harmonious society, agreeably to the design of this important service.

CHAP. XII.

View and Illustration of the Subjects treated in this Chapter.

THE spiritual men at Corinth, having had great dissensions among themselves about the comparative excellence of their several gifts, and the honour which was due to each on account of his particular gift, the apostle's adherents, we may believe, in their letter, requested his opinion and direction concerning these matters. In compliance, therefore, with their desire, and because it was of great importance that mankind in future ages should have a just idea of the supernatural gifts, by which

which the Christian church was at first built, and afterwards upheld, the apostle, in this and in the following fourteenth chapter, treated largely of these gifts, and of the persons who possessed them.

His discourse on these subjects he introduced with telling the Corinthians, that he wished them not to be ignorant of the offices of the spiritual men, and of the excellency of their gifts, ver. 1.—And to make them sensible of the honour which the church derived from the gifts of the spiritual men, he put the brethren at Corinth in mind, that before their conversion they worshipped idols, who being themselves dumb, could not impart to their votaries instantaneously, the faculty of speaking foreign languages, as Christ had done to many of his disciples, ver. 2.—Next, because there were in that age impostors who said they were inspired, and because the persons who possessed the gift of discerning spirits were not always at hand to examine them, the apostle gave the Corinthians a rule, by which they might judge with certainty of every one who pretended to be inspired. No teacher, said he, speaks by the Spirit of God who calls Jesus *accursed*, that is, who affirms that Jesus was justly punished with the accursed death of the cross. Probably some of the heathen priests and priestesses, in their pretended fits of inspiration, had spoken in this manner of Jesus. On the other hand, every teacher speaks by the Spirit of God, who acknowledges Jesus to be Lord, and endeavours to persuade men to become his disciples, ver. 3.

Having thus directed the Corinthian brethren to judge of the inspiration of the teachers who came to them by the nature and tendency of the doctrine which they taught, the apostle proceeded to that which he had chiefly in view, namely, to remove the dissentions which had taken place at Corinth, among the spiritual men. For such of them as possessed inferior gifts, envying those whose gifts were of a superior kind, and the latter behaving with insolence towards the former, the apostle, to allay their animosities, explained in this chapter the nature and difference of their spiritual gifts; discoursed concerning their comparative excellency, and concerning the purposes for which they were bestowed, and the different offices allotted to the persons who possessed them; then gave directions concerning the manner and order in which these gifts were to be exercised.

And first, he observed, that there were diversities of gifts, but one Spirit from whom they all proceeded, ver. 4.—That there were diversities of ministries, or offices, in which those who possessed the spiritual gifts were employed, but one Lord whom they all served, ver. 5.—And that there were differences of in-workings in the spiritual men, but it was the same God who wrought inwardly in them all, ver. 6.—Next, he enumerated

merated the spiritual gifts in the order of their dignity; and from his account it appears, that these gifts were various in their nature, and were bestowed on the spiritual men in the greatest plenty, ver. 7—10.—Now all these, said he, the one and the same Spirit of God worketh, distributing to each according to his own pleasure, without regarding either the merit or the dignity of the persons to whom he gives them, ver. 11.—But however different in their nature the spiritual gifts might be, he told them they were all so distributed, as to render the church one body. For as the human body, though it consists of many members, is but one body, so also is the body of Christ, the Christian church, ver. 12.—All the individuals of which the church is composed, whether they be Jews or Gentiles, slaves or freemen, through their being baptized in one Spirit, are formed into one body or society, ver. 12.

Having thus compared the church to the human body, the apostle carried on the allegory, by observing, that since the human body does not consist of one member, but of many, ver. 14.—if the foot shall say, Because I am not the hand, I am no part of the body; is it for this not a member of the body, and free from doing its office in the body? ver. 15.—And if the ear shall say, Because I am not the eye, &c. ver. 16.—If the whole body were an eye, where were the hearing? and if the whole were hearing, where were the smelling? ver. 17. His meaning is, that the inferior members should not decline their particular functions, because they are not the superior.—But now, saith he, God hath assigned to every one of the members its own place and office in the body, because if all were one member, there would not be a body, ver. 18.—Whereas, by the union of many members, there is one body formed, to the existence of which the service of all the members is necessary, ver. 20.—So that no one member can say to another, I have no need of thee, ver. 21.—Nay, the members which seem to be more feeble, are more necessary to the preservation of the body, than even those that are more strong and active, ver. 22.—The same may be said of those members, which we think feeble and less honourable; on which account, we are at the greatest pains to protect and adorn them, ver. 23.—But our comely members being strong, have no need of protection and ornament.—Besides, God hath knit the body together, by means of these weak and uncomely members, on which he hath bestowed more abundant honour, through their greater efficacy in nourishing and preserving the body, ver. 24.—That there may be no mutiny in the body, but that all the members may anxiously care for one another, ver. 25.—So that when any member is diseased or disabled, the rest suffer with it. Or if

any

any member is properly clothed, defended, and gratified, the rest partake of its joy, ver. 26.

The application of this beautiful allegory, the apostle made in a few words, by telling the Corinthians, that in their collective capacity they were the body of Christ; and that each of them was a particular member of that body, ver. 27.—Wherefore, from what he had said concerning the human body and its members, three things followed, though he hath not mentioned them:—First, that such of the Corinthians as were destitute of the spiritual gifts, or whose gifts were of the inferior sort, were not on that account to fancy themselves no members of the church, nor peevishly to decline the offices of their station. Neither were they to envy those who were placed in higher stations, or who possessed the best gifts, but were to be contented with their own place and office in the church, however humble it might be.—Secondly, that such of them as possessed the more excellent gifts, and were placed in superior stations, or who were in the vigour of life, were not to despise those whose gifts were less excellent, and whose stations were inferior. Neither were they to think those useless, who being incapacitated by disease, or debilitated by age, could not discharge active offices in the church as formerly. By their passive virtues of patience, and resignation, and willingness to leave the world, they were still necessary to the perfection of the body or church, as examples and directors to the younger members of the church.—Thirdly, that Christians being all members of one another, ought to have the greatest love for, and care of each other; especially when in distress, through poverty, sickness, or age. In a word, they were all bound to promote each other's welfare on every occasion.

With respect to the precedence claimed by the spiritual men, on account of the comparative excellence of their gifts, the apostle told the Corinthians, that God had placed the spiritual men in the church in the following order: First, apostles; secondly, prophets; thirdly, teachers; after them, those who communicated spiritual powers to others; then those who possessed the gifts of healing diseases; helpers; directors; last of all, those who spake foreign languages, and who interpreted what was spoken by others in foreign languages. And by thus ranking the spiritual men in their proper order, he settled the precedency of each, ver. 28.—At the same time, to extinguish in the minds of the spiritual men, all envy, and to put an end to their strifes, he told them, it was no more possible to make all the members of the church apostles, or prophets, or teachers, &c. than to make all the members of the human body, an eye or an ear, &c. ver. 29, 30.—because in either case there would be no body.

CHAP.

COMMENTARY.

CHAP. XII. 1 *Now concerning spiritual men, and* concerning the nature, the excellency, and the use of their *gifts, brethren, I would not have you ignorant.*

2 *Ye* all *know, that* formerly *ye were* blind *heathens, led away to* worship *idols that are dumb, just as ye happened to be led* by education, or custom, or the artifices of your priests.

3 *Wherefore,* that ye may distinguish the inspirations of God, from those of evil spirits, *I inform you, that no one speaking by the Spirit of God, pronounceth Jesus* a deceiver who was *justly put to death; and that no one* speaking by a supernatural impulse, *can declare Jesus Lord, except* he be really inspired *by the Holy Ghost.*

NEW TRANSLATION.

CHAP. XII. 1 Now, concerning (των πνευματικων) spiritual *matters,* [1] brethren, I would not have you ignorant.

2 Ye know that ye were *heathens, led* away *to idols that ARE dumb,* [1] even as ye *happened to be* led.

3 Wherefore, *I inform you,* that no *one* speaking by the Spirit of God, (λεγει, 55.) *pronounceth* Jesus accursed; [1] and THAT no *one* (δυναται ειπειν, 55.) can *declare Jesus Lord,* except by the Holy Ghost. [2]

Ver. 1. *Spiritual matters.* The word πνευματικων, without any adjective, signifies sometimes *spiritual gifts,* chap. xiv. 1. and sometimes *spiritual men,* chap. xiv. 37. In this and the two following chapters, the apostle treats of both; and therefore the word may be translated *spiritual matters,* to comprehend both.

Ver. 2. *Idols that are dumb.* This observation the apostle made, to shew the Corinthians that the former objects of their worship could not endow them with the gift of tongues: and that if the priests and prophets of these idols, ever uttered any oracles, it could not be by the inspiration of these lifeless stocks and stones, but by the inspiration of evil spirits, who gave them these oracles, to confirm mankind in their abominable idolatries.

Ver. 3.—1. *No one speaking by the Spirit of God pronounceth Jesus accursed.* As the apostle wrote this, to teach the Corinthians how to distinguish the inspirations of God from those of evil spirits, his meaning must be, No one speaking by the Spirit of God *pronounceth* Jesus accursed. It seems some who pretended to be inspired, pronounced Jesus an impostor who had been justly punished with death. These I suppose were the Jewish exorcists, together with the heathen priests and priestesses, who in their enthusiastic fits reviled Jesus. If such persons were really inspired, that is, if they spake by any supernatural impulse, the Corinthians might know it proceeded from evil spirits, and not from the Spirit of God, who never would move any one to speak in that manner of Jesus.

2. *No one can declare Jesus Lord, except by the Holy Ghost.* Here, as

4 Now, there are diversities of gifts, but the same Spirit.

4 *Now, there are diversities of gifts, but* they all proceed from *the same Spirit:* so that in respect of their origin, the spiritual gifts are all equally divine.

5 And there are *diversities of ministries*, (και, 205.) but the same Lord.

5 *And there are diversities of ministries*, for which the different gifts are bestowed; *but the same Lord* is served by these ministries: so that in respect of the Lord whom they serve, the spiritual men are all equally honourable.

6 *And* there are (διαιρεσεις ενεργηματων) diversities of *inworkings*, [1] but it is the same God (ὁ ενεργων) *who worketh inwardly* [2] all in all.

6 *And there are diversities of inworkings* on the minds of the spiritual men, *but it is the same God who worketh inwardly, all* supernatural impressions *in all:* so that in respect of the authority by which they act, the spiritual men are all equal.

as in the first clause of the verse, *No one*, means, *No one who speaks by a supernatural impulse, can declare Jesus Lord, except by the Holy Ghost.* A person who speaks from the suggestion of his own reason, being convinced by the resurrection of Jesus from the dead that he is the Son of God, may declare him *Lord.* But a person who only speaks, as a passive instrument, what is supernaturally suggested to him, cannot declare Jesus *Lord*, except the suggestion comes from the Holy Ghost. For if an evil spirit moves him to speak, he certainly will not declare that Jesus is Lord; since no evil spirit would inspire any one to acknowledge the authority of Jesus as Lord, whose professed intention was to destroy the usurped dominion of evil spirits.

Ver. 4. *There are diversities*, χαρισματων, *of gifts.* Here the apostle called the supernatural endowments of the first Christians, *gifts*, because they were foretold under that name, Psal. lxviii. 18. See Ephes. iv. 7, 8. But in other passages, these endowments are distinguished in the following manner: Heb. ii. 4. *Signs, and wonders, and divers miracles, and distributions of the Holy Ghost.*

Ver. 6. *And there are diversities of in-workings.* So the original word ενεργηματων, literally signifies. See ver. 10. note 1. The meaning is, that the spiritual men, according to the different gifts with which they were endowed, had different impressions made upon their minds, at the time they exercised these gifts. See the following note.

2. *It is the same God who worketh inwardly all in all.* Here the apostle distinguishes between the inward workings of God, and the inward workings of the Spirit, upon the minds of the spiritual men. The inward workings of the Spirit, he thus describes, ver. 4. *There*

7 *And to each is given the gift, by which* the presence of *the Spirit* with him *is manifested*, not for advancing his honour, but *for* promoting *the advantage of all:* so that in respect of the end for which they exercise their spiritual gifts, the spiritual men are all equal.

8 *Now to one indeed, through* the indwelling of *the Spirit, is given the word of wisdom;* the whole doctrine of the gospel: *and to another the word of knowledge;* the complete knowledge of the former revelations

7 *And to* each is given (*η φανερωσις*) the manifestation of the Spirit, (*προς το συμφερον*) *for the advantage OF ALL.*

8 *Now*, to one, *indeed*, (*δια,*) *through* the Spirit, (John xiv. 17.) is given the word of wisdom; [1] *and* to another the word of knowledge, [2] (*κατα*)

are diversities of gifts, but the same Spirit. And ver. 11. *Now all these* spiritual gifts, *the one and the same Spirit*, *ενεργει, worketh inwardly.* The distinction seems to consist in this: The Spirit wrought inwardly in the spiritual men all their gifts, but God wrought inwardly on their minds, directing them in the exercise of their spiritual gifts.

Ver. 8.—1. *To one indeed through the Spirit, is given the word of wisdom.* I am of opinion with Whitby, the author of Miscel. Sacra, and others, that *the word of wisdom* was the doctrine of the gospel, communicated by inspiration so completely, that the spiritual person who possessed it, was enabled and authorised, to direct the religious faith and practice of mankind infallibly. It holds the first place in the catalogue of the spiritual gifts, because it was the greatest of them, and was peculiar to the apostles; having been promised to them by Christ, as the effect of the constant indwelling of the Spirit. See Ess. i. p. 56. Accordingly, in the catalogue given of the spiritual men in the order of their dignity, ver. 28. *the apostles* stand foremost, as the persons to whom *the word of wisdom* was given.—The doctrine of the gospel is called, *the wisdom of God*, 1 Cor. ii. 7. and *the manifold wisdom of God*, Ephes. iii. 10. because it is the contrivance of the divine wisdom: and here, *the word of wisdom*, because it was to be preached to the world. And Jesus, from whom the *word of wisdom* proceeded, is called *the wisdom of God*, Luke xi. 49. and is said to be *made to us wisdom from God*, 1 Cor. i. 30. and to have *all the treasures of wisdom hid in him*, Col. ii. 3. Farther, Paul, to whom the word of wisdom was given in an eminent degree, tells us, Col. i. 28. that *he taught every man with all wisdom.* And by his brother apostle Peter, he is said to have written his epistles according to the *wisdom* given to him, 2 Pet. iii. 15. Besides, concerning himself and his brethren apostles, St Paul affirms, 1 Cor. ii. 16. that they all *had the mind of Christ.*

2. *And to another the word of knowledge.* The obscure discovery of the method of salvation which was made to our first parents at the fall, having been rendered more plain by posterior revelations in

different

according to the same Spirit;	recorded in the writings of Moses and the prophets, *according to* the indwelling of *the same Spirit:*
9 *And* to another	9 *And to another*, such a firm *faith*

different ages, the whole was recorded in the writings of Moses and the prophets, for the confirmation of the things afterwards to be spoken by Jesus and his apostles. Wherefore, to clothe the gospel with the additional evidence, which arises from its agreement with the former revelations, an inspiration called *the word of knowledge*, was given to some of the spiritual men, whereby the true meaning of the ancient revelations was made known to them. That a new inspiration should have been necessary, to enable the spiritual men to understand the meaning of the writings of Moses and the prophets, needs not be thought strange, if we consider what Peter hath told us, 1 Epist. i. 11. namely, that the prophets themselves, to whom the ancient revelations were made, did not fully understand them, but searched diligently into their meaning. Besides, although the first preachers of the gospel, had been able to attain the true meaning of the ancient oracles by the force of their own natural faculties, their interpretations would not have had that authority to bind the consciences of men, which interpretations communicated to them by inspiration, undoubtedly possessed.

The inspiration just now described, was called *the word of knowledge*, in allusion perhaps to the Jews who boasted, Rom. ii. 20. That *they had the image of knowledge and truth in the law*.—This kind of inspiration belonged to *the superior prophets*, who being placed in the catalogue, ver. 28. next after the apostles, were second to them in dignity.—The exercise of this gift is called *prophecy* by way of eminence. 1 Cor. xiii. 2. *Though I have prophecy, and know all mysteries, and all knowledge.* From this it appears, that the superior Christian prophets, by their gift, discovered the deep secrets contained in the ancient oracles: such as the calling of the Gentiles; their salvation through faith; the rejection of the Jews, and their future resumption, termed, Rom. xvi. 25, 26. *A mystery kept hid in the time of the ages.* Of this order of spiritual men, St Stephen was one, as is plain from his speech to the Jewish council. So likewise were the prophets of Antioch, mentioned Acts xiii. 1. particularly Barnabas and Saul.—Now, though this was the gift by which the superior prophets were distinguished from the inferior, it was not peculiar to the superior prophets. All the apostles possessed it in the highest degree. For before his ascension, Jesus *opened their understandings, that they might understand the scriptures*, Luke xxiv. 45. And it was a gift absolutely necessary to them as the chief preachers; because it enabled them not only to explain and apply the Jewish Scriptures for the confirmation of the gospel, but to shew the relation which the law of Moses, and all the former dispensations, had to the gospel; a kind of proof, which could not fail strongly to impress those who attended to it; but especially the Jews, the keepers of the ancient oracles. Of this gift, St Paul made good use in his

in the divine original of the gospel, *by the same Spirit*, as enableth him boldly to preach and confirm it by miracles: *and to another the gifts of healing* diseases, *by the same Spirit.*

faith [1] (s) by the same Spirit; *and* to another the gifts of healings [2] (s) by the same Spirit.

discourses to the Jews, as is plain from Acts xiii. 16—41. and from Acts xvii. 2, 3. where it is said, *That he reasoned with the Jews from the Scriptures, opening and alledging, that the Christ must needs have suffered, and risen again from the dead. And that this Jesus, whom I preach to you, is the Christ*.—Because the apostles, by *the word of wisdom*, and the apostles and superior prophets, by *the word of knowledge*, were enabled effectually to explain and prove the gospel revelation, the Christian church is said to be *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*

Besides the *superior prophets*, of whom we have been speaking, there were *prophets* of an *inferior order*, of whose office notice shall be taken, ver. 10. note 2.

Ver. 9.—1. *And to another faith. Faith*, as a spiritual gift, was of two kinds. The first was that supernatural *courage* which Christ promised to infuse into his disciples, Matt. x. 19, 20. Luke xxi. 15. for the purpose of enabling them to preach the gospel, not only in the presence of kings and magistrates, but before the most enraged enemies. In consequence of this gift, we find Peter and John speaking with such boldness before the chief priests and council, as astonished them, Acts iv. 13, 29. The second kind of *faith*, was that firm persuasion of the power and veracity of God, which led the spiritual men, without hesitation, to attempt the working of miracles, when they felt an inward impulse to do so. Of this faith Christ speaks, Matt. xvii. 20. and Paul, 1 Cor. xiii. 2. *All faith, so as to remove mountains.*—*Faith*, as a spiritual gift, being in this enumeration mentioned after the *word of knowledge*, it belonged to those spiritual men who, in the catalogue, ver. 28. are placed after *prophets*, and who are called *teachers*. These, however, were not the teachers who ordinarily resided in one place, but those who in the catalogue, Ephes. iv. 11. are called *evangelists*, and who are placed next to prophets, and before the ordinary pastors and teachers. Of this order of spiritual men, *Philip the evangelist* was, and *Silas* the companion of Paul; and *Timothy*, whom Paul exhorted to do the work of an *evangelist*, 2 Tim. iv. 5. and *Titus*; and perhaps many others, such as *Luke*, *Mark*, *Erastus*, *Aristarchus*, and the rest, who often accompanied Paul and assisted him.—Because Paul said to Timothy, 2 Tim. i. 13. *Hold fast the form of sound words which thou hast heard from me*, the author of Miscel. Sacra, conjectures, that the evangelists had no revelation of doctrines made to them, but derived their knowledge of the gospel from the apostles. If that was the case, their inspiration must have been of the kind promised, John xiv. 26. namely, that the Holy Ghost would bring all things

10 *And* to another the *inworkings of powers*; [1] *and* to another prophe-

10 *And to another the inworkings of powers*, that is, an ability to work in others, the spiritual gifts and mi-

things to their remembrance. This kind of inspiration the evangelists may have had as often as they had occasion to teach. And by this inspiration St Luke, I suppose, was enabled to write, in the very words which were used, the speeches of the different persons which he has recorded in his excellent history of the Acts. For the diversity of style observable in these speeches, shews plainly that they are not the production of the historian, but of the person to whom they are ascribed.

2. *And to another the gifts of healings.* This gift is expressed in the plural number, to denote the variety of diseases that were healed. Our Lord promised this gift to those who should believe, Mark xvi. 28. Accordingly, many of the first Christians possessed it: And by exercising it, they not only confirmed the gospel, but they conciliated the good will of the more considerate heathens, who could not but esteem and love the Christians, when in these miracles they discerned the beneficent nature of their religion.

The apostles had the gifts of healings bestowed on them in common with the other spiritual men; only they possessed it in a more eminent degree, and exercised it in a superior manner. Thus the shadow of Peter, as he passed along the streets of Jerusalem, cured many sick people. In like manner, when handkerchiefs and aprons, which had touched the body of Paul, were carried to the sick in Ephesus, they immediately recovered.

In the exercise of this gift, none of the spiritual men, not even the apostles, were permitted to act according to their own pleasure; but were always directed to the exercise of it, by an impression inwardly wrought on their minds by God; otherwise Paul would not have left Trophimus sick at Miletus; nor have suffered his beloved Timothy to labour under his infirmities; nor Epaphroditus to be sick nigh unto death.

Ver. 10.—1. *And to another*, ενεργηματα δυναμεων, *the inworkings of powers.* This clause is commonly translated, *to another the workings of miracles;* but the word ενεργειν, does not signify *to work*, simply, but *to work in another.* Thus ver. 11. *All these* (gifts) *the one and the same Spirit* ενεργει, *inworketh*, namely, in the spiritual men. Besides, when the working of a miracle is expressed, the word used is not ενεργειν, but ποιειν. See Acts xix. 11.—The *inworkings of powers*, being the literal translation of ενεργηματα δυναμεων, I have inserted it in this passage, contrary to the current of translators both ancient and modern, for two reasons: First, If the apostle by ενεργηματα δυναμεων, had meant *the workings of miracles*, he would not have added, *and to another the gifts of healings*, seeing these are included in *the workings of miracles.* Secondly, If by ενεργηματα δυναμεων, be meant *the workings of miracles*, he hath in this enumeration of the spiritual gifts, omitted the power of conferring spiritual gifts. —Now is it probable, while he mentioned the gifts of healing dis-

eases,

raculous powers: *and to another prophecy: and to another, the* gift of *discerning spirits: and to another,* the cy; [2] *and* to another discerning of spirits; [3] *and* to another DIVERS kinds

eases, of prophecy, of discerning spirits, of speaking foreign languages, and of interpreting what was spoken for the edification of the church in these languages, that he would omit the gift which was greater than all the rest, the power of conferring these gifts on them who believed? A power which was peculiar to the apostles, by which they were raised above all the other spiritual men, and by which they spread the gospel every where with the greatest success.

That the power of conferring the spiritual gifts on them who believed, was peculiar to the apostles, may be gathered, as Benson observes, from Acts viii. 14. where we are told, that when the apostles who were in Jerusalem, heard that the Samaritans were converted by Philip, they sent Peter and John to confer on them the Holy Ghost. With respect to Ananias conferring the Holy Ghost on Paul, see Titus iii. 6. note.—In bestowing the spiritual gifts, as in working miracles, the apostles were directed by a particular inspiration called *prophecy;* 1 Tim. iv. 14. note 2. unless *prophecy* was a general name, signifying the exercise of all the different kinds of inspiration. See 1 Cor. xiv. 3. note.

Though *the inworking of powers*, be the spiritual gift which most forcibly struck the minds of mankind, and raised the apostles highest in their estimation, *the word of wisdom*, *the word of knowledge*, *and faith*, are placed before it in the catalogue. The reason is, by these gifts, the gospel was communicated to the world; whereas it was only confirmed by the inworkings of powers.—In like manner, though *Powers*, that is, persons who possessed the gift of communicating spiritual powers, are placed after *Evangelists*, ver. 28. it was because the apostles, in their capacity of confirming the gospel by miracles, were inferior to the *Prophets* and *Evangelists*, who by inspiration revealed it.

2. *And to another prophecy;* that is, the inferior gift of *prophecy*, described chap. xiv. 3. note.—Judas and Silas possessed this gift; for we are told, Acts xv. 32. *That being prophets themselves, they exhorted the brethren with many words, and confirmed them.* The inferior prophets, had exhortations, prayers, and psalms, given them by inspiration, which they uttered in the church for the edification of the brethren, 1 Cor. xiv. 15, 26. Hence they are called, ver. 28. *Helps*, or *Helpers*, and are said, Jude, ver. 20. to *pray in the Spirit*, and their prayer is called *inwrought prayer*, James v. 15, 16. and the psalms which they uttered, are called *spiritual songs*, Ephes. v. 19. See 1 Cor. xiv. 26. note 1.—Lastly, the persons endowed with the gift of prophecy, were sometimes inspired to foretel future events, Acts xxi. 10. and to point out persons fit for sacred offices. See the end of the last paragraph but one.

3. *And to another discerning of spirits.* This gift was bestowed in the church for the following purposes: First, to enable the spiritual men to know whether a teacher pretending to inspiration, really spake

of *foreign* tongues ; [4] *and* to another the interpretation of *foreign* tongues. [5]

faculty of speaking *divers kinds of foreign languages : and to another, the* faculty of *interpreting* what is spoken in *foreign languages* by inspiration, for the edification and exhortation, and comfort of the church.

spake by the Spirit of God ; consequently, to distinguish with certainty true doctrine from false. For as there appeared very early among the professed disciples of Christ false teachers, who, to gain credit to their errors, pretended to deliver them by inspiration, a gift of the kind mentioned, was very necessary for preventing the faithful from being led away by heretics, especially in the first age, before the writings of the apostles and evangelists were generally spread abroad. Hence this gift, which was called *an unction from God*, was bestowed permanently, 1 John ii. 27. *The unction which ye have received from him abideth in you, and ye have no need that any one should teach you.* Hence also the caution, 1 John iv. 1. *Believe not every Spirit ; but try the Spirits whether they are from God. Because many false prophets have gone forth into the world.*—Secondly, The gift of discerning Spirits was bestowed on the spiritual men, to enable them on some occasions to discover what passed in the minds of their enemies, that they might make it known for the benefit of the church, 1 Cor. xiv. 25. It was by this gift that Peter knew the fraudulent purpose of Ananias and Sapphira ; and Paul the malice of Elymas.—Thirdly, It was by this gift that the rulers of the church judged of the characters and qualifications of the persons who were to be employed in particular ministrations. But here it is to be observed, that neither the knowledge of what passed in the minds of enemies, nor the knowledge of the characters and qualifications of those who aspired after sacred offices, was bestowed as an habit. On most occasions, the rulers were left in these matters to guide themselves by their own sagacity ; which was the reason that they sometimes made a wrong choice. And they were permitted to do so, because the admission of bad men to sacred offices, was by the direction of God made to answer valuable purposes ; as was the case in the appointment of Judas to the apostleship.

The spiritual men who possessed *the discernment of spirits*, seem to have been those who in the catalogue, ver. 28. are called *directors*. For that gift must have been of special use to the presidents in directing the worship and discipline of the church, and must have clothed them with great authority, enabling them effectually to silence any false teacher who offered to instruct the congregation, on pretence of his being inspired ; and to point out enemies who came into their assemblies with an insidious intention. See 1 Cor. xiv. 24, 25.

4. *And to another, divers kinds of foreign tongues.* See chap. xiv. 2. note. The effects of this gift on those who possessed it, and on those who were witnesses to the exercise of it, hath occasioned it to be spoken of in the New Testament. Its existence therefore is beyond

11 *Now all these* gifts and powers, *the one and the same Spirit* of God *inworketh* in the same spiritual men, *distributing to each his proper gifts, as he* himself *pleaseth,* for the general advantage, (ver. 7.)

11 *Now,* all these *the one and the same Spirit,* (ενεργει) *inworketh, distributing to each his proper GIFTS as he pleaseth.*

yond all doubt. It was one of the primary causes of the rapid growth of Christianity. For, by the gift of foreign tongues, the preachers of the gospel were able, immediately on their coming into any country, to preach the wonderful things of God, without waiting, till in the ordinary course they learned the language of the country.—The persons who were endowed with this faculty had not the knowledge of all languages communicated to them, but of such only as they had occasion for. This appears from 1 Cor. xiv. 18. where the apostle told the Corinthians, that he *spake more foreign tongues than they all did.* And even the languages which were given them may not have been communicated to them all at once, but only as they had occasion for them.

5. *And to another the interpretation of foreign tongues.* The *interpretation of foreign languages,* being a distinct gift from that of speaking *foreign languages,* it may be presumed, that not every one who understood the foreign language in which an inspired teacher spake to the church was allowed to interpret what he so spake. The only person permitted to do this was *the interpreter,* who was endowed with a special inspiration for that end. The truth is, the doctrines of the gospel being entirely different from all the ideas which the heathens had been accustomed to entertain on religious subjects, any interpretation of what was delivered by the Spirit in a foreign language, made without a supernatural direction, might have led the church into error. Farther, the faculty of interpreting foreign languages by inspiration was in another respect a gift very necessary in the first age. For the books of the Old Testament being written in Hebrew, a language not then understood by the vulgar even in Judea, and the writings of the apostles and evangelists being all in the Greek tongue on account of its emphasis and precision, and that tongue being no where spoken by the common people, except in Greece and some cities of the Lesser Asia, if there had not been in every church inspired interpreters, who could translate these divinely inspired writings into the common language, they would have been in a great measure useless, especially at the beginning, when the knowledge of them was most wanted. Whereas every church having inspired interpreters of foreign languages commonly present in their religious assemblies, to translate the Hebrew and Greek scriptures into the language of the country, the common people every where had an opportunity of deriving from these writings all the knowledge and comfort they are fitted to yield.—Such were the supernatural gifts with which the first preachers and ministers of the gospel were endowed; and by which they effectually and speedily

12 For as the body is one, (και, 211.) *although it have* many members, and all the members of that one body, being many, are one body; so also is Christ. (See Rom. xii. 4, 5. Eph. iv. 4. 12—16.)

13 (Και γαρ, 218.) For, *indeed,* (εν) *in* one Spirit *we all have been* baptized (εις) into one body,

12 *For as the* human *body is one* body, *although it consist of many members, and all the members of that one body, though many, are* still *one body,* by the offices which each member performs for the preservation of the whole, *so also is* the body of *Christ,* the church: it is one body consisting of many members.

13 *For indeed with* the gifts of *one Spirit, we all have been baptized into one body* or church, *whether Jews or Gentiles, whether slaves or freemen,*

speedily established the gospel in the most populous and civilized provinces of the Roman empire.

But these gifts were equally necessary for the upholding of the church. For the greatest part of the first believers having been originally heathens, were utterly destitute of all spiritual ideas, and had but very imperfect notions of morality. Many of them being men of low birth, their minds were not much cultivated by education. Few of them were acquainted with the sacred books of the Jews. And with respect to the writings of the apostles and evangelists, they were not published till a considerable time after numerous churches were planted in many countries of Asia and Europe. In these circumstances, the knowledge of the gospel, which the brethren derived from the few preachings of the inspired teachers which they had an opportunity to hear, could not, at the beginning, be either accurate, or extensive. And therefore, to remedy that defect, the converts from idolatry were formed into churches, and appointed to assemble together for their mutual instruction, and for the joint worship of God. And lest through ignorance or prejudice they might have misled one another, the spiritual gifts were bestowed on a number of them to fit them for presiding in the public worship. Others of them had an inspiration which qualified them for speaking to the edification, exhortation, and comfort of the rest. Others were fitted to lead the devotion of the congregation, by an inspiration which furnished them with prayers and hymns for public use. Others, by the gift of discerning spirits, were enabled to govern the whole body, and to give counsel to those who did not know how to direct themselves. Others, by the gift of interpreting foreign tongues, translated into the common languages such parts of the writings of Moses and the prophets as were read in their public meetings; as also the epistles of the apostles, and the gospels after they were published. And these gifts were continued in the church till the knowledge of the gospel became so general among the disciples, that the church could uphold itself by the exertion of the natural faculties of its members, Eph. iv. 13

Ver. 13.—1. *In one Spirit we all have been baptized.* This mira-

and are all equally entitled to the privileges of that one body, and derive equal honour from them: *and all have been made to drink* in the Lord's supper *of one spirit* of faith and love, by which the one body is animated.

14 *Since therefore the* human *body consists not of one member*, but *of many* members whose powers are different and offices various.

15 *If the foot* which treads the ground and is often covered with dirt, envying the hand, *shall say, because I am not the hand, I am not* a member *of the body, is it for this not* a member *of the body?* and freed from performing its proper function?

whether Jews or *Greeks*, (see Rom. ii. 9. note 2.) *whether slaves or freemen*; [2] and *all have been* made to drink (εις, 148.) *of* one spirit. [3]

14 (Και γαρ, 204. 93.) *Since therefore* [1] the body is not one member, but many, (See ver. 12.)

15 If the foot shall say, Because I am not the hand, I am not of the body; is it, (παρα τουτο) *for this*, not of the body?

culous baptism John Baptist foretold, Matth. iii. 11. *He shall baptize you* (εν) *in the Holy Ghost.*

2. *Whether slaves or freemen.* In the Christian church, all men, without distinction of nation, or condition, are equally entitled to its privileges, and in the sight of God are equally honourable. Jews, therefore, and freemen, who possessed the gifts of the Spirit, were not more honourable than Gentiles and slaves, who were endowed with the same gifts.—If the false teacher vaunted of his descent as a Jew, this was a just rebuke to him.

3. *To drink of one Spirit.* Cebes, in his table, uses the same expression to denote the acquisition of mental qualities: Απατην τις εισπορευομενους εις τον βιον ποτιζειν τη εαυτης δυναμει: *Deceit made those who entered into life, drink of her power.* In supposing that the apostle in this expression alludes to the drinking of the cup in the Lord's supper, I have followed Theophylact, or rather the apostle himself, who, chap. x. 17. makes the participation of the bread and wine in the Supper a symbol of the communicants being partakers of the same virtuous dispositions, and of the same means of increasing these dispositions, and of their sharing in the same hope of pardon.—In the first clause of this verse the apostle affirms, that, by the various gifts of the Spirit, all the disciples of Christ, in the first age, were formed into one body. In the latter clause he observes, that all Christians, by drinking the cup in the Lord's supper, are formed into one spirit of faith, love, and holiness, by which that one body is animated. This he expresses in an emphatical manner, by their being made *to drink of one Spirit.*

Ver. 14. *Since therefore.* The common translation of Και γαρ, which makes this verse a reason for what goeth before is evidently wrong. It is a repetition of what was advanced ver. 12. and is introduced here as the foundation of the inference in the following verses, 15, 16.

Ver.

16 And if the ear [1] shall say, Because I am not the eye, I am not of the body; is it, *for this*, not of the body?

16 *And if the ear*, because it is inferior to the eye the noblest member of the body, *shall say, because I am not the eye, I am not* a member *of the body, is it for this not* a member *of the body?* and freed from its proper function?

17 If the whole body WERE an eye, where WERE the hearing? if the whole WERE hearing, where WERE the smelling?

17 The absurdity of all the members desiring to be the chief members is evident, since thus the body being deprived of the inferior members would quickly perish. *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?*

18 (Νυνι δε, conjunct.) But now, *God hath placed* the members, every one of them in the body, as *he hath pleased.*

18 *But now*, in opposition to this folly, *God hath placed the members, every one of them in the body* so as to form one whole, and hath assigned to each member its own office, *as he hath pleased.*

19 (Δε, 104.) *Besides*, if *all* were one member, where WERE the body?

19 *Besides, if all were one member, where were the body?* That exquisite piece of mechanism, which is capable of supporting itself, by the functions of its several parts?

20 (Νυν δε πολλα μεν μελη) But now, *indeed*, *THERE* ARE many members, *but* one body.

20 *But now indeed, there are many members* which being aptly joined together make *but one body*, whose happiness results from the existence of all its members.

21 (Δε, 106.) *Therefore*, the eye cannot say *to* the hand, I have no need of thee; nor again, the head [1] to the feet, I have no need of you.

21 *Therefore, the eye cannot say to the hand* the chief instrument of action, *I have no need of thee; nor, in like manner* can *the head*, in which the eyes and ears are placed, say *to the feet* which support the whole body, *I have no need of you.*

Ver. 16. *And if the ear shall say.* Bengelius thinks that in this allegory, *the foot* signifies the common people in the church; *the hand*, the presidents; *the eyes*, the teachers; and *the ears*, the learners.

Ver. 21. *Nor again the head to the feet.* The apostle mentions the two principal members of the body, *the eye*, and *the head*, and affirms, that they need the service of the inferior members, to teach such as hold the most honourable offices in the church, not to despise those who are placed in the lowest stations: for, as in the body, the

22 *Nay those members of the body which seem to be more feeble,* because unable to endure external injury, such as the brain, the lungs, and the intestines, *are much more necessary* to its subsistence than the stronger members.

22 (αλλα, πολλῳ μαλλον) Nay, those members of the body which seem to be more feeble, *are much more necessary.* [1]

23 *And those which we think are less graceful members of the body* on account of their place and use, *around them we throw more abundant honour* by clothing them with splendid apparel. *And thus our uncomely members have more abundant comeliness* by our care in adorning and defending them.

23 And (A, 67.) those *which* we think *are* less honourable MEMBERS of the body, *around them we throw* more abundant honour; [1] (και, 212.) *and so,* our uncomely *MEMBERS,* [2] have more abundant comeliness.

hand needs the direction of the eye, and the eye the assistance of the hands, so in the church, they who follow the active occupations of life need the direction of the teachers. On the other hand, the teachers need to be supported by the labour of the active members. —Were we to interpret this part of the allegory strictly, so as by *the head* to understand Christ, it would be equally true of him in quality of head of the church, as it is of the head of the natural body, that he could not say to any of his members, *I have no need of thee.* All the members of the church are necessary to render it complete and fit for supporting itself; not excepting such members as are unsound. For by censuring them and cutting them off, the sincere are powerfully instructed, corrected, and strengthened.

Ver. 22. *Nay those members of the body which seem to be more feeble, are much more necessary.* So Diodati, Castalio, and B. Pearce have construed and translated this verse; and justly, for the sense requires it to be so construed and translated.

Ver. 23.—1. *Around them we throw more abundant honour.* This observation concerning the pains which we take in adorning or concealing the weak and uncomely members of our body, the apostle makes, to teach the highest members of the church to advance the honour of the whole body, by concealing the weakness and imperfections of the lowest, and by setting off their gifts and graces, whatever they may be, to the best advantage, for the reason mentioned ver. 25. And when such attention is paid to the inferior by the superior members of the church, the inferior, laying aside all envy, should willingly suffer the superior members to recommend themselves to the esteem of the whole body, by the lustre and usefulness of their more excellent gifts.

2. *And so our uncomely members.* Τα ασχημονα ἡμων, *nostra pudenda.* In these verses, the apostle observes, that there is a threefold difference in the members of our body. We have *feeble* and *strong* members, ver. 22. We have *more honourable* and *less honourable*

24 (Δε) *But* our comely *MEMBERS* have no need. (Αλλα, 81.) *However*, God hath tempered the body together, having given to *the MEMBER which wanteth IT* more abundant honour.

25 That there *may* be no schism [1] in the body; but THAT the members (το αυτο μεριμνωσι) *may* have the *very* same *anxious* care one for another.

26 (Και, 212.) *And so*, whether one member suffer, all the members *jointly suffer*; or one member be honoured, all the members *jointly rejoice*. [1]

27 Now, ye are the body of Christ, [1] and

24 *But our* more strong and *comely members, have no need* of defence and ornament. *However, God hath united* all the members of *the body together, by giving to the members which are naturally weak and without beauty, more abundant honour*, through their greater efficacy in the nourishment and preservation of the body.

25 This he hath done, *that there may be no mutiny in the body, but that the members may have the same anxious care one for another*: and particularly, that the belly and other inactive members, by performing their functions, may strengthen the hands and feet, the active members.

26 *And so*, the whole being united, *if one member is diseased or disabled all the members jointly suffer* by losing the assistance of the disabled member; *or if one member be properly clothed* and gratified, *all the rest* derive advantage from its welfare, and *jointly partake of its joy*.

27 *Now ye* being his church, *are the body of Christ, and* each of you

nourable members, ver. 23. We have *comely* and *uncomely* members, ver. 23.

Ver. 24. *God hath tempered the body.* Συνεκερασε. According to Scapula, συγκεραννυσθαι, dicuntur quæ coeunt et coalescunt. *God hath made the members of the body to grow together.* See Ess. iv. 7.

Ver. 25. *That there may be no schism in the body.* In this allegory the apostle represents the different characters, stations, and offices of mankind in society, by the different members of the body, as Menenius Agrippa did, in his allegory of *the belly and the members*, which perhaps St Paul had in his eye.—By comparing schism in the church, to schism in the body, we are taught that it consists in an unnatural want of affection in some of the members of Christ's body towards their fellow members, whereby contentions and animosities are produced. Farther, by shewing that the members of the body are so united as to be necessary to each other's existence, the apostle hath taught us, that there should be no envy nor strife among the disciples of Christ; but that each, by the right exercise of his proper gifts, should assist his neighbour, and rejoice when his welfare is promoted.

Ver. 27. *Now ye are the body of Christ.* This is the application of

members in part; and should apply to yourselves, what I have written concerning the natural body, and its members.

28 *Therefore these indeed God hath placed in the church* as chief members: *First, apostles*, who being endowed with the word of wisdom, from them all must receive the knowledge of the gospel. *Secondly*, the superior *prophets*, who possessing the word of knowledge, are qualified to interpret the ancient revelations. *Thirdly, teachers*, who boldly preach the gospel through the world, and confirm it by miracles. *Next*, those

members (ἐκ μερους, see chap. xi. 18. note 3; and chap. xiii. 9. note) in *part*.

28 (Και ους μεν, 208, 67, 237.) *Therefore, these indeed* God hath *placed* [1] in the church; first, (αποστολους, see Ephes. iv. 11. note 1.) apostles; *secondly*, (προφητας, Ephes. iv. 11. note 2.) prophets; *thirdly*, (διδασκαλους, Ephes. iv. 11. note 3.) teachers; [2] (επειτα) *next*, (δυναμεις,) *powers*; [3] (ειτα) then,

of the foregoing allegory, which the apostle seems to have formed on our Lord's words, Matth. xxv. 35—45. as if he had said to the Corinthians, By your baptism and profession of Christianity ye are formed into one church, or body, of which Christ is the head, soul, and ruler; and considers every thing done to the members of that body as done to himself. See the Illustration, ver. 27.—In this short sentence the apostle intimated to the Corinthians, that what he had said concerning the order, the situation, and the office, of the members of the human body, and the union which subsists among them, and the care which they have of each other, and concerning the perniciousness of dissentions among its members, was all applicable to the members of the church of Christ. They were therefore to attend to the things he had written, that there might be no envy among them, nor discontent, nor arrogant preferring of themselves before others, but that in peace and love they might all promote each others happiness.

Ver. 28.—1. *God hath placed.* This is said in allusion to what was observed, ver. 18. concerning the placing of the members in the human body.

2. *Thirdly, teachers.* That the *teachers* were inspired persons appears likewise from Rom. xii. 7. where *teaching* is mentioned among the spiritual gifts; and from 1 Cor. xiv. 6. where διδαχη, *doctrine*, is mentioned as a thing given to the spiritual men by inspiration.—From Ephes. iv. 11. it appears, that there were three orders of teachers among the Christians; namely, *evangelists*, *pastors*, and *teachers*, properly so called. The teachers spoken of here are *evangelists*, whose proper gift was faith, ver. 9.

3. *Next*, δυναμεις, *powers*; that is, *Inworkers of powers*; just as in the subsequent clause, *gifts of healings*, denote the persons who possessed these gifts. The spiritual gifts proper to the persons of whom the apostle speaks, is called, ver. 10. *The inworkings of powers*. See note 1. on that verse.—Although in the catalogue of the

(χαρισματα ιαματων) gifts of *healings*, (αντιλημψεις) *helpers*, (see ver. 10. note 2.) (κυβερνησεις) *directors*;[4] (γενη γλωσσων) *kinds of foreign languages*.

who communicate to others, *the spiritual powers*. *Then* those who possess *the gifts of healing* diseases. *Helpers*, who speaking by inspiration to the edification of the church, are fitted to assist the superior teachers, and to help the faith and joy of others. *Directors*, who, by the gift of discerning spirits, are fitted to direct the church. *Lastly*, persons who having the gift of speaking *different kinds of foreign languages*, can preach to every nation its own language.

29 ARE all apostles? ARE all prophets? ARE all teachers? *HAVE* all *powers?*

29 *Are all apostles? Are all* superior *prophets? Are all teachers? Have all* the gift of communicating miraculous *powers?*

the spiritual gifts, given ver. 8, 9, 10. *the gifts of healings* stand before *the inworkings of powers*, yet in this place, where the spiritual men are ranked according to their dignity, those who had *the gifts of healings* are placed after *the inworkings of powers*, as they are likewise ver. 29, 30.

4. *Directors*, literally *directions*, the thing performed, as in the former clause, being put for the person who performs it. Κυβερνησις, properly is the steering of a ship with skill by a pilot; and is metaphorically put for directing persons, or for managing affairs with judgment. And as it answers in the order of the spiritual gifts to the *discerning of spirits*, ver. 10. it may be presumed, that they who directed the church, and who decided the law-suits which the brethren, according to the apostle's direction, chap. vi. 4. brought to them for decision, were fitted for these offices by the gift of discerning spirits.

In the catalogue of the spiritual men given here and ver. 29. there is no mention made of *bishops*, *elders*, and *deacons*, the standing ministers in the church. The reason is, the apostle mentions only those to whose offices the spiritual gifts were necessary, and who were to be laid aside when the spiritual gifts were withdrawn. Now bishops, elders, and deacons, were not of that kind. It is true many of the bishops and deacons, in the first age, were endowed with the spiritual gifts; for the apostle exhorted the stated ministers of the church at Rome, Rom. xii. 6—8. to exercise their spiritual gifts in the duties of their several functions. But as he had none of the stated ministers of the church in his view here, I have translated the word Κυβερνησεις, by *directors*, rather than by *governors*, lest the reader might have thought the apostle by that name meant the ordinary *bishops* and *presidents*. See 1 Tim. v. 17. note 1.

In

30 *Have all the gifts of healing* diseases? *Do all speak foreign languages? Do all interpret* what is spoken in these languages? No. The church is made up of many members, each of which has its own power and office.

30 Have all the gifts of *healings?* do all speak *in foreign languages?* do all interpret?

[N. B. For ver. 31. see the beginning of next chapter.]

In the account which the apostle hath given of the spiritual men, Rom. xii. there are some mentioned, ver. 8. who are omitted here; namely, ὁ μεταδιδους, *the distributer*; and ὁ ελεων, *the shewer of mercy*. See their offices and qualifications described Rom. xii. 8. notes 2. and 5.

CHAP. XIII.

View and Illustration of the Subject treated in this Chapter.

THAT the Corinthians might be persuaded to lay aside their emulations and strifes, and be contented each with his own gifts and office in the church, the apostle, after discoursing concerning the spiritual men and their gifts, told the brethren, that no doubt they all earnestly desired to possess the best gifts. Yet he would shew them a more excellent way of attaining eminence in the church; namely, by acquiring a greater measure of that love, which ought to subsist among the members of Christ's body, chap. xii. 31.—This verse, therefore, being an introduction to the apostle's beautiful discourse concerning love, contained in chap. xiii. it ought to have been placed, as I have done, at the beginning of that chapter.

The more excellent way of attaining eminence in the church being that of *love*, the apostle, by personifying this divine virtue, and by ascribing to it the qualities and actions of a person, hath set forth its beauties and excellencies in the brightest colours, that the Corinthians, by comparing themselves with his description, might be sensible of the deformity of their own temper, as it appeared in their divisions, emulations, and strifes. —His account of love he began with affirming, that it is a quality more excellent than the faculty of speaking all kinds of languages, of foretelling future events, of understanding the mysteries contained in the ancient revelations, and of working miracles; in short, more excellent than all the endowments which men covet most. The reason is, none of these endowments are of any value, if love is wanting in the persons who possess them, to direct them in the use of them. It is a more excellent virtue, than even the giving of all one's goods to feed the

the poor; nay, than the giving one's body to be burned for his religion, if these things are done, not from *love* to God and man, but from vain glory. For, however beneficial these actions may be to mankind, they will be of no real advantage to the vain glorious hypocrite himself, ver. 1, 2, 3.

Farther, still more effectually to display the excellence of this noble grace, the apostle described its influence upon the temper and conduct of the person who possesses it, ver. 4—7.—and by comparing it with the gifts of tongues, of prophecy, and of knowledge, and even with its sister graces, faith and hope, he hath shewn it to be more excellent than them all; chiefly because their existence and usefulness takes place in the present life only; whereas love will subsist in heaven; ver. 8—13.

In this eulogium, it is observable, that all the properties of *love* mentioned by the apostle, belong more especially to the *love of our neighbour*; unless we suppose, with some, that the three properties mentioned ver. 7. belong also to *the love of God*. However, although the whole were confined to the love of our neighbour, it would not follow, that the apostle hath excluded the love of God from his idea of love: on the contrary, all the exercises of love which he hath so beautifully described, presuppose the love of God as their true principle; for it is well known, that we cannot love man aright, unless we love God also, 1 John iv. 20.

NEW TRANSLATION.	COMMENTARY.
CHAP. XII. 31 *Now ye earnestly desire* the best gifts; *but* yet *I shew you* a more excellent way.	CHAP. XII. 31 *Now ye earnestly desire the chief gifts*, that ye may become the most honourable persons in the church. *But I will shew you a more excellent way* of obtaining honour;
CHAP. XIII. 1 Though *I could speak* with the tongues of men and of angels,[1] *but* have not *love*,	CHAP. XIII. 1 Namely, by acquiring an eminent degree of love. For with respect to those which ye esteem the best gifts, I declare, that

Ver. 1.—1. *Though I could speak with the tongues of men and of angels.* Some think the apostle mentioned *the tongues of angels*, because in the patriarchal ages angels often spake to men. But as they then spake the language of men, their tongues, thus understood, are the same with the tongues of men. And therefore by the *tongues of angels*, the apostle meant, the methods, whatever they are, by which angels communicate their thoughts to each other, and which must be a much more excellent language than any that is spoken by men.

though I could speak all the languages of men, and even *of angels, but have not love* to direct me in the use of them, *I am no better than sounding brass, or a noisy cymbal.*

2 *And though I have* the gift of *prophecy, and know all the deep doctrines* of the gospel, *and* possess *a complete knowledge of the ancient revelations, and though I have all faith* (chap. xii. 9 note 1.) *so as* to be able *to remove mountains, but have not love, I am nothing* in the sight, either of God, or of man.

[2] I became AS sounding brass, or a *noisy* cymbal.

2 And though I have *prophecy,* [1] and *know* all mysteries, (ch. ii. 7. note 1.) and all knowledge; and though I have all faith, *so as to* remove mountains, [2] *but* have *not love,* I am nothing. [3]

2. *And have not love.* Because the Vulgate translates the word αγαπη here, by *charitas, charity,* the Romish clergy, with a view to enrich themselves by the alms of the people, applied to *almsgiving,* the high encomium which in this chapter is passed on *love;* and complained of the Protestants as falsifiers, who translated αγαπη by the word *love.* That translation, they thought, led the people to have a less esteem of the merit of almsgiving than they wished them to entertain.

3. *A noisy cymbal.* So the word αλαλαζον may be translated; for Josephus, Antiq. lib. vii. c. 10. says, cymbals were broad pieces of brass, which being struck against each other gave a strong deep sound, but without any variety of notes. And as the apostle distinguishes the *cymbal* from the *sounding brass,* probably the latter denotes some of the other brazen instruments used in the temple music, which, like the cymbal, was introduced to fill up the symphony, without giving any distinction of notes.

Ver 2.—1. *Though I have prophecy.* By *prophecy,* in this passage, the apostle denotes the inspiration which communicated to the spiritual man what is called, chap. xii. *the word of knowledge,* or the right meaning of the Jewish scriptures. Accordingly he adds, *and know all mysteries,* all the things hidden under the types and figures of the law hitherto kept secret, *and all knowledge* of the ancient revelations. See chap. xii. 8. note 2.

2. *So as to remove mountains.* The Jews by *removing mountains,* meant the overcoming of the greatest difficulties. See Whitby on this verse.

3. *I am nothing.* As it is here supposed, that one who possessed *all faith* might *want love,* and *be nothing* in the sight of God, it is evident, that the *faith* of which the apostle speaks in this verse is not saving faith. Farther, since it appears from our Lord's words, Matth. vii. 22, 23. that some who possessed spiritual gifts should be condemned for their wickedness, the two passages joined are a solemn warning to men not to trust to their gifts as the means of recommending

3 And though I *spend* all my goods *in feeding THE POOR*, and though I *deliver* my body *that I may* be burned,[1] *but* have not *love*, *I am nothing profited:*

3 *And though I spend all my goods in feeding the poor, and though I deliver my body, that I may be burned* for my religion, *but have not love* as the principle from which I act, *I am nothing profited* by these things, as they are the actions of a vain hypocrite.

4 *Love* suffereth long, AND is kind.[1] *Love* envyeth not. *Love doth not vaunt,* is not puffed up, (see chap. iv. 6. note 4.)

4 The excellence of love appears in its operations: *Love disposeth one to bear injuries long, and to be kind* to those who injure him. *Love preserves one from envying* those who are greater, or richer, or better than himself. *Love keeps one from vaunting* of his attainments. *Love keeps one from being puffed up* with pride and anger.

5 Doth not behave it-

5 Love *doth not* suffer one to *be-*

commending them to God. To obtain Christ's approbation at the judgment we must possess real holiness.

Ver. 3. *Deliver my body that I may be burned.* If this is an allusion to what Nebuchadnezzar said of Shadrach, Meshach, and Abed-nego, *They yielded their bodies*, namely, to be burned, *that they might not worship any god except their own God*, the apostle's meaning will be, as in the commentary, Though I deliver my body to be burned for my religion.

Ver. 4.—1. *Love suffereth long and is kind.* Here the apostle attributeth to love the qualities and actions of a person, in order to render his account of that divine grace the more lively and affecting. —From what he says of *love* in this and in the following verses, it appears to be the grace which renders men most like to God, and that which is the best preparation of them for living in heaven. Hence Milton, in his Comus, terms it, *The golden key, which opes the palace of eternity.*

2. *Love doth not vaunt.* Ου περπερευεται. The critics are not agreed in their opinion concerning this word, whether it is Greek or Latin. Phavorinus explains it by Ου προπετευ, *Doth not act precipitately.* If it is a Latin word, it is of the same import with *perperam*, which denotes what is opposite to prudence. Hammond cites a passage from one of Cicero's letters to Atticus, in which this word is used to denote *boasting.* And in that sense our translators, whom I have followed, understood it here. Bp. Pearce thinks it is derived from an Arabic word, which signifies to be of a light mind, and translates the clause, *is not inconstant.*—If the reader wishes to know the different senses given of this clause by the Greek commentators, he may consult Estius.

have haughtily, nor to seek his own interest only; one animated by love, *is not exasperated* on every little provocation; and *doth not put a bad construction* on the character and actions of others.

6 *Doth not take pleasure in iniquity* committed by others, though he should reap advantage from it; *But jointly rejoiceth* with good men *in every virtuous action.*

7 *He covereth all the failings* of others; and being free from evil himself, *believeth all things*, and *hopeth all things* that are good of others; and patiently *beareth all afflictions.*

8 *Love always remaineth;* nay, flourisheth most in the future life.

self *unbecomingly: doth not seek its own things ONLY:* is not *exasperated:*[1] *doth not imagine* evil:[2]

6 *Doth not rejoice* in iniquity,[1] but *jointly rejoiceth* in the truth:

7 *Covereth*[1] all things, believeth all things, hopeth all things, endureth all things.

8 *Love* never *at any time* faileth:[1] but *whether*

Ver. 5.—1. *Is not exasperated.* Basil, cited by Mill, tells us, that a violent emotion of mind, occasioned by anger, is called παροξυσμος.

2. *Doth not imagine evil.* Ου λογιζεται κακον, may be translated, *Doth not reason out*, or *conclude evil*, by putting the worst constructions on actions which have a doubtful appearance. Or it may be translated, *Does not impute evil*, or wickedness, to a person on slight grounds.

Ver. 6. *Doth not rejoice in iniquity.* Because the Hebrew word which signifies a *lie*, is translated in the LXX by the word *iniquity.* Whitby thinks *iniquity* here means *falsehood.* The benevolent man takes no pleasure either in hearing, or in repeating falsehoods. And in confirmation of his interpretation he observes, that *iniquity* stands opposed to *truth* in this passage. But, in scripture *truth* is used sometimes for *righteousness* in general; in which comprehensive sense it may be understood here.

Ver. 7.—1. *Covereth all things.* As στεγω often signifies *to cover*, or *conceal*, it must have that meaning here, because the common translation, *beareth all things*, is not in sense different from *endureth all things*, in the last clause of the verse.

2. *Believeth all things.* Because πιστευειν signifies *fidei committere, to intrust one with a secret*, and because it follows the clause παντα στεγει, *covereth all things*, Bos supposes the apostle in these expressions describes a perfect friendship, in which friends commit all their secrets to each other, and conceal the secrets which they have mutually imparted. If this is the apostle's meaning, the clause must be translated, *intrusteth all things.*

Ver. 8.—1. *Love never at any time faileth.* Love shall never perish out of the church, either in time or eternity. So that to all its other excellent properties, this of its eternal duration must be added.

prophecies, they shall *be abolished: or foreign languages*, they shall *cease*: *or knowledge*, it shall *be abolished.* [2]

But whether there be *teachings by inspiration, they shall be abolished* in the church; *or foreign languages*, they *shall cease* after the gospel has been preached to all nations; *or* the inspired *knowledge of the ancient revelations, it shall be abolished* when the church has attained its mature state.

9 (Γαρ, 91.) *Besides, we* know ONLY (εκ μερους) in part, and *prophecy* (εκ μερους) in part.[1]

9 *Besides, we* inspired teachers, *know* the mysteries of the gospel *only in part, and explain them in part.* For in the present life, we are not capable to know them fully, far less to make you understand them fully.

ed. Behold then, and approve the beauty of an universal benevolence, which hath nothing in view but to do good freely for the sake of God; admire the true greatness of soul which appears in forgiving those who have injured us, and in doing them good for evil; praise the loveliness of an unaffected humility, which is not ostentatious; and with confidence rely on a virtue which is not to be destroyed, or even abated by opposition, disappointment, ingratitude, or evil treatment of any kind, but which triumphs over all obstacles and temptations whatever.

2. *Or knowledge, it shall be abolished.* As the apostle is speaking of the spiritual gifts, and of their abolition in the church, both in heaven and on earth, *knowledge* here cannot be taken in the ordinary sense of the word; for, in that sense, *knowledge* will exist in heaven in the greatest perfection, ver. 12. But it must signify the spiritual gift, called chap. xii. 8. *The word of knowledge*, and chap. xii. 2. *all knowledge.*—Farther, though the apostle hath mentioned none of the spiritual gifts but *prophecy*, *tongues*, and *knowledge*, what he hath said of these is applicable to all the rest. They shall be abolished in the church on earth after it hath attained sufficient internal strength to support and edify itself. See Ephes. iv. 11—14. They shall be abolished likewise in heaven, being of no use there, as the apostle observes in the following verse.

Ver. 9. *We know only in part, and prophecy in part.* This may have a different meaning from that given in the commentary. For, as the apostle told the Corinthians, chap. xii. 27. that they were *members*, εκ μερους, *in part*, that is, a part only of the members of Christ's body, εκ μερους, in this passage, may be translated, *by a part*, so as to signify that we exercise the gifts of knowledge and prophecy only by a part of us; we do not all exercise these gifts, but depend on the spiritual men who possess them for knowledge and instruction. Accordingly it is added, but when the perfect spiritual gift *is come*, or bestowed on all the members of Christ's body in heaven, then that which was given to some members of Christ's body on earth, to enable them to teach the rest, will be withdrawn as of no farther use; because

10 *But when the perfect gift* of complete illumination *is bestowed* on all in heaven, *then that which is partial*, namely, the present gifts of knowledge and prophecy, *shall be abolished* as useless.

10 But when (το τελειον, supp. χαρισμα) *the perfect GIFT* is come, *the one* in part shall *be abolished.*

11 The difference between our present and future conceptions of spiritual things, may be illustrated by the knowledge of a child, compared to that of a man. *When I was a child, my speech, my conceptions, and my reasonings were erroneous. But when I became a man, I laid aside the conceptions, reasonings, and language of a child.*

11 When I was a child, I spake as a child, I *conceived* as a child, I *reasoned* as a child. But when I became a man, I put away *the things of a child.*

12 *For now* the revelations of God being made in human language, which cannot convey a just idea of

12 For now we see (δι' see chap. iii. 15. note) through *glass*[1] *obscurely*;[2]

because in heaven every individual member will have an illumination peculiar to himself, which will be sufficient in all respects for his direction and happiness.

Ver. 12.—1. *We see through glass.* Δι' εσοπτρου. Dr Pearce thinks the word εσοπτρον, signifies any of those transparent substances which the ancients used in their windows, such as thin plates of horn, transparent stone, and the like, through which they saw the objects without obscurely. I have therefore translated this Greek word by the English word *glass*, as a generic name for such substances.—But others are of opinion that the word denotes a *brazen mirror*, like those of which Moses made the laver, Exod. xxxv ii. 8. and that the apostle's meaning is, we see things as it were by images reflected from a mirror. But this idea does not accord with seeing things obscurely.

2. *Obscurely.* Εν αινιγματι, literally *in an enigma*, or *riddle*. An *enigma*, or *riddle*, being a discourse in which one thing is put for another, which is in some respects like it, we are said to see things at present in an enigma, because in the revelations of God, invisible things are represented by visible, and spiritual things by natural, and eternal things by such as are temporal. Two of Stephen's MSS. read here ως, *as in a riddle.*—On this passage it is proper to observe, that the darkness in which things at present are involved is in some respects necessary: for, as in childhood, our knowledge and conception of things are wisely made imperfect, that we may the more easily submit to the exercises and discipline which are proper to our childish state; so in the present life, which, in relation to the whole of our existence, may be called childhood, our knowledge of invisible things is appointed to be imperfect, that we may employ ourselves with pleasure in the occupations of the present life. But when the

season

but then face to face: now I know (ἐκ μέρους) in part; but then, (ἐπιγνώσομαι) *I shall fully* know, *even as* I am *fully* known.[1]

13 And now abideth faith, hope, *love*, [1] these three; but the greatest of these is *love*, (see ver. 8.)

spiritual things, *we see* them as *through glass obscurely: but in the life to come*, we shall see them *face to face* clearly. *Now my knowledge* of spiritual things *is partial: but in the life to come, I shall fully know* them, *even as I am fully known* of superior beings.

13 Love is more excellent also than all the graces. For *now abideth Faith, Hope, Love, these three* being necessary to our present state: *But the greatest of these is love*; because, after Faith and Hope are at an end, Love will subsist for ever in heaven.

season of childhood is over we attain more comprehensive views of things, and put away childish conceptions, reasonings, and occupations. Just so when this life is over, and the grand scenes of the heavenly world open upon us, we shall no more see spiritual things darkly as in a riddle, but we shall see them *face to face*, or clearly; and shall fully know, even as we ourselves are fully known of superior beings, or of our most familiar friends. In short, we shall leave off all those imperfect methods of acquiring knowledge which we made use of on earth.

3. *I shall fully know, even as I am fully known.* Beza thinks this may be translated, *I shall know fully when also I shall be made to know fully.* See Ess. iv. 7. But, thus translated, the clause has the appearance of a tautology.

Ver. 13. *And now abideth faith, hope, love.* The clause *now abideth*, implies, that the graces spoken of are not always to abide; at least the graces of faith and hope. For seeing *faith is the persuasion of things hoped for*, Heb. xi. 1. and *hope that is seen is not hope*, Rom. viii. 24. in heaven, where all the objects of our faith and hope are put in our possession, there can be no place for either. It is quite otherwise with love. The objects of love exist in the greatest perfection in heaven, and will exist there for ever; so that love will burn in that world with a delightful warmth and brightness to all eternity.

CHAP. XIV.

View and Illustration of the Matters in this Chapter.

FROM the things written in this chapter, it appears that the brethren at Corinth, had erred in their opinion of the comparative excellence of the spiritual gifts; and had been guilty of great irregularities in the exercise of these gifts. In particular,

particular, they preferred *the gift of speaking foreign languages* to all the rest, because it made them respectable in the eyes of the unbelieving Greeks, who were great admirers of eloquence. Farther, possessing that gift in the manner of an habit which they could exercise at pleasure, they were exceedingly fond of shewing it in the public assemblies, by speaking often and long in foreign languages, without regarding whether their hearers understood them or not. And fancying themselves the most honourable of all the spiritual men, because their gift was habitual, they claimed the privilege of speaking in the public assemblies preferably to others; whereby some who were better qualified to edify the church, were often obliged to be silent. Nay, to such a pitch did they carry their passion for speaking foreign languages, that on some occasions, a number of them who possessed that gift, spake in the church all at once; whereby great confusion was occasioned in their meetings.

The Corinthians, by this improper use of their ability to speak foreign languages, having brought a bad report upon the Christian assemblies, St Paul, in this chapter, endeavoured to lessen their admiration of the gift of tongues, by shewing that it was inferior to most of the other spiritual gifts; and that its value depended on its being used for the edification of others. Wherefore, as an introduction to his discourse on the subject, he began with exhorting them to make *love* the object of their constant pursuit, but *spiritual gifts* the object only of their earnest wish: and of the spiritual gifts, to desire the gift of prophecy, rather than the gift of speaking foreign languages, ver. 1.—Because he, who, in the public assemblies, spake in an unknown language, spake to God only, and did no good to others, however sublime and excellent the things which he spake, might be, ver. 2.—Whereas, he who prophesied, spoke to men in a known language, things for their edification, exhortation, and comfort, ver. 3.—In short, he who spake in an unknown language, edified none but himself; whereas, he who prophesied, edified the church, ver. 4.—This being the case, though the apostle would have been glad, that all the inspired men at Corinth, had spoken foreign languages, he rather wished them to prophecy, ver. 5. Next, he advanced various arguments, to shew the unprofitableness of speaking unknown languages in the church, ver. 6—11. Then exhorted such of them, as earnestly wished to possess spiritual gifts, to seek those which would make them abound to edification, ver. 12.—and directed the person who prayed in an unknown tongue, to pray in such a manner, that what they prayed might be interpreted; because if any one prayed in an unknown tongue, without having his prayer interpreted, his spirit prayed, but his meaning did not profit his hearers, ver. 14.—The

duty

duty, therefore, of every inspired person, who prayed, or sang psalms in the public assemblies, was to perform these offices in an intelligible manner, ver. 15.—otherwise, when he returned thanks to God, his hearers could not say *Amen*; that is, could not join in his thanksgiving, not understanding what he said, ver. 16, 17.—He then told them, that he could thank God in more foreign languages than all of them taken togegether; yet he would rather speak five sentences, in a known language, for the edification of others, than ten thousand sentences in an unknown language, which could profit nobody but himself, ver. 18, 19.

Next, to shew the Corinthians the foolishness of a number of them speaking in the church unknown languages all at once, he told them it was acting like children. In bad dispositions, indeed, he wished them to be children, but in understanding, to be men, ver. 20.—Then he put them in mind of Isaiah's prophecy, in which it was foretold, that God would speak to the unbelieving Israelites in foreign languages; but that even so they would not believe, ver. 21.—From which he inferred, that foreign languages were intended for a sign, not to believers, but unbelievers, to convince them of the divine original of the gospel. Whereas, prophecy was intended for the edification of believers, ver. 22.—Farther, when the whole church is met in one place, if all of you, said he, who have the gift of tongues, speak at once, and there come in an unlearned person, or an unbeliever, will they not say, *Ye are mad?* ver. 23.—Whereas, if all the inspired men *prophesy*, that is, speak in a known language, and in an orderly manner, to the edification, exhortation, and comfort of the assembly, and there shall come in an unlearned person, or an unbeliever, perhaps with a bad intention, such an one understanding what is spoken by all, will probably be made sensible of the evil of his idolatry and wickedness; and being examined by all concerning his bad design, ver. 24.—the secrets of his heart will be discovered, so that falling prostrate, he will worship God, and carry away word, that God is actually among the Christians, ver. 25.

In the remaining part of this chapter, the apostle gave the Corinthians particular directions, concerning the manner in which they were to exercise their spiritual gifts, ver. 26—33. —And prohibited women from speaking in the church on any pretence whatever; founding his prohibition on the will of God, and on the law of Moses, which commanded women to be subject to men, and even on the custom of nations, ver. 34, 35, 36.—Then required the prophets, and other spiritual persons at Corinth, to acknowledge that all the things he had written, were the commandments of the Lord. For St Paul,

though one of the greatest apostles, willingly submitted his doctrines and writings to be tried by those who had the gift of discerning spirits; being absolutely certain of his own inspiration, ver. 37.—He added, If after the attestation borne to my precepts by the spiritual men, any teacher among you is ignorant that they are the precepts of the Lord, let him remain in his ignorance, ver. 38.—And, as the conclusion of the whole, he exhorted the Corinthians to desire earnestly to prophesy; but at the same time, not to forbid any person to speak in an unknown language, if there was an interpreter present to interpret what he said, ver. 39.—And, in general, to do all things, in their public assemblies decently, and in order, ver. 40.

Before this illustration is finished, it may be proper to remark, *First*, that this and the two preceding chapters of St Paul's First Epistle to the Corinthians, more than any other parts of the sacred volume, are useful for demonstrating the reality, and for making us acquainted with the nature of that most singular and astonishing proof of the divine original of the gospel, which was set before the world in the supernatural gifts, wherewith multitudes of the first Christians were endowed. For from the account accidentally given of these gifts in the chapters mentioned, and of the persons who possessed them, and of the manner of their communication and operation, and of the uses for which they were intended, we understand, That they all proceeded from the Spirit of God, and were most astonishing in their operation; that in every church, great numbers of persons possessed these gifts, having received them, either by an immediate illapse of the Holy Ghost, or by the imposition of the apostle's hands; that the spiritual men exercised these gifts openly before all the world, for the confirmation of the gospel; and in their public assemblies, for their own edification; that in the absence of the apostles, the spiritual men by these gifts, but especially by the gifts of miracles and tongues, converted numbers; and, That the heathens who came into the Christian assemblies, (as many of them did, 1 Cor. xiv. 24.) had thereby an opportunity to know, and to report to others, that God was really among them. Thus, notwithstanding the gospel in the first age met with great opposition every where, from the statesmen, the priests, the craftsmen, the bigots, and even from the philosophers and rhetoricians, yet in all countries, by the influence of the spiritual gifts, and of the miraculous powers which abounded among the Christians, it overcame all opposition, and through the blessing of God spread itself so effectually, that at length it put an end to the heathen religions, in the best peopled, and most civilized provinces of the Roman empire.

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My *second* remark is: That although the irregularities, which the Corinthian brethren were guilty of in the exercise of their spiritual gifts, occasioned at first abundance of trouble to the apostle Paul, these irregularities are not now to be regretted. By the direction of God, they have been the occasion of our receiving certain and full information, concerning the existence of the spiritual gifts, the primitive glory of our religion, and concerning the way in which they were exercised by the apostles, and other spiritual men, for the overturning of the heathen idolatry, the establishment of the gospel throughout the world, and the edification of the church itself. See the illustration prefixed to 1 Thess. chap. i.

NEW TRNSLATION.

CHAP. XIV. 1 *Pursue* [1] *love and earnestly* desire spiritual gifts, but *especially* that ye may prophesy.

2 For he *who* speaketh in *a foreign* [1] *language*, speaketh not *to* men, but *to* God; for no *one* (ακουει, 45.) understandeth HIM; (δε) *nevertheless*, *by* the Spirit he speaketh mysteries.

3 But he *who* prophesieth, [1] speaketh *to* men

COMMENTARY.

CHAP. XIV. 1 Since it is a grace so excellent, *pursue love* by every method in your power; *and* only *earnestly desire spiritual gifts*, *but especially that ye may prophecy.*

2 *For he who speaketh in a foreign language*, in the public assemblies, *speaketh not to men, but to God; for no one* present *understandeth him. Nevertheless, by the Spirit he speaketh mysteries*, or things which, after he hath spoken them, are wholly hidden from the church.

3 *But he who prophesieth, speaketh* by inspiration *to men* in a known lan-

Ver. 1. *Pursue love.* As διωκειν denotes the action of hunters in the chace, the apostle's meaning is, be most earnest in your endeavours to attain the noble grace of love.

Ver. 2. *He who speaketh in a foreign language.* The word γλωσσα, *tongue*, so often used in this chapter, plainly means a *foreign language*, (see ver. 19.) in which sense it was used, by the Greek writers, as Eustathius on Iliad A. quoted by Hammond on 1 Cor. xiv. 28. affirms.

Ver. 3. *He who prophesieth, speaketh to men for edification*, &c. Seeing the spiritual men, who had *the word of wisdom* and *the word of knowledge*, spake to others for edification, exhortation, and consolation, the exercise of their gifts was comprehended under *prophesying*; which therefore was a general name for the speaking by inspiration in a known tongue, to the instruction of the church, whatever the nature of that inspiration might be.—When the apostles who were endowed with *the word of wisdom*, and the *superior* prophets, who were endowed with *the word of knowledge*, prophesied, they did it by inspirations, called ver. 6. *revelation* and *knowledge*.

guage, *for increasing their faith, and stirring them up to their duty, and comforting them* under their afflictions.

4 *He* therefore *who speaketh in a foreign language, edifieth himself* only; but *he who prophesieth*, speaketh in a known language, so as to *edify the church.*

5 *I wish indeed that ye all spake foreign languages; but rather that ye were endowed with the gift of prophecy. For, a more useful inspired person is he who prophesieth*, (see ver. 3.) *than he who speaketh* mysteries (ver. 2.) *in foreign languages, unless some one interpret* what he speaketh, *that the church may receive edification.*

6 *For, now, brethren, if I should come to you, speaking* the dictates of inspiration *in foreign languages, what good shall I do you, unless I shall speak to you intelligibly, either by the revelation* peculiar to an apostle; *or by* the *FOR* edification, and exhortation, (see Rom. xii. 8. note 1.) and *consolation.*

4 He *who* speaketh in *a foreign language*, edifieth himself; [1] but he *who* prophesieth, edifieth the church.

5 I *wish, indeed*, that ye all spake *in foreign languages;* but rather that ye prophesied; for greater is he *who* prophesieth, than he *who* speaketh *in foreign languages, unless SOME ONE* interpret, [1] that the church may receive *edification.*

6 (Νυνι δε) *For*, now, brethren, if I *should* come *to* you speaking *in foreign languages*, what shall I profit you, *unless* I shall speak [1] to you, *INTEL-*

But there were other kinds of inspiration, called in the same verse, *prophecy* and *doctrine*, which belonged to the inferior prophets. These were said to *prophecy*, when by inspiration they uttered prayers and psalms, in which the church joined them: or delivered a discourse relating to some point of doctrine or practice. And all being done in a known language, the church was edified, exhorted, and comforted. See chap. xii. 10. note 2. Rom. xiv. 19. note.

Ver. 4. *Edifieth himself.* (See chap. viii. 10. note 2.) From this it is plain, that the inspired person who uttered in an unknown language a revelation made to himself, must have understood it, otherwise he could not increase his own knowledge and faith by speaking it. He might also confirm himself in the faith of the gospel, by his consciousness that he was inspired in delivering the discourse.

Ver. 5. *Unless some one interpret.* Εκτος ει μη δι ερμηνευ. This is rendered in our bibles, *unless he* (the person who speaks the unknown discourse) *interpret.* But this is contrary to the apostle's meaning, and to his precept, ver. 28. where the inspired person, who had a revelation made to him in an unknown tongue, is ordered not to interpret it, but to keep silence, if there was no interpreter by. The expression therefore in this verse is elliptical, and must be completed by supplying τις after μη.

Ver. 6.—1. *I shall speak.* The word λαλειν here, and ver. 9. signifies *to speak intelligibly.* Ess. iv. 55.

2. *Or*

LIGIBLY, either by revelation, or by knowledge, or by *prophecy*, (see ver. 3. note) or by doctrine? [2]

7 *In like manner*, [3] things without life giving sound, whether pipe or harp, *unless* they give a *difference* [2] *to the notes*, [3] how shall it be known what is piped or harped? [4]

8 (Και γαρ, 93.) *And therefore*, if the trumpet give an *unknown* sound, who *will* prepare himself *for battle?*

9 So *also ye*, *unless with* the tongue *ye give intelligible speech*, how shall it be known what is spoken? *therefore ye will be speaking* into the air.

word of *knowledge*, the gift of a superior prophet; *or by prophecy*, the inspiration proper to an inferior prophet; *or by doctrine*, the inspiration proper to the ordinary pastor?

7 *In like manner*, *things without life giving sound*, *whether pipe or harp*, *unless they give a difference to the notes*, both in tone and in time, *how shall it be known what is piped or harped?* Such unmeaning sounds, are a fit image of unintelligible language, both in their nature and in their effect.

8 *And therefore*, *if the trumpet*, instead of sounding those notes whose meaning is understood by the soldiers, shall *give* an unknown *sound*, *who*, in that case, *will prepare himself for battle?*

9 *So also ye*, when ye speak by inspiration in your public assemblies, *unless with the tongue ye utter intelligible speech*, *How shall it be known what is spoken? Therefore*, however important the things ye speak may be, *ye will be speaking into the air* like mad men.

2. *Or by doctrine.* This was an inspiration, making known a particular doctrine to the ordinary pastors or teachers, which they were to communicate to the church in public, or to the young and more ignorant in private, in a known language.

Ver. 7.—1. *In like manner.* In accented copies of the New Testament, the original word should have the circumflex accent, thus, ὁμοῖως, to shew that it hath the same signification with ὁμοιως, *in like manner*. Whereas accented thus, ὅμως, it will signify (tamen) *yet*. Beza observes, that ὁμοῖως, signifying *in like manner*, is a poetical word. But the other sense, namely, *Yet*, does not suit the apostle's reasoning in this passage.

2. *Give a difference.* Διαστολην. Among musicians, this word signifies the measured distance between sounds, according to certain proportions from which the melody of a tune results.

3. *To the notes.* Raphelius has shewn that φθογγος, as distinguished from φωνη, signifies *a musical sound*, a *note* in music. See Parkh. Diction.

4. *Is piped or harped.* The ancients not only directed their motions in dancing by musical instruments, but they used them in battle, and even in funeral lamentations for exciting grief, Matth. ix. 23. xi. 17.

Ver.

10 *There are, no doubt, as many kinds of languages, used in the world as ye speak, and none of them is without signification* to those who are acquainted with them.

11 *Nevertheless, if I do not know the meaning of the language* that is uttered, *I shall be to the person who speaketh a foreigner*, who has no knowledge of what he speaks; *and he who speaketh shall be a foreigner to me:* we shall be incapable of holding any conversation with each other.

12 *Wherefore, ye also*, that *ye* may not be barbarians to each other, *since ye are earnestly desirous of spiritual gifts*, (πνευματων, see ver. 32. note 1.) *seek them, that* by exercising them properly, *ye may abound for the edification of the church.*

13 *For which cause, let him who* by inspiration *prayeth* in the church *in a foreign language, pray in such a*

10 There are, *perhaps, as* many kinds of *languages* [1] in the world *AS YE SPEAK*, and none of them is without signification.

11 (Ουν, 264.) *Yet, if I do not know* the meaning of the *language*, I shall be *to* him *who* speaketh a barbarian, [1] and he *who* speaketh *WILL BE* a barbarian *to* me.

12 (Ουτω και, 266.) *Wherefore, ye also, since* ye are *earnestly desirous* of spiritual GIFTS, seek *THEM*, that ye may *abound for the edification* of the church.

13 (Διοπερ) *For which cause*, let him (ὁ λαλων, 55.) *who prayeth*, [1] in *a*

Ver. 10. *As many kinds of languages.* Bos is of opinion, that φωνη here, signifies *articulate speech, language.* And Raphelius has shewn, that Polybius and Arrian have used the word in that sense. See Acts xii. 27. where φωνας των προφητων, signifies *the words of the prophets*; for they are said to be *read every sabbath day*, namely, in the synagogues. Likewise, 2 Pet. ii. 16. *The dumb beast speaking*, ανθρωπῳ φωνῃ, *in man's language, forbad*, &c.

Ver. 11. *A barbarian.* The Greeks, after the custom of the Egyptians, mentioned by Herodotus, lib. 2. called all those *barbarians*, who did not speak their language. In process of time, however, the Romans having subdued the Greeks, delivered themselves by the force of arms from that opprobrious appellation: and joined the Greeks in calling all *barbarians*, who did not speak either the Greek or the Latin language. Afterwards, *barbarian* signified any one who spake a language which another did not understand. Thus the Scythian philosopher Anacharsis, said, that among the Athenians, the Scythians were *barbarians*; and among the Scythians, the Athenians were *barbarians.* In like manner, Ovid. Trist. v. 10. *Barbarus hic ego sum, quia non intelligor ulli.* This is the sense which the apostle affixes to the word *barbarian* in the present passage.

Ver. 13.—1. *Let him who prayeth.* That λαλων here, signifies *a speaking in prayer*, is evident from the subsequent clause, and from ver. 14.

2. *Pray*

foreign language, pray (ινα, 197.) *so as SOME ONE* may interpret. [2]

14 For if I pray in *a foreign language*, (πνευμα μου) my spirit [1] prayeth, but (νους μου) my *meaning is without fruit.*

15 *What then is TO BE DONE?* I will pray with the spirit, (δε) *but* I will pray also *with meaning:* I will sing with the spirit, *but* I will sing also *with meaning.*

16 (επει) Else, when thou shalt bless with the spirit, *he who filleth up* *manner*, and at such a time, *as some one* who is inspired, may *interpret* his prayer to the edification of the church.

14 *For if I pray* publicly *in a foreign language* not interpreted, *my spirit* which understandeth that language *prayeth, but my meaning* in such a prayer, *is without fruit* to the persons for whom I pray.

15 *What then is to be done*, when the Spirit moves me to pray in the church in an unknown language? Why this, *I will pray with* the inspiration of *the Spirit, but I will pray also with* my meaning interpreted, ver. 13. *I will sing with* the inspiration of *the Spirit, but I will sing also with* my *meaning* interpreted.

16 *Else, when thou shalt bless* God *with* an inspiration of *the Spirit* in an unknown language, *he who* in the

2. *Pray*, (ινα διερμηνευη, sup. τις, see ver. 5. note,) *so as some one may interpret.* What the apostle meant by ordering the inspired person to pray in such a manner, as that another might interpret his prayer, was this: He who prayed in an unknown language, was to do it by two, or at most by three sentences at a time, and in order; and the interpreter was to interpret what he said, as he went along, ver. 27. But if there was no interpreter at hand, he was to be silent, ver. 28. even though he himself could have interpreted what he spake; because to edify the church in that nature, was a ridiculous vanity, not to be encouraged, for a reason which shall be mentioned in the note on ver. 28.

Ver. 14. *My spirit prayeth, but my meaning is without fruit.* According to Bengelius, *spirit* in this verse, signifies that faculty of the inspired person, on which the Spirit of God operated internally, so as to make known to him something, which he was ignorant of before. But *mind*, signifies the same faculty, operating in discovering its conception to others. Wherefore, seeing the original words νους μου, signify, *my mind made known to others*, they may be translated as I have done, *my meaning.* This signification the word *mind* hath, ver. 19. It hath the same signification in other passages. For example, 1 Cor. ii. 16. *Who hath known* (νους κυριου, *sensum domini*, Vulg.) *the mind of the Lord? but we have* (νους Χριστου) *the mind of Christ.*—Besides in the glossaries (νους) *mind* signifies (*sensus*) *meaning*, as in this phrase, νους δε εχει τινα, *what is the meaning of this word?*

Ver.

congregation *is a private* or uninspired *person*, and heareth thee speak, *how shall he* assent to what thou speakest, and *say the Amen to thy thanksgiving, since he knoweth not what thou sayest?*

17 *For thou indeed givest thanks*, in that unknown language *in fit expressions, but the other* who hears thee, *is not edified* thereby.

18 I do not thus speak of foreign languages, because I myself am deficient in them: For *I worship my God, speaking in more foreign languages, than all of you* taken together.

19 *Yet* so far am I from being vain of this gift, that *in the church I*

the place of the private person, [1] How shall *he say the Amen* [2] *to thy thanksgiving, since he knoweth* not what thou sayest?

17 For thou, *indeed*, givest thanks well, but the other is not edified.

18 I *give thanks to* my God, *speaking in foreign languages* [1] more than *all of you*:

19 Yet in the church, I had rather speak (θελω

Ver. 16.—1. *Who filleth up the place* τυ ἰδιωτυ, *of the private person.* Josephus Antiq. 3. c. 9. § 1. uses the Greek word ἰδιωτης, to denote *a private person*, as distinguished from the priests. In like manner, in this verse ἰδιωτης, denotes those of the assembly, who had not the gift of languages, and who were not *teachers*, but *hearers* only. In ver. 23. and 2 Cor. xi. 6. the word signifies a person *unlearned*, or *untaught*. See the following note.

2. *How shall he say the Amen to thy thanksgiving?* The apostle's question implies, that it was the custom in the Christian church from the beginning, for all the people, in imitation of the ancient worship, to signify their assent to the public prayers, by saying *Amen* at the conclusion of them. Of this custom in the Jewish church, we have many examples. See Deut. xxvii. 15. 1 Esdras ix. 47. Neh. viii. 6.

Ver. 18. *Speaking in foreign languages.* This is B. Pearce's translation, which I have adopted, because it is more agreeable to the original, and to the scope of the passage, than the common version.—The apostle had this great variety of languages given him by inspiration, that he might be able immediately to preach the gospel to all nations, without spending time in learning their languages. But it must be remembered, that the knowledge of so many languages miraculously communicated was a knowledge for common use, such as enabled the apostle to deliver the doctrines of the gospel clearly and properly; and not such a knowledge of these languages, as prevented him in speaking and writing, from mixing foreign idioms with them, especially the idioms of his mother tongue. An attention to such trifles, was below the grandeur and importance of the work in which the apostle was engaged, and tended to no solid use; these foreign idioms being often more expressive and emphatical than the correspondent classical phrases.

Ver.

λογες, 60.) five *sentences* with my *meaning UNDERSTOOD, that I may instruct* others also, than ten thousand [1] *sentences* in *a foreign language.*

20 Brethren, be not children in understanding; (αλλα) *but in evil* [1] be ye children, *and* in understanding be *ye full grown* men. [2]

21 In the law it is written, [1] (ὁτι, 260.) *Surely with other* tongues

had rather speak five sentences, with my meaning understood, that I may instruct others as well as myself, than ten thousand sentences in a foreign language, however sublime and elegant that discourse might be.

20 *Brethren, do not*, by exercising the gift of tongues with strifes, *shew yourselves children in understanding. But in* freedom from *evil* dispositions, *be ye children, and in understanding, be ye full grown men.*

21 *In the law it is foretold, Surely with other tongues, and with other lips*, that is, by persons whose language

Ver. 19. *Than ten thousand.* Here η stands for μαλλον η, as it does likewise, Luke xv. 7.

Ver. 20.—1. *In evil.* The Greek word κακια, in this passage, does not signify *malice*, but those evil dispositions which are contrary to the gentleness and innocence of children; particularly envy, anger, and strife.

2. *And in understanding be ye full grown men.* Behave with the good sense and prudence of full grown men. It was a severe reproof to the Corinthians, who piqued themselves on their wisdom, to represent their speaking unknown languages, and their contending about precedency, as a childishness which men of good sense would be ashamed of.—Doddridge makes the following remark on this part of the apostle's epistle to the Corinthians, "Had the most zealous protestant divine endeavoured to expose the absurdity of praying and praising in an unknown tongue, as practised in the church of Rome, it is difficult to imagine what he could have wrote more full to the purpose than the apostle hath done here." He adds for the instruction of those who preach the gospel, "That a height of composition, an abstruseness of thought, and an obscurity of phrase, which common Christians cannot understand, is really a speaking in an unknown tongue, though the language used be the language of the country."

Ver. 21. *In the law it is written.* See Rom. ii. 12, 25. notes, where it is shewn, that *The law*, signifies the whole of the Jewish scriptures.—This passage is taken from Isa. xxviii. 11. *With stammering lips, and another tongue, will he speak to this people.* The critics observe, that the Hebrew words in Isaiah, rendered by our translators, *with stammering lips*, ought to be translated *In labiis irrisionis, With mocking lips*, in which sense the LXX understood the phrase. But that translation makes no alteration in the meaning; for they who speak to others in an unknown language, seem to the persons to whom they speak, to stammer and to mock them.

is different from theirs, *I will speak to this people. Yet not even so will they become obedient to me, saith the Lord.*

22 *Wherefore, foreign languages are for a sign* of the effusion of the Holy Ghost on you, *not to* convince *believers* who do not understand these languages, *but to* convince *unbelievers* to whom ye speak in their own language, Acts ii. 8. *But prophecy is for a sign* of the effusion of the Spirit, *not to* convince *unbelievers* who cannot know, *but to* edify *believers*, who know that ye are inspired in prophesying.

23 *Well then, if the whole church be assembled in one place, and* the inspired persons *all speak in foreign languages, and there come in persons ignorant of these languages, or heathens, will they not say that ye are mad*, when they see the confusion ye make, by speaking languages which no one present understands?

and *with* other lips, *I will* speak *to* this people; *yet not even so will they hearken to me*, saith the Lord.

22 *So that foreign languages* are for a sign, not *to believers*, but *to unbelievers*: [1] but *prophecy IS FOR A SIGN, not to unbelievers, but to believers.*

23 If, *then*, the whole church [1] be come together *in* one place, and all *speak in foreign languages*, and there come in *unlearned persons*, or unbelievers, will they not say that ye are mad? [2]

Ver. 22. *So that foreign languages are for a sign, not to believers, but to unbelievers.* Some are of opinion, that Isaiah in the words quoted, alludes to Deut. xxviii. 49. and that by God's speaking to the unbelieving Jews with another tongue, is meant his punishing them by a foreign nation. But that sense of the prophet's words, agrees neither with his design, nor with the apostle's. Isaiah evidently foretels the methods which God in future times would use for converting the unbelieving Jews; and among others, that he would speak to them in foreign languages, that is, in the languages of the nations among whom they were dispersed. The passage therefore is a prediction of the gift of speaking foreign languages, to be bestowed on the first preachers of the gospel. From the prophecy thus understood, the apostle's conclusion is clear and pertinent.

Ver. 23.—1. *The whole church.* By the *whole church*, the apostle means the whole brethren of a particular city; or the whole of the brethren, who were in use to meet together in one place for worship.

2. *Will they not say that ye are mad?* This is not contrary to what is said, ver. 22. that the speaking in foreign languages was a sign to convince unbelievers. For *the unbelievers* to be convinced by that sign, were such strangers as understood the language in which

24 But if all prophesy, (see ver. 3.) and there come in *an unbeliever, or an unlearned person,* (see ver. 16. note 1.) he is *reproved* by all, (ἀνακρίνεται, chap. iv. 3. note 1.) he is *examined by all.* [1]

25 And thus *the* secrets of his heart *are* made manifest; and so, *falling on* HIS face, he will worship God, *carrying away word,* that God *actually is among you.*

26 *What then is* TO BE DONE, brethren? When ye *are* come together, *each* of you hath a psalm, [1] hath a *discourse,* [2] hath

24 *But if all,* who are inspired, *prophesy, and there come in a heathen, or one ignorant of foreign languages,* with an intention to act as a spy, *such a person,* understanding what is spoken, *will be reproved* for his idolatry and other sins, *by all* who prophesy: and *he will be questioned* concerning his intention *by all* who can discern spirits.

25 *And thus the hidden purposes of his heart being made known,* he will be astonished; *and so falling prostrate, he will worship God, and report that God is actually among you.* Like Nebuchadnezzar, he will say, "Of a "truth, it is, that your God is a "God of gods,—and a revealer of "secrets." Dan. ii. 47.

26 *What then is to be done, brethren? When ye are assembled one of you* by inspiration *hath a psalm:* another *hath a discourse:* another *hath* something made known to him in *a fo-*

which they were addressed; whereas, *the unbelievers* and *unlearned persons* who considered the speaking of foreign languages as an effect of madness, were those strangers who did not understand them.

Ver. 24. *He is examined by all:* by all who have the gift of discerning spirits; and they making known to the church, the design on which he was come into their assembly, he will be affected in the manner described, ver 25.

Ver. 26.—1. *Each of you hath a psalm.* Grotius thinks, this, and the following clauses, should be read interrogatively: *Hath each of you a psalm? hath he a discourse?* The inspired psalms of which the apostle speaks, were not metrical compositions, but compositions which were distinguished from prose, by the sublimity of the sentiments, and the strength, beauty, and aptness of the expressions. Such was the inspired psalm which Mary our Lord's mother uttered, Luke i. 46. and the inspired thanksgiving and prayer which the disciples jointly sang, upon the deliverance of Peter and John from the council, recorded, Acts iv. 24—30. And since it is said, ver. 24. that the whole company *lifted up their voice,* ὁμοθυμαδὸν, *with one accord,* it is evident that Peter, to whom that Psalm was given, must have delivered it by two or three sentences at a time, (as St Paul directed the Corinthians to do in the like cases,) that all the company might join in it.

2. *Hath a discourse;* namely, for edification, exhortation, and con-

reign language: another *a revelation* of some future event: another *hath an interpretation* of what was uttered in a foreign language. In such cases, *let all* these gifts *be exercised to edification.*

27 *And if any one* be moved to *speak in a foreign language, let him speak by two, or at most by three sentences* at a time, *and separately, and let one,* in the same manner, *interpret* what he says, that the church may be edified.

28 *But if there be no interpreter* present, *let the inspired person be silent in the church* at that time. *Yet* for his own edification, *he may speak* inwardly *to himself and to God,* what is given him by the Spirit.

29 *Now, let* only *two or three*

a *foreign language,* hath a revelation, hath an interpretation. Let *all* be done to *edification.* (See chap. xiv. 3. note.)

27 (Ειτε) *And,* if any *one* speak [1] in *a foreign language,* LET IT BE by two, or at *most three* SENTENCES, [2] and (ανα μερος) *separately;* and let one interpret.

28 But if there be no interpreter, let him *be silent* [1] in the church; (δε) *Yet* let him speak to himself, and to God.

29 *Now, let two or*

solation. For the word διδαχη, signifies not only the thing taught, but the discourse in which it is taught. See Ess. iv. 39.

Ver. 27.—1. *If any one speak in a foreign,* &c. The word τις, *any one,* being singular, shews, that the *speaking by two, or at most by three,* cannot mean persons. For how could *any one* speak *by two or three persons?* Besides it is said, ver. 31. that they could *all speak one by one.* The word therefore to be supplied here, is not *persons,* but λογους, *sentences.*

2. *By two, or at most three sentences.* As the apostle did not allow foreign languages to be spoken in their meetings for worship, unless they were interpreted, ver. 28. the direction to speak what was revealed in these languages, by two, or at most by three sentences at a time, and separately, was most proper, as it allowed the interpreter time to deliver distinctly his inspired interpretation for the edification of the church.

Ver. 28. *But if there be no interpreter, let him be silent.* Although the inspired person had been able to interpret the foreign language in which a revelation was given to him, he was here forbidden to do it. Because, to have delivered the revelation, first in the foreign language, and then in a known tongue, would have been an ostentation of inspiration of which the church could not judge; not to mention that it would have wasted much time to no purpose. Whereas, when one spake a revelation in a foreign language, and another interpreted what he spake, the church was edified, not only by the things spoken thus made known to them; but also by having an undoubted proof of the inspiration of the person who spake, given them in the inspired interpretation of what he spake.

Ver.

three prophets speak, and let the *others discern*. (Διακρινετωσαν, see chap. xii. 10. note 2.)

30 *But* if to another *siting* by, ANY THING be revealed,[1] let the first *be silent*.

31 For ye *can* all prophesy (καθ' ἑνα) one by one, (ἑνα 197.) *so as* all may learn, and *all be* comforted.

32 (Και, 207.) *For the spiritual gifts* [1] of the prophets, are subject to the prophets.[2]

prophets speak in succession, at one meeting, *and let the others* who have the gift of discerning spirits, *discern* whether they have spoken by inspiration, or by private suggestion.

30 *But if to another who sitteth by* hearing a prophet speak, *any thing be revealed, let the first* finish his discourse and *be silent*, before the other attempteth to speak.

31 *For*, by speaking one after another, *ye can all deliver one by one* either at that, or some subsequent meeting, *what is revealed to you, so as all may learn, and all be comforted.*

32 *For the spiritual gifts of the* Christian *prophets, are under the command of the prophets*: so that they can exercise, or forbear to exercise them, as they choose.

Ver. 30. *But if to another sitting by, any thing be revealed.* When a spiritual man was speaking in the church by inspiration, something relating to the same, or to a different subject, might be revealed to another prophet, who was sitting by hearing him. In such a case, the rule to be observed was, the first was to be silent, that is, was to finish what he had to say, before the other began to speak, as is plain from the reason of the rule given, ver. 32.

Ver. 32.—1. *For the spiritual gifts of the prophets.* In this, and in ver. 12. the word πνευματα, signifies *spiritual gifts*. Accordingly our translators have so rendered it, ver. 12. and ought to have rendered it in the same manner here likewise.

2. *Are subject to the prophets.* The apostle's meaning is, that the operation of the spiritual gifts in the mind of the prophets, was subject to the will of the prophets; for which reason, they were not to think themselves under a necessity of speaking when a revelation was made to them, especially if it was made to them while another prophet was speaking, ver. 30. but were to remain silent till the other had finished his revelation, to shew the command which they had of themselves on such occasions. In this respect, the inspirations of the Spirit of God, differed entirely from the inspirations of evil spirits, by whom the heathen priests and priestesses were agitated. This difference may be clearly perceived in the picture which Virgil hath drawn of the priestess of Apollo, Æneid. vi. line 46.

——— *Subito non vultus, non color unus,*
Non compta mansere comæ; sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans, afflata est numine quando
Jam propiore Dei.

B. Potter,

43 *Besides, God is not*, by his inspiration, *the author of disturbance, but of peace:* having enjoined the orderly exercise of the spiritual gifts: *as in all the churches of the saints is well known.*

34 Your women, on pretence of being inspired, have assumed the

33 (Γαρ, 91.) *Besides,* God is not THE AUTHOR of *disturbance,* but of peace; as in all *the* churches of the saints [1] *IS WELL KNOWN.*

34 Let your women *be silent* in the churches: [1]

B. Potter, after quoting this passage, Antiq. B. 2. c. 12. adds: "Few that pretended to inspiration but raged after this manner, foaming, and yelling, and making a strange terrible noise, sometimes gnashing their teeth, shivering, and trembling, with a thousand antic motions. In short, these *Rapti* and *Deo pleni* were besides themselves, and absolutely mad during the time of their inspirations." To this God alludes, Isa. xliv. 25. *I am the Lord who frustrateth the tokens of the liars, and maketh diviners mad.*—It is true, in these frantic fits of the heathen diviners, there was often much imposture. Yet in some instances there seems to have been a real possession of the devil, as in the case of the damsel, mentioned, Acts xvi. 16. In these, as Gale says, the devil imitating the extasies of the prophets of the true God, (Jerem. xxix. 26, 27. Hos. ix. 7.) carried the matter far beyond them. For, notwithstanding the prophets had their visions in an extasy, they related what they had seen, in their ordinary frame of mind, and not in frantic fits, as the Cumæan Sybil is reported, by Virgil, to have done, Eneid vi. line 99—102.

Ver. 33. *As in all the churches of the saints.* This clause, some critics, and among the rest B. Pearce, joins with the following verse, by placing a full stop after the word *peace;* so as to make this sense, *As in all the churches of the saints, let your women keep silence in the churches,* namely of Achaia. According to this method of pointing the sentence, *the churches of the saints* are the churches of Judea, which were composed of the ancient people of God called *saints.* In these churches, the public worship and discipline was most perfect, because they had been planted and regulated by the apostles.

Ver. 34. *Let your women be silent in the churches.* Because the apostle in chap. xi. reproved women for praying and prophesying in the church without their veils, but did not blame them for the practice itself, it hath been argued, that he allowed them to pray and prophesy publicly, provided they did it with their heads veiled. But as the apostle's intention in chap. xi. was only to shew the indecency of the manner in which the women prayed and prophesied in the public assemblies, and not to consider whither the practice itself was permitted by Christ, no argument can be drawn in favour of that practice from his not prohibiting it. See chap. xi. note 1. It therefore remains to be considered, Whether the apostle in this chapter, absolutely forbids women to pray and prophecy in the church? Or whether he forbids them only, in the case of their not being inspired?

For

for it *hath not been* permitted *to* them to speak; but THEY MUST *be in subjection*, as also the law (λεγει, 55.) *commandeth*, (Gen. iii. 16.)

office of public teachers. But my command is, *Let your women be silent in the churches: for it hath not been permitted to them* by Christ, *to teach* in public; *but they must be in subjection* to the men, *as also the law* of Moses *commandeth.*

For determining the question, it may be of use to observe, that in this chapter, the apostle, after describing prophecy, ver 3. and explaining the inspiration by which the prophets spake, ver. 6. and ordering them to pray and prophecy in a known language, ver. 7—12. or if they prophesied in a foreign language, to do it so as it might be interpreted, by some one in the assembly, who had the gift of interpretation, ver. 13. And after giving them directions concerning the orderly exercise of all their spiritual gifts founded on this fact, that the spiritual gifts of the prophets were subject to the prophets, ver. 32. he adds, ver. 34. *Let your women be silent in the churches, for it hath not been permitted to them to speak.* The prohibition standing in this connection implies, that the Corinthian women were not to pray and prophesy in the church as teachers, on pretence of being inspired and unable to restrain the motions of the Spirit.—Next, The reasons mentioned by the apostle shew, that the prohibition was absolute and general. Christ had not permitted women to speak in the church as teachers of the men: neither had the law of Moses permitted them; for it commanded them to be in subjection to the men. The apostle, therefore, considered women's praying and prophesying in the church, as a renouncing of their subjection to the men. Accordingly he terms it, 1 Tim. ii. 14. *an usurping authority over the man.* They were not so much as to ask a question in the church, even on pretence of learning something, lest it might have given them a handle for entering into disputations with the men. But if they wished to learn any thing, they were to ask their husbands at home, ver. 35.—Nay, it was indecent for women to speak at all in the church; being inconsistent with that modesty which is their greatest ornament.—In short, to cut off every pretence for women's teaching in the church, the apostle asked them, Did the word of God go forth from you into the world? Or did it only come to you by the ministry of the men? Plainly telling them, that whatever inspirations of the Spirit they might be favoured with, no inspiration was given them for the purpose of enabling them to teach publicly, or to lead the devotion of the church.

But it may be asked, Since women were not allowed to pray and prophesy in the church, for what purpose were the inspirations of the Spirit bestowed on them? They were bestowed for enabling them to instruct their own sex in private; especially those of the younger sort, and those who were newly converted. Perhaps, also, some of the married women, who were eminent for their gifts and knowledge, may, in private conversation, have assisted the novices

even

35 I do not permit women, so much as to ask a question in the church, even on pretence of receiving information. But *if they wish to learn any thing, let them ask their own husbands at home; for it is an indecent thing for women,* on any pretence, *to speak in the church.*

35 And if they *wish to* learn any thing let them ask their *own* husbands at home; for it is *an indecent*[1] *thing* for women to speak in the church.

36 *What? Went the word of God forth* into the world *from you women?* Did Christ employ any of your sex as apostles? *Or did the word only come to you* by the ministry of the men? How then can ye pretend to teach men?

36 What? *went* the word of God *forth* (ἀφ' ὑμῶν) from you *WOMEN?*[1] or *did it only come* (εἰς ὑμᾶς) *to you?*

37 *If any one be really a prophet,*

37 If any *one be really*

even among the men; as we find Priscilla expounded the way of God to Apollos, Acts xviii. 26. And as the daughters of Philip the evangelist may have done, who are said, Acts xxi. 9. *to have prophesyed.* For *prophesying* does not necessarily imply the foretelling of future events by inspiration, but most commonly signifies the speaking by inspiration to the edification of others. At the same time, if the daughters of Philip had the knowledge of any future events given them by inspiration, it will not follow that they uttered these prophecies in the church. They may have published them in conversation, like Anna, Luke ii. 38. whereby all the ends, for which these events were revealed to them, may have been answered.

Ver. 35. *It is an indecent thing for women to speak in the church.* This is the apostle's third reason for prohibiting women to teach in the church. See ver. 34. note. It is contrary to the modesty natural to the sex, and to the manners of all nations. The apostle adds a fourth reason, ver. 36. That no woman had been commissioned by Christ to preach the gospel to unbelievers. To conclude, if any of the women were inspired in the public assemblies, they suffered no hardship from this prohibition; because having the command of their gifts, they could keep silence till they went home, where in their own families they might utter these revelations. Or they might do it in meetings of their own sex, privately gathered for that purpose.

Ver. 36. *What? went the word of God forth from you women?* Some commentators, interpret the apostle's questions as addressed to the church at Corinth, in this manner: Did the word of God go forth into the world from you of Corinth, that ye take upon you to make ordinances concerning the public worship? or did it come to you from the churches of Judea? But the reasoning is more direct and conclusive, on the supposition that these questions were addressed to women in general.

Ver.

[1] a prophet, or *a spiritual person*, let him acknowledge *the* things *I* write *to* you, *that they* are the commandments of the Lord.

38 *And*, if any *one* be ignorant,[1] let him be ignorant.

39 Wherefore brethren, *earnestly desire* to prophesy; and *hinder* not to speak *in foreign languages*.

40 Let all things be done (ευσχημονως και κατα ταξιν) decently, and in order. [1]

or a discerner of spirits, I appeal to him, and *require him to acknowledge the things I now write*, and all the other things in this Epistle, *that they are the commandments of the Lord* Christ, given me by inspiration.

38 *And if any one* after that, *is ignorant* that my precepts are the commandments of the Lord, *let him be ignorant*. His ignorance being wilful, I will trouble myself no farther with him.

39 *Wherefore, brethren*, prophecy being so excellent a gift, *earnestly desire to prophesy. And hinder not* any *to speak in foreign languages*, if there is one present to interpret.

40 *Let all things be done decently, and in order*, in your religious assemblies: the spiritual men avoiding envy and strife; and the women being silent.

Ver. 37. *Be really a prophet.* Δοκει προφητης ειναι. Here δοκει is not an expletive, but denotes the certainty of the thing spoken of. See chap. vii. 40. note.

Ver. 38. *And if any one be ignorant.* In the former verse, *any one really a prophet or a spiritual person*, is any one really endowed with the gift of discerning spirits, for such only could judge whether the things written in this epistle were the commandments of the Lord. Wherefore, as such a spiritual person neither could be ignorant of the apostle's inspiration, nor unwilling to acknowledge it, the *any one*, in this verse, who is ignorant, must be the false teacher and his adherents, with all other wilfully ignorant and incorrigible persons.

Ver. 40. *Let all things be done decently and in order.* This precept is sometimes applied to support the use of rites and ceremonies in the worship of God, not commanded in scripture. But any one who considers the place which it holds in this discourse, will be sensible that it hath no relation to rites and ceremonies, but to the decent and orderly exercise of the spiritual gifts. Yet by parity of reason, it may be extended even to the rites of worship, provided they are left free to be used by every one as he sees them expedient.

CHAP. XV.

View and Illustration of the Reasonings, and of the great Discoveries contained in this Chapter.

FROM Acts xvii. 32. it appears, that the resurrection of the dead was a subject of laughter to the learned Greeks,

who, regarding the body as the prison of the soul, placed their happiness in being freed from it for ever by death. The false teacher, therefore, to render the gospel acceptable to the Greeks, denied the resurrection of the body; contending, that the only resurrection promised by Christ to his disciples, was the resurrection of the soul from the death of sin; and affirming that that resurrection was already past, 2 Tim. ii. 18. But the resurrection of the body, being one of the great objects of the faith and hope of Christians, the apostle, in this xvth chapter, set before the Corinthians, and all mankind, the proof by which that joyful event is rendered indubitable; it is a necessary consequence of the resurrection of Christ. Wherefore, to lay the foundation of this proof deep and strong, the apostle, before he shewed the connection which subsists between the resurrection of Christ, and the resurrection of the dead, recalled to the remembrance of the Corinthians, the arguments by which he had proved to them the truth of Christ's resurrection so effectually, that many of them had believed him to be really risen. And first, to make them sensible of the importance of the facts by which he had proved the resurrection of Christ, he told them, That they constitute the principal articles of the gospel, ver. 1.—That they were the things which he first of all had delivered to them; and, That he himself had received them first of all by revelation; namely, That Christ died for our sins according to the Scriptures, ver. 3.—and that he was buried as one known to be really dead; and that he rose from the dead on the third day, according to the Scriptures, ver. 4.—That after his resurrection, he was seen of the apostle Peter; then of the twelve, while they were assembled together the evening of the day on which he arose, and on the eighth day thereafter, ver. 5.—That he was seen of above five hundred brethren at once, of whom the greater part were living at the time Paul wrote this epistle, ver. 6.—That after this he was seen of James, and then of all the apostles, immediately before he ascended into heaven, ver. 7.—and last of all, That he was seen of Paul himself, in different places, and at different times, ver. 8.

Such was the proof by which the apostle had persuaded the Corinthians to believe the resurrection of Christ.—To view this proof in a proper light, the three following remarks may be of use.

The first is, That the death and burial of Christ, having been publicly transacted at Jerusalem in the view of all the people assembled to celebrate the passover, were matters sufficiently known, and not denied by any one. And therefore, though they were necessary antecedents to his resurrection, the apostle did not think it at all needful to prove them. It

was

was of more consequence to observe, as he has done, that these things happened according to the scriptures. For thereby he insinuated, that the death and burial of the Messiah, having been foretold by the Jewish prophets, Christ's pretensions to be the Messiah, were not invalidated, but rather confirmed by his death and burial.—And with respect to his rising again from the dead on the third day, because that was not a matter of such notoriety as his death and burial, but was denied by the Jews, it was absolutely necessary that the apostle should establish it, to the conviction at least of the unprejudiced, by the clearest proofs.

The second remark is, That Christ's resurrection from the dead being a matter of fact, it could not, during his absence in heaven, be proved otherwise than by the testimony of credible witnesses, who saw him alive after his resurrection, and had often conversed with him; and who had no interest to serve by deceiving the world in that matter. Accordingly, from the account which St Paul hath given of the proof, by which he persuaded the Corinthians to believe the resurrection of Christ, it appears to have been precisely of the kind required. For, he says, he told them, that after his resurrection, Jesus shewed himself alive in different places, and on different occasions to his apostles; that is, to persons, who having accompanied him during his ministry, were perfectly acquainted with his form, his visage, his manner of speaking, and every other circumstance by which the identity of any person can be ascertained; and who, for that reason, were well qualified to judge, whether the person who appeared to them, was really their master risen from the dead. And as these witnesses had no interest to serve by testifying Christ's resurrection, but on the contrary, exposed themselves thereby to innumerable evils, their testimony merits in every respect to be believed.

The third remark is, The apostle's exposition of the proof, whereby, at his first coming among the Corinthians, he persuaded many of them to believe Christ's resurrection, though intended more immediately for the confirmation of the faith of the Corinthians, hath been of singular benefit to the world. For it not only shews, in what manner the belief of the resurrection of Christ was established in the world, but it makes mankind sensible, that the prevalence of that belief in the first age was well founded; and that we likewise, who at this distance of time entertain the same belief, have good reason for so doing; and that our Master, by his resurrection from the dead, is powerfully demonstrated to be the Son of God, and our religion is shewn to be divine.

The apostle having appealed to the testimony of the eye witnesses, as the proper evidence of our Lord's resurrection, now that he is gone into heaven, proceeds in the following part of the chapter, to shew in what manner that evidence established beyond all contradiction, first, the truth of Christ's resurrection; and secondly, the certainty of the resurrection of all the dead. His reasoning for that purpose, is as follows:—If it be constantly preached by all the eye-witnesses, and if it be firmly believed by all Christians, that Christ really arose from the dead, how can the false teacher, or any among you Corinthians who call themselves Christ's disciples, affirm that there will be no resurrection of the dead? ver. 12.—For if there is to be no resurrection of the dead, Christ who promised to return and raise the dead, is an impostor, who hath deluded the world with false hopes, whom therefore God never would raise, ver. 13.—And if Christ hath not been raised, the preaching of all who call themselves *eye-witnesses of his resurrection* is false, and your faith in the gospel is false, ver. 14.—Besides, we apostles are found false witnesses concerning God, because we have witnessed to the infinite dishonour of God, that he hath raised an impostor from the dead, whom assuredly he hath not raised, if the dead are not to be raised, ver. 15.—The argument, taken from the resurrection of Christ, to prove that the dead will be raised, is of such importance, that the apostle affirmed a second time, if the dead are not to be raised, neither hath Christ been raised. He is an impostor whom God never would raise, ver. 16.—Besides, if Christ hath not been raised, your faith in him as your Saviour, though founded on miracles, is not only false, but useless. It answers no purpose. The guilt of your sins remaineth, and ye are still liable to punishment, ver. 17.—Certainly also, both they who have died in the belief of Christ's resurrection, and they who have suffered death for that belief are perished, if there is to be no resurrection of the dead, ver. 18.—Farther, to shew you the absurdity of imputing to us apostles, the crime of falsely testifying against God, that he hath raised an impostor from the dead, whom he hath not raised, consider that if there is to be no resurrection, consequently no future state, our only motive to commit the great crime imputed to us, must be some advantage which we reap from it in this life. Yet, instead of advantage, we have, by preaching Christ's resurrection, drawn on ourselves from every quarter, the greatest present temporal evils; in so much, that if in this life only we have hope of advantage from Christ, we are of all men the most miserable, ver. 19.—This argument, joined with the consideration mentioned ver. 18. namely, that if there is to be no resurrection, those who have died in the belief of Christ's resurrection,

tion, and the witnesses who have suffered death for attesting Christ's resurrection are all utterly perished, demonstrates, that the witnesses of Christ's resurrection were themselves fully persuaded of the truth thereof. Wherefore, being perfectly qualified for judging, and having had the best opportunities to judge of the truth of Christ's resurrection, they could not possibly be deceived in that matter, and had no motive whatever to deceive the world.

It seems the philosophers affirmed, that the resurrection of the dead, on account of the obedience of Christ, is a thing unworthy of God: for the apostle told the Corinthians, that God had confuted that assertion, by raising Christ from the dead, as the first fruit, or pledge of his raising all the dead at the last day, ver. 20.—Next, he observed, that since God, consistently with his justice and goodness, subjected all mankind to death for one man's sin, as experience sheweth, he may, with equal justice and goodness, raise all men from the dead on account of the obedience of one man, as revelation teacheth. This I think is the meaning of ver. 21, 22.—Withal, to render the resurrection of the dead more certain, to such of the Corinthians as understood and believed the other doctrines of the gospel, the apostle assured them, that Christ will reign till he hath destroyed all dominion opposite to God's; and in particular, till he hath, by the resurrection of the dead, destroyed the dominion of death, the greatest enemy of mankind. After which, Christ will deliver up the kingdom to God, ver. 24—27; and then the Son himself shall be subjected to God, that God may be over all, in all places of the universe, ver. 28.

Next, turning his discourse to those who denied the resurrection of the dead, he asked them, what they must do to make up their loss, who are *baptized*, that is, plunged into the greatest afflictions, for believing the resurrection of the dead, if the dead rise not? and what possible reason can be assigned for their willingly suffering death on account of that belief? ver. 29.—Here it is insinuated, that the testimony of the eye witnesses concerning the resurrection of Christ, had appeared so credible to many, and had wrought in them such a firm persuasion of their own resurrection, that at the time the apostle wrote this letter, they were suffering the greatest evils, rather than renounce that faith and hope. Farther, he asked what reason the apostles could have, for exposing themselves to the danger of death every hour, if they knew the resurrection of Christ and of the dead to be falsehoods? ver. 30.—and what advantage he in particular could propose to himself, in undergoing all the evils he suffered, if there is to be no resurrection of the dead? In that case, he told them, it had been better for him, and the other apostles, to have followed the maxim of the profane,

profane, *Let us eat and drink, for to-morrow we die*, ver. 31, 32.—Having by these strong reasonings established, first, the truth of Christ's resurrection, and next the certainty of the resurrection of all the dead, the apostle advised the Corinthians to shun conversing with any one who denied these essential articles of the Christian faith, ver. 33.—and commanded the faction to awake from their errors, ver. 34.

In what follows the apostle answers two questions, with which the false teacher combated the doctrine of the resurrection. *But some one will say, how can the dead be raised?* how is it possible? *and* if it be possible, *with what kind of body do they come* out of the grave? The philosophers argued, that the resurrection of the body is a thing impossible; and that, though it were possible, it is by no means desireable: because a body, such as men now have, is a clog to the soul in its operations. In answer to the first of these questions, the apostle shewed the possibility of the resurrection of the body, by appealing to the operations of the divine power which we daily behold: namely, the production of plants from seeds which rot in the earth; the diversity of the bodies of beasts, fowls, and fishes; and the different degrees of light with which the celestial bodies shine. For if the divine power appears so great, in the endless variety of its productions, can any rational person doubt of God's being able to raise the dead? ver. 35—42.—He therefore concluded that the resurrection of the dead is possible, ver. 42.

Next, to shew the philosophers their mistake, in supposing the soul will be clogged in its operations by its re-union with the body, the apostle compared the body of the righteous which dies, (for it is of them only he discourses,) with that which will be raised. Their buried body is corruptible; is dishonoured by death; is deformed and wasted by disease; and at best is weak in its operations; in short, it is an animal body, which, like the body of beasts, depends for its growth and subsistence on meat and drink. But the body of the righteous which shall be raised will be incorruptible, and gloriously beautiful in its outward appearance, and powerful in its activity: In one word, it will be a *spiritual body*; a body which doth not subsist by meat and drink, but by its own internal vigour. Now, there being these differences between the body of the righteous that dieth, and the body that riseth, the resurrection of the body, instead of being a disadvantage to the righteous, will contibute greatly to their perfection and happiness in the life to come, ver. 42—47.

At this period of his discourse, the apostle takes occasion to declare a great and important secret, concerning the resurrection of the wicked, hitherto not disclosed. He tells us, *as the earthly*,

earthly, or *sinful man* Adam *was*, such also at the resurrection *the earthly*, or wicked *man shall be*; they shall rise with an earthly corruptible body, like that which Adam had after the fall. *And as the heavenly man* Christ now is, *such also*, at the resurrection, shall *the heavenly men*, the righteous *be*, in respect of their body, ver. 48.—And to prove that the righteous who are destined to live in heaven, must bear the image of the heavenly man in their body, as well as in their soul, he affirms, that a corruptible body, composed of flesh and blood, cannot inherit the kingdom of God, ver. 49, 50.—Then declares another great mystery or secret, namely, that the righteous, who are living on the earth at Christ's coming, instead of dying shall all be changed in their body, from corruptible to incorruptible, in a moment, in the twinkling of an eye: by which, and by the resurrection of the righteous from the dead, death shall be swallowed up for ever, with respect to them, ver. 51—54.—and being warmed with the grandeur of his subject, he breaks forth into that noble song of victory, *Where, O death, is thy sting?* &c. ver. 55—57.—The apostle gave to these discoveries the appellation of *a mystery*, not only because they were hitherto kept secret from mankind, but because they are discoveries infinitely more important, interesting, and certain, than any of the discoveries concerning a future state, pretended to be made in the heathen mysteries, which were all fictions contrived to amuse the initiated, and raise the curiosity of the vulgar. These discoveries Paul was inspired to make, because the knowledge of the manner and circumstances of the resurrection of the dead, and of the general judgment, and of the final issues of things, by rendering our conceptions of these matters more distinct, greatly strengthens our faith in them, and gives them a powerful influence on our conduct. Accordingly, the apostle concluded this wonderful discourse, with an exhortation to the Corinthians to be stable, unmoved, and always abounding in the work of the Lord, knowing that their labour in the Lord is not in vain, ver. 58.

I shall finish this illustration with observing, *First*, that no single fact in the history of any nation is supported by evidence equal to that which the apostle Paul hath produced in this xvth chapter of his first epistle to the Corinthians, in proof of our Lord's resurrection from the dead. He was seen after he arose, by a great number of his acquaintance, of whom eleven are mentioned by name, who were appointed by Christ to publish and attest his resurrection to the world. These having accompanied him during the three years of his ministry, were well qualified to judge, whether the person they conversed with, during the forty days he shewed himself to them, and ate and drank with them was their master risen from the dead. And being

being fully assured of his resurrection by the evidence of their senses, they published it in Jerusalem where he was put to death, and throughout all Judea, and every where else as a thing they were absolutely certain of; and shewed their persuasion of it, by suffering death for bearing testimony to it. This was the case likewise with Paul himself, who, though he had not accompanied Jesus during his ministry, was honoured at different times with a sight of him after his ascension, and was put to death for publishing his resurrection to the world. I therefore conclude, that if there is any force in the concurring testimony of many habile and disinterested witnesses, to induce mankind to believe things at which they were not themselves present, the resurrection of Jesus from the dead cannot be called in question, without rendering all history uncertain, and destroying the best source of men's belief.—*Secondly*, The resurrection of Jesus, his miracles, and the miracles of his apostles, have been denied, because their existence destroys the Aristotelian atheism, which modern philosophers are so fond of reviving: namely, that the world, by powers natural to matter, hath continued from all eternity the same as we see it; and that there exists nothing in the universe distinct from matter; so that the present course of things, consisting of the motions of the heavens, and of the successive generations and corruptions of animals and vegetables, can neither be interrupted nor destroyed by any thing extraneous, but must continue for ever. Nevertheless, if miracles have happened, this system of atheism cannot hold; because miracles being an interruption of the course of nature, are proofs from experience, that there exists a power, distinct from, and superior to all the powers inherent in matter. And as this controuling power hath exerted itself with intelligence and freedom, it must possess both these attributes, and is what we mean by the term *God*.—Miracles, therefore, being proofs from experience of the existence of God, before the Aristotelian atheism can be established, that strong historical evidence, by which the resurrection of Jesus, his miracles, and the miracles of his apostles are supported must be destroyed. But, as was observed above, this cannot be done, without destroying the faith of history, and overturning the only foundation of human belief.

COMMENTARY.

CHAP. XV. 1 Some of you deny the resurrection of the dead, and thereby overturn the gospel from the foundation; as ye will perceive, when *I repeat to you, brethren, the*

NEW TRANSLATION.

CHAP. XV. 1 *Now I make known to you*, brethren, the gospel which I preached *to* you, which also ye *received*, and *in which*

which (εστηκατε, 10.) ye stand;

2 By which also ye are saved, (Rom. xi. 26. note 1.) if ye *remember in what manner* [1] I preached *to* you; *unless indeed* ye have believed *rashly.* [2]

3 For I delivered to you *among the first things*, *what* also I received *FIRST*, *That* Christ died for our sins, according to the scriptures;

4 And that he was buried, and that he rose again the third day, according to the scriptures; [1]

5 And that he was seen of Cephas, [1] then of the twelve. [2]

gospel which I preached to you, *which also ye believed*, *and in* the faith of *which* many of *you persevere.*

2 *By which* gospel *also ye have the knowledge and means of salvation* bestowed on you, *if ye remember in what* a clear and convincing *manner I preached to you* the doctrines and evidences of the gospel, *unless ye have believed* those things *rashly*, without knowing for what reason.

3 *For I delivered to you among the first things*, as the chief articles of the gospel *what also I* myself *received first*, *that Christ died for our sins*, *according to the* prophesies in the Jewish *scriptures*, Isa. liii. 5, 6.

4 *And that*, as one known to be dead, *he was buried* in a new sepulchre wherein never any person was laid; *and that he rose again the third day*, *according to the scriptures.*

5 *And* to convince you of the truth of his resurrection, I told you *that he was seen* alive *of Peter*, *then of the apostles* met together in one place.

Ver. 2.—1. *In what manner.* Τινι λογῳ. In translating this phrase I have followed the Vulgate, which has here, *qua ratione.*

2. *Have believed* εικη, *rashly.* According to Le Clerc, this word denotes the disposition of those who do a thing by chance, and lightly, without knowing for what reason or end they do it. Its true rendering therefore is, *temerè*, *rashly*, *inconsiderately.*

Ver. 4. *Rose again the third day according to the scriptures.* The scriptures which foretold the resurrection of the Christ on the third day, and to which St Paul refers, are Psal. xvi. 10. which Peter, Acts ii. 31. expressly affirmed to be a prediction of that event. Also Jonah i. 17. which our Lord himself hath told us, is a typical prophecy of his *continuing three days in the heart of the earth*, and of his subsequent resurrection, Matt. xii. 39, 40.—The apostle delivered to the Corinthians from the Lord himself, not only that he died for our sins and rose again on the third day after his death, but that these things had happened according to the prophecies of the scriptures concerning the Christ, because by that circumstance, as well as by his resurrection, our Lord was demonstrated to be the Christ.

Ver. 5.—1. *Was seen of Cephas.* After his resurrection, Jesus shewed himself first of all to Mary Magdalene. But as no woman

6 *After that he was seen alive of about five hundred brethren at once, of whom the greater part are living at this present time,* who all attest

6 After that, he was seen alive of above five hundred [1] brethren at once, of whom the great-

was employed to testify his resurrection to the world, St Paul did not think it necessary, in his exposition of the proofs of Christ's resurrection, to mention any of his appearances to the women.—His appearance to Peter is mentioned, Luke xxiv. 34.

2. *Then of the twelve.* Although Judas was dead before Jesus shewed himself to his apostles, they might still be called *the twelve*, whatever their number was, as *the twelve* was a name, not of number, but of office, like the *Triumviri*, *Decemviri*, &c. among the Romans. I am therefore of opinion, that in the expression, *Then of the twelve*, all our Lord's appearances to his apostles, from the time he arose, to the time he shewed himself to the five hundred brethren at once, are comprehended; not only those related by the evangelists, I mean his appearance to the apostles in the evening of the day on which he arose, and on the eighth day thereafter, and at the sea of Tiberias, but there appearances also which they may have omitted. For that they omitted some, is certain from Paul's mentioning an appearance to James, which none of them have taken any notice of.

Ver. 6.—1. *Seen of above five hundred brethren at once.* None of the evangelists have expressly mentioned this appearance. But Matthew seems to hint at it, chap. xxviii. 10. where he informs us, that Jesus after his resurrection, said to the women, *Go tell my brethren, that they go into Galilee, and there they shall see me;* and that in obedience to his order, *the eleven went away to a mountain in Galilee; where Jesus had appointed them.* Having therefore appointed a particular mountain for shewing himself to his disciples, perhaps the mountain on which he was transfigured; also having previously fixed the time of his appearing, it is reasonable to suppose, that the joyful tidings would be quickly spread abroad among the brethren, and that a great number of them would assemble at the time and place appointed.—As the greatest part of our Lord's disciples lived in Galilee, it was highly proper for their consolation, that he should shew himself alive there in that public manner. For thus, besides the apostles, numbers who had often attended him during his ministry in Galilee, and who were well acquainted with his person, having an opportunity to converse with him, could satisfy themselves by the testimony of their own senses, concerning the truth of his resurrection, and attest it to others on the surest evidence. These, therefore, may have been the five hundred brethren of whom St Paul speaks. And their testimony was appealed to by the apostle with the greatest propriety, when proving the resurrection of Christ; because such a multitude cannot be supposed to have agreed for so long a time in publishing a falsehood to the world, without any one of them ever betraying the imposture, or even varying in their account of the fact.

2. *Remain*

er part remain [2] to this present *TIME*, but some are fallen asleep.

7 After that he was seen of James; [1] then of all the apostles.

8 And last of all [1] he was seen of me also, [2] as of *an abortive* [3] *APOSTLE*.

Christ's resurrection as a matter of fact, of which they are absolutely certain from the evidence of their own senses; *but some* of them *are dead*.

7 *After that he was seen of* the apostle *James, then of all the apostles* when he ascended into heaven in their presence.

8 *And* I added, that *last of all he was seen of me also, as of an abortive apostle;* a name I take to myself.

2. *Remain to this present time.* Bengelius thinks, Andronicus and Junias, mentioned, Rom. xvi 7. were of the number of the five hundred; and that they are said to have been *of note among the apostles*, because they had seen Christ after his resurrection.

Ver. 7. *After that he was seen of James.* In the gospels there is no mention of this appearance to James. But the fathers speak of it, and tell us, that the person thus honoured, was *James the less, or younger, our Lord's brother*, that is his cousin german; *and the author of the epistle in the canon which bears his name.* See Pref to the epistle of James, sect. 1.—Now their opinion is probable, because the other James was dead when Paul wrote his epistle to the Corinthians.—Eusebius in his Chron. p. 43. says, this appearance happened in the first year after our Lord's resurrection. But from the order in which Paul hath placed it here, it happened more probably before our Lord's ascension, at which all the apostles were present.

Ver. 8.—1. *Last of all.* This, if I am not mistaken, implies that our Lord appeared to none of the disciples after his ascension, except to Paul.

2. *He was seen of me also.* The apostle, no doubt, speaks here of Christ's appearing to him on the road to Damascus; but he doth not exclude his other appearances to him. See 1 Cor. ix. 1.

3. *As of an abortive apostle.* Because Paul's apostleship was denied by the faction at Corinth, he here asserted it expressly. And although he calls himself *an abortive apostle*, it was not on account of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an apostle; for he affirms, 2 Cor. xi. 5. *That he was in nothing behind the very greatest of the apostles;* but he called himself *an abortive apostle*, because, as he tells us, ver. 9. he had *persecuted the church of God*, and because he was made an apostle without that previous course of instruction and preparation which the other apostles enjoyed who had attended Jesus during his ministry on earth; so that, in the proper sense of the word, he was Εκτρωμα, one born before he was brought to maturity. That want however was abundantly supplied by the many revelations which his master gave him after he had made him an apostle.

9 *Because I am the least of the apostles, who am not worthy to be called an apostle, in regard I persecuted the church of God,* and was going to Damascus for that very purpose, when Christ appeared to me and made me an apostle.

10 *But* though I call myself an abortive apostle, because I persecuted the church, *by the favour of God I am the apostle I am. And his grace* of apostleship, inspiration, and miraculous powers, *which was bestowed on me was not fruitless; for* as an apostle *I have laboured more* assiduously and *successfully* than all the other apostles; *yet this is not to be ascribed to me, but to the aid of God which is with me* continually.

11 *Well then,* although my call to the apostleship was different from theirs, our gospel is the same. *For whether I or they preach, thus we preach, and thus ye believed.*

12 *Now if it be preached* by all the apostles, *that Christ was raised from the dead;* and if his resurrection is a proof of yours, *how can some among you say, that there is no resurrection of the dead* to be expected?

9 For I am the least of the apostles, *who* am not *worthy* (Mat. iii. 11.) to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am; and his grace [1] which WAS BESTOWED *on* me was not *vain, for I have* laboured more abundantly than *all of them;* [2] yet not I, but the grace of God which *IS* with me.

11 *Well then, whether I or they PREACH, thus* we preach, and *thus* ye believed.

12 Now *if it be preached that Christ was raised from the dead, how can* some [1] among you *say* that there is no resurrection of the dead?

Ver. 10.—1. *And his grace.* The apostolical office itself, and the qualifications necessary to the right discharge of that office, are called *grace,* Rom. i. 5. xii. 3. Gal. ii. 9. In this verse *grace* is used in three different senses.

2. *I have laboured more abundantly than all,* &c. The other apostles confined their preaching for the most part to the Jews, Gal. ii. 9. But Paul preached the gospel to all the Gentile nations, from Jerusalem round about to Illyricum, Rom. xv. 19. And also to the Jews who lived in these countries; and by his labours he converted great numbers both of the Jews and Greeks. Moreover, as his success in spreading the gospel exceeded the success of the other apostles, so his labours, if we may judge of them from his own account, 2 Cor. xi. 23—28. greatly exceeded theirs likewise.

Ver. 12. *How can some among you say?* So πως λεγουσι must be translated, as is plain from the structure of the discourse; not to mention that the indicative mode is often used in the scriptures for the subjunctive. See Ess. iv. 9.—By *some among them* the apostle meant the false teacher and his adherents.

Ver.

13 (Εἰ δὲ) *For*, if there be no resurrection of the dead, *neither hath Christ been raised.* [1] (See ver. 16. note.)

14 And if Christ *hath not been raised*, (κενον, see 1 Thess. ii. 1. note.) *false certainly* IS *our preaching*, and *false also* IS your faith.

15 (Δε, 104.) *Besides*, we are found *even* false witnesses *concerning* God, [1] because we have *witnessed against* [2] God, that he *raised* Christ, whom he raised *not*, if *verily*

13 To deny this, is to deny Christ's resurrection. *For if there be no resurrection of the dead, neither hath Christ been raised*, because having promised a falsehood, certainly God would not raise him.

14 *And if Christ hath not been raised, false certainly is our preaching* concerning him, *and false also is your faith* in our preaching, notwithstanding we confirmed it by bestowing on you the gift of the Holy Ghost.

15 Besides, if Christ hath not been raised, *we* who affirm that God raised him and commissioned us to testify his resurrection, *are found even false witnesses concerning God, because we have witnessed against God, that he raised Christ, whom he raised*

Ver. 13. *Neither hath Christ been raised.* The apostle hath not expressed the ideas by which the consequent in this hypothetical proposition is connected with its antecedent. But when these ideas are supplied, as in the commentary, every reader will be sensible of the connection. Christ promised repeatedly in the most express terms, that he would raise all mankind from the dead, Matth. xvi. 27. John v. 28, 29. Wherefore, if there is to be no resurrection of the dead, Christ is a deceiver, whom no person in his right senses can suppose God to have raised, and to have declared his Son. And if Christ hath not been raised, the gospel being stripped of the evidence which it derives from the resurrection of its author, the whole of the preaching of the apostles, as is observed ver. 14. is absolutely false, and the faith of the Corinthians in the divine original of the gospel, and of all Christians from the beginning to the present hour, is likewise false.—Such are the consequences of denying the resurrection of the dead!

Ver. 15.—1. *False witnesses concerning God.* So the phrase ψευδομαρτυρες τυ Θευ, must be translated, being the genitive, not of possession, but of the object. Ess. iv. 24. For God cannot have any false witnesses belonging to him.

2. *Have witnessed, κατα, against God that he raised*, &c. On supposition that Christ was not raised, the bearing witness to his resurrection is very properly termed, *a witnessing against God*; because to testify that God raised Christ, whom he did not raise, was to testify that he had confirmed the pretensions of an impostor with the highest possible evidence; which is a blasphemy against God, highly injurious to his character, not to mention that it is a falsehood most pernicious to mankind.

Ver.

not, if verily the dead are not to be *raised.*

16 *And* to repeat what I said before, ver. 13. *if the dead are not* to be *raised, neither hath Christ been raised.*

17 *Farther, if Christ hath not been raised,* he is a deceiver, *and your faith* in his death as an atonement for sin, *is* not only false, (ver. 14.) but *useless. Ye are still under* the guilt of *your sins.*

18 *Certainly also they who have suffered death, for* believing the resurrection of *Christ, are perished:* They have lost their existence here for a known falsehood, and shall either have no existence, or a miserable existence hereafter.

19 *If in this life only, we* apostles *have hope* of advantage, *by* falsely preaching the resurrection of *Christ,*

the dead are not raised.

16 *And,* if the dead *are not raised, neither hath Christ been* raised. [1]

17 (Ει δε, 104.) *Farther,* If Christ *hath not been raised,* your faith (ματαια, 1 Tim. i. 6.) is *useless; ye* are still in your sins. [1]

18 (Αρα και, 87.) *Certainly* also they *who* are fallen asleep (εν Χριστῳ, 167.) *for* Christ, [1] are perished.

19 If in this life only we have hope (εν, 165.) *by* Christ, [1] we are of all

Ver. 16. *If the dead are not raised, neither hath Christ been raised.* This consequence the apostle had affirmed before, ver. 13. But being a matter of great importance he repeats it in this verse, that it might make the stronger impression on the Corinthians. See ver. 13. note.

Ver. 17. *Ye are still in your sins.* The great inducement to men to believe the gospel is, that it promises the pardon of sin upon repentance. Here the apostle assureth us, that if Christ hath not been raised, he hath made no atonement for sins, Rom. iv. 25. consequently we are still under the guilt of our sins; that is, we are still liable to punishment notwithstanding we have repented of our sins. This observation shews, that, besides deliverance from the power of sin, which many of the Corinthians no doubt had experienced, an atonement for sin is necessary to the deliverance of penitents from punishment.

Ver. 18. *Who are fallen asleep, εν, for Christ.* If the ordinary signification of the preposition εν is retained, the meaning of the clause will be, *They who have died in the profession of the Christian faith.* Either of the translations shews, that in this discourse the apostle hath the resurrection of the just principally in view; and that what he hath written concerning the spirituality and incorruption of the body to be raised is to be understood of the body of the saints only. See ver. 20. note 2. and ver. 42. note 3.

Ver. 19. *If in this life only we have hope by Christ.* Here the apostle answers an objection, which, according to his manner, he does not mention, but supposes the reader to have made it in his own mind. The objection is this: The apostles know that Christ hath not

men (ελεεινοτεροι, 29.) the most miserable.

20 (Νυνι δε, conjunct.) But now *Christ is raised* from the dead, AND *IS* become (απαρχη) the first *fruit* [1] of them *who have fallen asleep.* [2]

as must be the case if the dead rise not, *we*, the framers and preachers of that falsehood, *are of all men the most miserable.*

20 *But now* your faith is not false and useless, neither are the dead for Christ perished, nor is our hope in Christ only in this life: for *Christ is raised from the dead, and is become the first fruit of them who have fallen asleep.*

not risen, and that there will be no resurrection of the dead; but they preach these things for the sake of some present advantage. To this St Paul replies, *If in this life only we have hope by Christ, we are of all men the most miserable*, because by preaching his resurrection we expose ourselves to every possible present evil, and if there is to be no resurrection of the dead, there is no future state in which we can enjoy any thing. This argument is levelled against the Sadducees, who, believing the soul to be material, affirmed that it perishes with the body; and will have no existence after death, as the body is never to be raised.—The apostle's argument is equally conclusive, on supposition that the soul is immaterial, and that it will exist and enjoy after death, although the body is not raised. For if the apostles were false witnesses and impostors, they could look for no happiness from God after death.

Ver. 20.—1. *And is become the first-fruit.* The Israelites were commanded, Lev. xxiii. 10, 11. to bring on the morrow after the Sabbath with which the passover week began, *a sheaf of the first-fruits of their harvest*, to the priest, to be waved before the Lord, who, by accepting it, made it both an example and a pledge of the future harvest.—In allusion to that rite, Christ who arose on the very day on which the first fruits were offered, is called *the first-fruits of them who have fallen asleep*, because he is the first who was raised from the dead to die no more, and because his resurrection to die no more is an example and an earnest of the resurrection of the righteous.—As this epistle was written a little before the passover, chap. v. 8. that circumstance might suggest the allusion.

2. *Of them who have fallen asleep.* By *them who have fallen asleep*, I understand the righteous in general, of whose resurrection to die no more, Christ's resurrection is the example and proof. For although the argument founded on Christ's resurrection, explained ver. 12, 13. and that subjoined ver. 21, 22. apply to all mankind, they by no means prove, that, like Christ, the wicked are to be raised to die no more. See ver. 42. note 3.—In proving the resurrection of the dead, the apostle, with great propriety, insists on Christ's resurrection; because, as Doddridge observes, on whatever principle the resurrection is denied, Christ's resurrection shews the futility of the denial. The resurrection of the body is not a thing impossible

21 The resurrection of the dead through Christ is reasonable: *for seeing* consistently with justice and goodness, *through a man came death*, so consistently with justice and goodness, *through a man also, cometh the resurrection of the dead.*

21 For since (δι' ανθρωπου) *through a* man CAME death, *through a man* also *COMETH* the resurrection of the dead.

22 *Therefore, as by Adam all* men *die, so also by Christ, all* men *shall be made alive*, that in the body all may receive reward or punishment, according to what they have done in the body.

22 (Ωσπερ γαρ, 93.) *Therefore*, as (αν, 165.) *by* Adam all die, *so also, by* Christ *all* shall be made alive. [1]

23 Not however together; *But every one in his proper band. The first-fruit, Christ*, is raised already: *afterward they who are Christ's*, shall be raised immediately *at his coming*: consequently before the other dead are raised.

23 But every *one in his proper band; the first-fruit Christ:* afterward they *who* are Christ's at his coming. [1]

impossible, seeing it was accomplished in Christ; neither is it a thing mean and sordid, seeing he hath condescended to partake of it.

Ver. 22. *As by Adam all die*, &c. Rom. v. 18. is a good commentary on this passage. *Well then, as through one offence sentence came upon all men to condemnation, even so, through one righteousness, sentence came upon all men to justification of life.* And because Christ is the author of that new life, which mankind obtain by the resurrection, he is called, ver. 45. *The last*, or *second Adam.*

Ver. 23.—1. *But every one in his proper band.* So τω ιδιω ταγματι signifies; for ταγμα denotes a *band* of soldiers, a *cohort*, a *legion.* See Scapula's Diction. whereas ταξις, is the word for *order.* According to this translation, it is here intimated, that the righteous are to be raised by themselves, and the wicked by themselves.—In the following clause the apostle informs us, that the righteous are to be raised at Christ's coming; that is, they are to be first raised, consequently raised before the living are changed, and before the wicked are raised. See the next note. Having given this general account of the resurrection, the apostle declares, that *then the end shall be*, and that Christ after the judgment will *deliver up the kingdom to the Father*, completely established.—Next, he shews, that the resurrection of the dead is possible, ver. 35—42. Then describes the body which shall be given to the righteous, ver. 42—44. And affirms, that the wicked, whom he calls *earthly men*, are to be raised with *earthly*, or *corruptible* bodies, like those which they derived from Adam; but the *righteous*, or *heavenly men*, are to have bodies like Christ's glorious body.

2. *At his coming.* Seeing the apostle affirms, ver. 22. that all men shall be made alive by Christ, and in this verse, that every one shall

24 Then the end *SHALL BE*, when he *will deliver up* the kingdom to God, (*και*) even the Father,[1] when he shall have *destroyed all government*, and all authority, and power.

24 When the resurrection is accomplished, and the judgment finished, and the righteous are introduced into the presence of God, *then the end* of the present state of things, *shall be*, *when Christ will deliver up the kingdom to God, even the Father, after God*, by him, *shall have destroyed all government, and all authority and power* opposite to his own.

shall be made alive in his own band; also seeing we are told, 1 Thess. iv. 15. that the righteous who are alive at the coming of Christ, and who are to be changed, (ver. 51. of this chap.) *shall not anticipate them who are asleep*, it is probable, as was observed in the preceding note, that they will not be changed till the righteous are raised. Their change, however, will happen before the resurrection of the wicked, who, as they are to *awake to shame and everlasting contempt*, will be raised, I think, last of all.

Ver. 24. *Deliver up the kingdom to God, even the Father*; deliver up his mediatorial kingdom, called Matth. xxviii. 18. *all power in heaven and in earth*, that is, power over angels, as well as over men, administered by the Son for the good of his church. See ver. 27. This kingdom our Lord received in the human nature, as the reward of his humiliation, and was solemnly installed in it after his resurrection, when he ascended into heaven, and was invited by God *to sit at his right hand till he should make his enemies his footstool*. Farther, because it is said, Col. i. 17. *He is before all things, and by him all things consist*; and because we are told, Heb. i. 3. that the Son, while he spake the gospel, *upheld all things by the word of his power*, it is believed, that, besides the mediatorial kingdom which the Son administered in the human nature, and which he will deliver up to the Father after the judgment, he possessed the government of the universe from the beginning, in his character as Creator.—In like manner, when Christ prayed to his Father, John xvii. 5. *Glorify thou me with thine ownself, with the glory which I had with thee before the world was*, it is thought by many, that he referred to the glory of governing the angelical hosts which he enjoyed with the Father, before our world was created; and that after the mediatorial kingdom is delivered up, the kingdom which he holds as Creator will remain with him as from the beginning. So that after the judgment, the righteous shall enter still into *the everlasting kingdom of Jesus Christ*, as they are represented to do, 2 Pet. i. 11. See the note there. But to this opinion ver. 28. of this chapter is opposed, where we are told, that when all the enemies are subjected, then shall even the Son himself be subjected to the Father, that all government may be administered by God himself, and all obedience and homage be directed immediately to him. See ver. 28. note 2.

25 *For*, according to God's promise, (Ps. cx. 1.) *Christ must reign till God hath put all the enemies under his feet:* that is, till he hath utterly subdued them to Christ, that he may destroy them.

25 For he must reign, till he (GOD) hath put all *the* enemies under his feet. (see Ephes. i. 22. note.)

26 In particular, *The last*, or greatest *enemy* of mankind, *death, shall be destroyed* by the resurrection.

26 The last enemy, *Death,* [1] *shall be destroyed.*

27 What I have said concerning the duration of Christ's kingdom, and his delivering it up to the Father, is agreeable to Ps. viii. 6. *He hath subjected all things under his feet. For when the psalm saith, that all things are subjected, manifest it is, that he is excepted, who hath subjected all things to him:* consequently, that God always was, and is, and will remain the supreme governor.

27 For he hath *subjected* all things under his feet. *Now* when *it* saith, *That* all things *are subjected,* (δηλον ὁτι) *manifest* IT IS, that he is excepted [1] *who hath subjected all things to* him.

28 *Now, when all things are made subject to Christ*, and there is no longer need of a prophet to teach,

28 (Δε, 103.) *Now,* when all things (ὑποταγη αυτῳ) *are subjected* [1] *to him*

Ver. 26. *The last enemy, death, shall be destroyed.* The common version of this passage, as Hallet observes, implies, that there are some enemies who shall not be destroyed; which is wrong. For all enemies shall be destroyed, ver. 25. The same author thinks, that because death is called *the last enemy*, it is to be last destroyed. But this is not true, if the destruction of death is to be accomplished by the resurrection. For the devil and his angels, and wicked men, are to be judged and punished after the dead are raised. In Chrysostom's opinion, *death* is called the *last enemy*, because he entered into the world after the devil and sin entered.

Ver. 27. *He is excepted who hath subjected all things to him.* This declaration concerning the Father's not being subject to the Son, was intended to prevent us from interpreting what is said of the extent of the Son's dominion, in such a manner as to fancy that he is in any respect superior to the Father. Theophylact thought it was intended to prevent the Greeks, who were blinded with their own mythology, from suspecting that the apostle was inculcating the absurdity taught in their fables, concerning Jupiter's dethroning his father Saturn, and confining him to the Fortunate Island.—By inferring from the words of the psalm, that the Father did not subject himself to the Son, the apostle insinuates, not only that the supreme dominion of the Father is asserted in the psalm, but also, that when the Son's government is no longer necessary, the Father will resume the kingdom, and govern it for ever in person.

Ver. 28.—1. *Are subjected.* In the preceding verse, the apostle speaks of God's constituting Christ universal Lord; in this, he speaks of

then (και αυτος ὁ υἱος) *even* the Son himself *shall be subjected to* him, [2] *who subjected* all things *to* him, that God may be *OVER all things, in all PLACES.*[3]

nor of a priest to make atonement, nor of a king to rule under God, the Father will resume the government; and *then even the Son himself shall be subjected to God, who subjected all things to him, that God may be* the immediate governor *over all beings, in all places*. and the immediate object of their worship and obedience.

of his actually subduing all things to him: this distinction the apostle himself hath made, Heb. ii. 8.

2. *Then even the Son himself shall be subjected to him.* This subjection of the Son to the Father is generally understood of his subjection in the human nature, wherein formerly he governed the mediatorial kingdom. But the Arians affirm, that, if this had been the apostle's meaning, he would have said, *Then shall even Jesus himself be subjected*, &c. There are in scripture, however, passages where *the Son* signifies *the Son in the human nature*, Heb. i. 1.

3. *That God may be over all things in all places.* Ἱνα ᾖ ὁ Θεος (supp. επι, see Luke xii. 14.) τα παντα εν πασι. (supp. τοποις.) Because the apostle hath used the word *God* here, and not *Father*, Whitby thinks he leads us to *the Godhead*, comprehending Father, Son, and Holy Spirit, who, when the kingdom is *delivered up*, will in union govern all things without the intervention of any mediator. But on supposition that the Son in conjunction with the Father and Spirit is to govern, two questions will occur: First, How the apostle came to speak of the Son's subjection to the Father, seeing he is to reign in conjunction with the Father? Next, How the Son under the government of the Godhead can be subject to himself? To remove these difficulties, it is generally said, that the Son is to be subject to the Father in his human nature only.—In the present state of mankind, it is suitable to the majesty and purity of God, that all his intercourses with them, whether in the way of conferring blessings on them, or of receiving their worship, be carried on by the intervention of a mediator. But after sinners are completely reconciled to God, and made perfect in holiness, and are introduced into heaven, God will bestow his favours on them, and receive their worship, immediately, without the intervention of a mediator. And thus the offices of mediator and king becoming unnecessary, shall cease. Yet even in this state, the Son in the human nature, though no longer king, will still retain the glory of having created all things, described Col. ii. 15. Heb. i. 2, 3. and the glory of having saved mankind, and of having destroyed the kingdom of Satan, and Satan himself. So that in respect of personal perfection, and of the veneration due to him for the great things he hath accomplished, he will continue superior to the highest angels, and be acknowledged by them as their superior through all eternity. Now this superiority being considered as a kind of reigning, it is perhaps what the apostle meant when he told Timothy, 2 Epist. ii. 12. *If we suffer with him, we shall also reign with him.* See also Rev. iii. 21.

29 I told you, ver. 22. That by Christ all shall be made alive; and ver. 25, 26. That he must reign till death the last enemy is destroyed by the resurrection, *Otherwise what shall they do*, to repair their loss, *who are immersed in sufferings, for* testifying *the resurrection of the dead*, if *the dead rise not at all? And what in-*

29 (Επει) *Otherwise*, what shall they do *who are baptized* (υπερ των νεκρων, supply της αναστασεως) for *THE RESURRECTION of* the dead, [1] if the dead rise not at all? *and* why are *they* baptized (υπερ των νεκρων) for *THE RE-*

Ver. 29. *Baptized for the resurrection of the dead?* That the meaning of this passage may be attained, let it be observed, First, That as the phrase, ver. 18. *Fallen asleep for Christ*, evidently signifies, *Fallen asleep for believing and testifying that Jesus is Christ the Son of God;* so here, *baptized for the dead*, may signify, *baptized for believing and testifying the resurrection of the dead.*—Next, as our Lord termed the sufferings he was to undergo at Jerusalem, *a baptism with which he was to be baptized*, Luke xii. 50. and declared that James and John *should be baptized with the baptism he was to be baptized with*, Matth. xx. 23. that is, should undergo like sufferings with him, ending in death: in representing the sufferings which the first Christians endured, under the idea of a baptism, the apostle adopted his Master's phraseology; and reasoned strongly, when he asked the Corinthians, *What shall they do who are baptized for believing and testifying the resurrection of the dead, if the dead rise not at all?*—Others understand the word *baptism* here in its ordinary meaning. For baptism being an emblematical representation of the death, and burial, and resurrection, not only of Christ, but of all mankind, Rom. vi. 4. it was fitly made the rite of initiation into the Christian church; and the person who received it, thereby publicly professing his belief of the resurrection of Christ and of the dead, might with the greatest propriety be said to have been baptized *for the dead*, that is, for his belief of the resurrection of the dead.—Ellis, in his Fortuita Sacra, p. 137. translates the clause, Οι βαπτιζομενοι υπερ των νεκρων, *Baptized in room of the dead*, that is, brought into the church by baptism, in place of those who have fallen in the persecution. But although he hath established his translation very well by the following passage from Dionys. Halicar. Ant. Rom. lib. viii. p. 553. *They decreed to enlist other soldiers*, υπερ των αποθανοντων, *in place of those who had died in the war;* his interpretation weakens the force of the apostle's argument. The same objection lies against the second interpretation. Some are of opinion, that υπερ των νεκρων, is put here for υπερ τε νεκρε, *for the dead man*; for Jesus, who, if there be no resurrection, is dead, and will continue dead for ever. See Esa. iv. 22. But I doubt whether this change of the number can be admitted here.—Many ancient MSS. have υπερ αυτων, *for them, for the dead.* But that reading does not improve the sense of the passage. Upon the whole, the first mentioned seems to be the most probable interpretation of this difficult elliptical passage.

Ver.

SURRECTION *of* the dead?

30 (Τι, 303, και ημεις κινδυνευομεν) Why *are we also in danger* every hour?

31 *By the boasting*[1] *concerning you*, which I have (εν, 167.) *on account of* Christ Jesus our Lord, I die daily.

32 If, after the manner of men, I have fought with *wild* beasts[1] at Ephesus, what *IS the advantage to* me, if the dead rise not? let us eat and drink, for to-morrow we die.[2]

ducement can they have to suffer death for believing *the resurrection of the dead.*

30 And if the resurrection of the dead is a falsehood, *why do we* apostles *also, expose ourselves to death every hour*, by preaching it?

31 *By the boasting concerning you, which I have on account of* your faith in *Christ Jesus our Lord, I am in danger of death daily*, for preaching the resurrection of the dead.

32 *If, after the manner of men, I have fought with wild beasts at Ephesus* for preaching the resurrection, *What is the advantage* of that combat *to me, if the dead rise not?* It had been better to have followed the maxim of the wicked, *Let us enjoy every pleasure for we are soon to die*, and after death there is nothing.

Ver. 31. *By the boasting concerning you which I have.* So the clause, νη την υμετεραν καυχησιν ην εχω, should be translated. For υμετεραν καυχησιν, is the accusative of the object, *boasting concerning you*, as is plain from the apostle's adding ην εχω, *which I have on account of Christ Jesus.*—It was the custom anciently to swear by such things as were the objects of men's greatest affection. The apostle, therefore, on this solemn occasion, sware by what was the subject of his continual boasting, namely, the conversion of the Corinthians, of which God had made him the instrument.

Ver. 32.—1. *If*, εθηριομαχησα, *I have fought with wild beasts.* Pyle would have this translated, *If I had fought, what would it have profited me?* &c.—That this was a real, not a metaphorical combat with beasts, may be collected from what the apostle told the Corinthians, 2 Cor. i. 8. and from the phrase, *manner of men*, which means the barbarous custom of the men of that age. See Pref. sect. 5. p. 10.—For the difference of *fighting with*, and the being *exposed to wild beasts*, see chap. iv. 9. note 1.

2. *Let us eat and drink, for to-morrow we die.* This, which may be called *the Epicurean's manual, or creed*, hath been the favourite maxim of the sensual and profane in all ages. Accordingly Isaiah tells us, that the wicked in derision of his prophecy concerning the destruction of Jerusalem by the Chaldeans, said to one another, chap. xxii. 13. *Let us eat and drink, for to-morrow we shall die.* The author of the Book of Wisdom likewise, hath very well expressed the sentiments of the wicked in his time, chap. ii. 1—9. from which it appears, that by *dying* they meant their own utter annihilation.

Ver

33 Shun the company of the wicked, that ye *be not deceived* by their false reasonings. *Profane discourses* and vicious examples corrupt even *those who are virtuously disposed.*

33 Be not deceived: Evil communications corrupt good manners.[1]

34 *Awake, as is fit, and do not sin* any longer in the fancy that there is no future state. *For some of you,* by denying the resurrection, shew that ye *are ignorant* of the character and perfections *of God. For shame to such I speak this.*

34 Awake *as is fit,* [1] *and do not sin;* for some OF YOU *are ignorant* of God: [2] (προς, 289, εντροπην υμιν, λεγω) *for shame to you* I speak THIS.

35 *But some one will say, How is it possible that the dead can be raised up,* whose body is eaten of worms, or consumed by fire, or converted into the bodies of other men? *And* if it is possible to raise them, *with what kind of body do they come* out of the grave?

35 But some *one* will say, (πως εγειρονται) How *can the dead be* raised up? and with what *kind of* body do they come?[1]

Ver. 33. *Evil communications corrupt good manners.* It is commonly supposed, that this is taken from the *Thais* of Menander, the celebrated Athenian poet, because it is found among the fragments of his works, p. 178. And Tertullian remarks, that in quoting, the apostle hath sanctified the poet's sentiment; by which he seems to insinuate, that he had made it a part of inspired scripture. But I rather think it is a proverbial expression, which need not to be referred to any particular author, having been commonly used. The Greek word ὁμιλιαι, signifies not only discourses, but every kind of familiar intercourse. And therefore, as Alberti observes, the phrase ὁμιλιαι κακαι, might be translated *bad company.* The persons whose company the apostle desired the Corinthians to shun, were those who reasoned against the immortality of the soul and a future state.

Ver. 34.—1. *Awake as is fit.* So εκνηψατε δικαιως literally signifies. Εκνηφειν, is to become sober after having been drunk. The figure is striking. It represents the corrupt part of the Corinthians as intoxicated with false doctrine and sensual indulgences. For which reason the apostle called on them to awake as was fit, out of the deep sleep occasioned by that intoxication, and to recover the use of their reason.

2. *Some of you are ignorant of God.* Such of the Corinthians as denied the resurrection and a future state, shewed great ignorance both of God's character as moral Governor of the world, and of his perfections, especially his power and goodness set forth in the works of creation.

Ver. 35. *How can the dead be raised up? And with what kind of body do they come?* Here, as in ver. 12. the present of the indicative, is used for the present of the subjunctive: *How can the dead be raised*

36 THOU fool, [1] (συ ὁ σπειρεις) *what* thou sowest is not quickened *unless* it die.[2]

36 *Thou* art a *fool* in thinking the resurrection of the dead impossible for these reasons. Things equally improbable happen daily. *What thou sowest is not quickened unless it rot.*

37 And (supp. κατα) *AS TO what* thou sowest, thou sowest not *the* body

37 *And*, as to *what thou sowest, thou sowest not the* very *body that shall be* produced, *but bare grain:* grain

raised up? See Ess. iv. 9. According to this translation, the apostle mentions two questions which were put by the philosophers, for the purpose of overthrowing the doctrine of the resurrection. The first, *How is it possible that the dead can be raised up?* The second, If it be a thing possible, *With what kind of body do they come out of the grave?* But if the indicative sense of the verb is retained in the translation, there will be one question here twice proposed. For the question, *With what kind of body do they come?* is in meaning precisely the same with, *How are the dead raised up?* and makes a tautology, which ought not to be imputed to so logical and concise a writer as St Paul. Besides, in what follows, these are answered as different questions. For in answer to the first question, *How are the dead be raised up?* the apostle begins with proving the *possibility* of the resurrection, by appealing to the power of God displayed in raising grain from seed which is rotted in the ground, and in giving to each of the kinds when it is grown up, the body proper to it: Also in making bodies celestial, and bodies terrestrial, each having its own properties by which it is distinguished from all others. And from these instances of the power of God, the apostle infers, that the resurrection of the dead is possible, ver. 36—42.—His answer to the second question, *With what kind of body do they come?* the apostle gives from the middle of ver. 42. to ver. 54. beginning with the body of the righteous, (see ver. 42. note 3.) whose properties he contrasts with the properties of the body which is laid in the grave. Then at ver. 44. he tells us, that *earthy*, or wicked *men*, are to come out of the grave with an *earthy*, or fleshly *body*, like that which they derived from the earthy man Adam, and in which they died.—Next, With respect to the righteous who are found alive on the earth at the coming of Christ, he declares, that their body will be changed in a moment, into an incorruptible and immortal body, because *flesh and blood cannot inherit* the kingdom of God, ver. 50—54.

Ver. 36.—1. *Thou fool.* The apostle gave the false teacher at Corinth the appellation of *fool*, in the same sense, and for the same reason that our Lord himself called the Pharisees *fools*, namely, on account of their ignorance and wickedness, Matth. xxii. 17.

2. *What thou sowest is not quickened unless it die.* To illustrate the possibility of the resurrection, the apostle appeals to a thing which men every day behold, and which is little less wonderful than the resurrection itself: the reproduction of grain from seed sown, which does not grow unless it be rotted in the ground. But after its

without stalk, blades, and ear, *perhaps of wheat, or of some of the other kinds*, of which there is a great number, all different from each other.

38 *But*, which shews the greatness of his power, *God giveth it a body*, consisting of blades, stalk, and ear, in form *as it hath pleased him: and to each of the seeds* produced from sowing, he giveth *the body proper to its own kind.*

which shall be, [1] but bare grain,[2] *perhaps* of wheat, or of some *of the other KINDS:*

38 But God giveth it a body, as it hath pleased him, and to *each of the seeds* (το ιδιον σωμα) *its proper body.*

its body is destroyed, something springs out of it, which, by a wonderful process, the effect of the power of God, ends in the reproduction of the same kind of grain, not bare as it was sown, but richly adorned with blades, stalk, and ear.

Ver. 37.—1. *Thou sowest not the body which shall be.* By affirming that the grain produced from the seed sown, is not the very body which is sown, the apostle I think insinuates, that the body to be raised is not numerically the same with the body deposited at death, but something of the same kind, formed by the energy of God. Having such an example of the divine power before our eyes, we cannot think the reproduction of the body impossible, though its parts be utterly dissipated. Farther, although the very numerical body is not raised, yet the body is truly raised, because what is raised, being united to the soul, there will arise in the man thus completed, a consciousness of his identity, by which he will be sensible of the justice of the retribution which is made to him for his deeds. Besides, this new body will more than supply the place of the old, by serving every purpose necessary to the perfection and happiness of the man in his new state. See ver. 44. note. According to this view of the subject, the objection taken from the scattering of the particles of the body that dies, has no place; because it does not seem necessary, that the body to be raised, should be composed of them. For the scripture no where affirms, that the same numerical body is to be raised. What it teaches is, that the dead shall be raised.

2. *But bare grain.* In the opinion of some, the example of the grain which first dies and then revives, is mentioned to insinuate, that in the human body there is a seminal principle which is not destroyed by death; and which, at the appointed season, will reproduce the body in a more excellent form than before, through the quickening influence of his power. But is a seminal principle any thing different from that power? What occasion then have we to carry our thoughts in this matter beyond God's power.—Besides, as there is no inextinguishable principle in plants, the analogy doth not hold. I therefore suppose this wonderful, though common instance, is mentioned, to shew that the resurrection of the body is not beyond the power of God to accomplish; and that it may certainly be expected, according to Christ's promise.

Ver.

39 All flesh is not the same flesh: but THERE IS *one flesh indeed* of men, *and* another flesh of beasts, *and* another of fishes, *and* another of fowls.[1]

40 *And* THERE ARE bodies celestial, and bodies terrestrial: but *different* [1] *indeed is* the glory of the celestial, and *different that* of the terrestrial.

41 *The* glory of the sun IS *one*, and the glory of the moon *another*, and the

39 God's power is displayed likewise in the diversity of the flesh of animal bodies. For *all flesh is not the same* kind of *flesh. But there is one* kind of *flesh indeed of men, and another flesh of beasts, and another of fishes, and another of fowls.*

40 The greatness of his power, God hath shewed likewise in the formation of other bodies. For *there are bodies celestial*, the sun, moon, and stars, *and bodies terrestrial*, such as fossils and minerals. *But different indeed is the light and use of the celestial* bodies; *and different the beauty and use of the terrestrial.*

41 For example, *the glory of the sun is* of *one* kind, *and the glory of the moon* of *another*, *and the glory of the*

Ver. 39. *All flesh is not the same flesh, but there is one flesh of men*, &c. Locke thinks *flesh* in this verse means an organized animal body. But I rather imagine it denotes the substance of which animal bodies is composed. For, as in the preceding verse, the apostle directs us to consider the greatness of the power of God, displayed in the production of that endless variety of vegetable substances for food to man and beast, with which we are surrounded: so in this verse he directs our attention to the same power of God, displayed in that wonderful diversity of animal substances which it hath formed into different sorts of organized bodies, each with members properly adapted to the instincts of its inhabitant, and to the manner of life for which it is designed. The greatness of the divine power, the apostle observes, is likewise conspicuous in the diversity of inanimate bodies, both celestial and terrestrial, which it hath produced. And from the whole he draws this conclusion, ver. 42. *Wherefore even the resurrection of the dead is possible;* that is, God's power being so gloriously manifested in the greatness and variety of the material substances which he hath already formed, and in the diversity of their configuration, he must be a fool indeed, ver. 36. who takes upon him to affirm that God cannot raise up a body for his saints at the last day, in form and use similar to their present body, and perfectly adapted to the faculties of their minds, and to the new world in which they are to live.

Ver. 40. *But, ἑτέρα, different indeed is the glory of the celestial.* The apostle does not mean that the glory of the celestial bodies is different from that of the terrestrial, but that the celestial bodies differ from one another in glory, as is plain from ver. 42. In like manner, the terrestrial bodies differ from each other in glory, that is, in beauty and utility.

stars, of *another*. *Moreover*, *one star excelleth another in brightness.*

42 From these examples of the power of God, the conclusion is, *Wherefore even the resurrection of the dead is possible.*

And with respect to the kind of body with which the dead come out of the grave; *The body is laid in the grave corruptible: it is raised incorruptible*, not subject either to mutilation or death.

glory of the stars *another; moreover, star excelleth star* in glory.

42 (Ουτω και, 266.) *Wherefore, even the resurrection of the dead* IS POSSIBLE.[1]

It is sown[2] in corruption, it is raised in incorruption:[3]

Ver. 42.—1. *Wherefore even the resurrection of the dead is possible.* That the words *is possible*, are rightly supplied, will appear when it is considered, that the common translation, *So also is the resurrection of the dead*, represents the resurrection as a matter of the same kind with those mentioned in the preceding verses, which it is not.

For first, The body to be raised, will not be produced of the body that is buried, as plants are produced from the seeds that are sown. In the next place, the diversity of the flesh of animals, and the existence of bodies celestial and terrestrial, are neither proofs nor illustrations of the resurrection of the dead. But as examples of the divine power, they demonstrate that God is able to raise the dead. We may therefore believe, the apostle appealed to them only to shew the possibility of the resurrection, in opposition to those who held the resurrection to be a thing impossible. And as his reasoning in this light is perfectly just, the conclusion can be no other, than is expressed in the right translation of the first clause of ver. 42. *Wherefore even the resurrection of the dead is possible.* Accordingly, having demonstrated the possibility of the resurrection, St Paul, in answer to the second question, proceeds to shew with what kind of body the righteous come out of their graves, by contrasting the properties of the body which is laid in the grave, with the properties of the body which is to be raised, *It is sown in corruption; it is raised in incorruption*, &c.

2. *It is sown.* The nominative to the impersonal verb, σπειρεται, *It is sown*, is, το σωμα, *the body*, expressed ver. 44. For the apostle, in this and the following verses, is giving an account of the resurrection body of the righteous.—The burial of their body, he expresses by the word *sown*, because he had illustrated the possibility of the resurrection of the body, notwithstanding it rots in the grave, or is otherwise destroyed, by the example of grain sown in the earth, which after it rots, produceth grain of the same kind with itself.

3. *It is raised in incorruption.* Here it is proper to call the reader's attention to what was formerly observed, ver. 18. note, namely, that in this discourse concerning the resurrection, the apostle speaks chiefly of the righteous. For, although the arguments produced to prove that there shall be a resurrection of the dead, apply both to the righteous and the wicked, yet that he had the righteous only in

43 It is sown in dishonour, [1] it is raised in glory: [2] it is sown in weakness, it is raised in power.

44 It is sown (σωμα ψυχικον) *an animal* body, it is raised (σωμα πνευματικον) a spiritual body. [1]

43 *It is laid in the grave, dishonoured by death*, the punishment of sin: *it is raised glorious* in beauty. *It is buried in weakness* through mutilation, diseases, and old age: *it is raised in power* with all its members complete, active, and vigorous.

44 *It is buried an animal body*, to the life of which, the presence of an animal soul was necessary, together with constant supplies of air, food,

in view here, is evident from ver. 18, 20, 29, 32. The same is evident likewise, from the account given of the body which is to be raised. It is to be *incorruptible, glorious, powerful*, and *spiritual*; for which cause the persons who obtain these bodies, are said to bear the *image of the heavenly man*, ver. 49. in order that they may *inherit the kingdom of God*, ver. 50. These things, as Locke justly observes, cannot be applied to the wicked, who are to be *punished with everlasting destruction from the presence of the Lord*, 2 Thess. i. 8. Neither can it be said of the wicked, as of the righteous, that God will give them the victory over death, by taking away sin its sting. In fine, the exhortation with which the apostle concludes his discourse concerning the resurrection, is in no respect applicable to the wicked, ver. 58. *For as much as ye know, your labour is not vain in the Lord.* See ver. 51. note. 1 Thess. iv. 16. note 5.

Ver. 43.—1. *It is sown in dishonour.* The body laid in the grave dead, is said to be sown in dishonour, because death is the punishment of sin. Hence our body laid in the grave is called, Philip. iii. 21. *Our humbled body.*

2. *It is raised in glory.* This is an allusion to Dan. xii. 2. *They that be wise shall shine as the brightness of the firmament*, &c. and to our Lord's words, Matt. xiii. 43. *Then shall the righteous shine forth as the sun in the kingdom of their Father*; for these are descriptions of the glory of the resurrection body of the saints. Of this glory our Lord gave his three disciples an idea at his tranfiguration, when he changed his body in such a manner, that *his face did shine as the sun*, and his raiment became *shining exceeding white as the light.* To this glory of our Lord's body at his transfiguration St Paul alluded, when giving an account of the resurrection body of the saints: he says, Philip. iii. 21. *Who will refashion our humbled body, in order that it may become of like form with his glorious body.*

The alteration to be produced in the contexture of the bodies of the righteous at the resurrection, described in this and the following verse, is indeed great and wonderful. But it is far from being impossible. For to illustrate great things by small, we have an example of a similar, though inferior transformation in the bodies of caterpillars, which in their first state are ugly, weak, and easily crushed, but in their second state, become beautiful winged animals, full of life and activity. This shews what God can do in greater instances.

and sleep; *it is raised a spiritual body*, to the life of which the presence of the spirit only is needed, without any foreign aid. *There is an animal body, and there is a spiritual body*, allotted to the righteous in the different stages of their existence.

There is *an animal* body and there is a spiritual body.

Ver. 44. *It is sown an animal body; it is raised a spiritual body.* By *an animal body*, the Greek commentators understood, a body to the animation of which the presence of an animal soul is necessary: and by *a spiritual body*, a body of so fine a contexture, that it will be supported merely by the presence of our rational spirit. In any other sense, *a spiritual body*, seems a contradiction in terms.—In this verse two things are foretold concerning the righteous. 1. That their bodies which are laid in the grave shall be raised. 2. That when raised they shall be, not *animal bodies*, as they were formerly, but *spiritual bodies*. Yet notwithstanding this great difference, the body to be raised will, in a sound sense, be the same with the body that was buried. So the ancient Christian fathers believed, as we learn from Rufin, who to shew that he held the catholic faith concerning the resurrection of the body, wrote to Pope Anastasius, in the end of the fourth century, as follows: "Sed et carnis nostræ resurrectionem fatemur, integrè et perfectè futuram, hujus ipsius carnis nostræ, in qua nunc vivimus—nullo omnino ejus membro amputato, vel aliqua corporis parte desecta: sed cui nihil omnino ex omni natura desit, nisi sola corruptio." That is, "Moreover also, we acknowledge, that the resurrection of our flesh will be complete and perfect; of this our very flesh in which we now live, no member of it being amputated, nor any part of it cut away, and to which nothing of its whole nature will be wanting, except only corruption." But although the ancients spake of the resurrection of the very flesh in which we now live, they did not mean the resurrection of the same kind of flesh, and far less of the identical flesh which was laid in the grave. They knew that the flesh of the raised body of the saints was to be *incorruptible*, consequently different in its contexture from our present flesh. And as they saw in the present world, one kind of flesh of men, and another flesh of beasts, and another of fishes, and another of fowls, that diversity led them to think the incorruptible substance of which the body of the saints is to consist, though different from all the kinds of flesh they were acquainted with, will yet be real flesh, and analogous to the flesh in which men now live; because it will be made into a body, consisting of members and organs of sensation, in form and use similar to the members and organs of their present body.

In confirmation of the doctrine of the ancients, concerning the resurrection of the body, I observe, that if the glorified body of the saints is to have such members and organs of sensation as their new state requires, and if these members are to be of similar form and use with the members and organs of our present body, it will really be *the same body*, whether its flesh be made of the matter which composed

45 *For thus* it is written, (Gen. ii. 7.) The first man Adam, was made (εις ψυχην ζωσαν) a

45 *For thus it is written, The first man Adam*, from whom men derive their animal body, *was made a living soul;* an animal, whose life depended

posed the body laid in the grave, or of any other matter; or whether it be of a contexture more rare or more dense. For every one knows that our present body, is justly reckoned the same body in all the different stages of our life, on account of the continued similarity of its members to themselves, and of the whole body to itself, notwithstanding the matter of which it is composed be continually changing; and notwithstanding the bulk and strength of its members, and the appearance of the countenance, gradually alter in the progress of the body from its birth to manhood, and from manhood to old age.

Burnet (De Statu Mort. et Resurg. cap. vii. page 160.) contends, that the glorified body of the saints will have no members nor organs of sensation. But that he mistakes the matter, I think will appear from this, That the resurrection of the body is represented by our Lord himself, as what will render the happiness of the saints complete in the world to come, Luke xiv. 14. xx. 35, 36. John v. 28, 29. vi. 39, 40. xi. 23, 24, 25.—The apostles likewise speak in the same manner of the resurrection of the body, Acts xvii. 18. xxiii. 6. xxiv. 15. Rom. viii. 21, 23. 2 Cor. iv. 14. v. 10. Philip iii. 10. 11, 20, 21. Col. iii. 4. 2 Tim. ii. 11. Heb. vi. 2. xi. 35. 1 Pet. i. 3, 4. Rev. xx. 11—13. But can a body contribute to the felicity of a spirit, otherwise than by conveying to it notices and impressions from external objects, and by being instrumental to it in its operations? If so, must not such a body have members and organs of sensation? See Heb. xii. 22. note 2.—Farther, if the raised bodies of the saints are to have members and organs of sensation, they may in their forms and use be like the members and organs of their present bodies, at least as far as their new state will admit; consequently the body that is raised, will be as much the same with the body which was buried, as that body was the same with itself in the different stages of its former life.

I have said, that the raised body of the saints, will resemble their body which was laid in the grave, as far as their new state will admit. This limitation is necessary, because the scripture itself mentions two particulars, and reason suggests others, in which they will differ. 1. We are told, 1 Cor. vi. 13. That God will destroy both *the belly*, that is *the stomach*, or the use of that member, *and meats*.—2. Our Lord assures us, Luke xx. 35. *That they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.* 36. *For they are equal to angels.* From these texts it follows, that none of the members necessary to eating and drinking, and marriage, will make part of the glorified body of the saints; and that none of the appetites and passions which are gratified by these members, will have any existence, in their mind; consequently the joys of the heavenly country, though in part they are to arise from bodily senses, will have no affinity

on the presence of his soul in his body; *The last Adam*, from whom the righteous derive their spiritual body, is *a vivifying Spirit.*

living soul; the last Adam [1] (εις πνευμα ζωοποιουν) a *vivifying spirit.* [2]

finity with the pleasures of a Mahometan paradise.—3. Reason directs us to believe, that to the similarity, or sameness of the body, which is raised, with the body that was buried, it is by no means necessary that the imperfections in the members of the buried body should take place in the raised body. On the contrary, the restoration of all the members to their proper form, place, and office in the body, instead of making it a different body, will render it more perfectly the same.—4. Besides the differences mentioned, there may be other differences likewise in the glorified bodies of the saints, suited to the difference of their state, of which at present we can form no conception. For if the raised body is to be endowed with new powers of action, and new senses, these may require additional members; and notwithstanding the addition, the raised body may on account of its general similarity to the body that was buried, be still considered as the same.

The resurrection of the same body, in the sense just now explained, being perfectly possible, and of easy conception, the doctrine of the ancient Christian fathers on that subject may be admitted, as agreeable to the phraseology of scripture. To conclude, the scripture speaks consistently when in describing the state of the righteous after the resurrection, it represents them as having their mortal bodies re-fashioned like to the glorious body of Christ, and informs us that after their whole person is thus completed, they shall be carried to an heavenly country where every object being suited to the nature of their glorified body, they shall live unspeakably happy to all eternity.

Ver. 45.—1. *The last Adam.* Christ is called *Adam*, because believers receive their sanctified spiritual nature, and their immortal body from him, (see Eph. v. 32. note) just as mankind have derived their corrupted nature and mortal body from the first Adam. He is also called *the last Adam*, because he is posterior in time to the first Adam. Or, as God is called *the first and the last*, because there was nothing before him, neither shall there be any thing after him, so Christ is called *the last Adam*, because there shall be no restorer and head of the human race after him.

2. *A vivifying spirit.* This clause, *The last Adam, a vivifying spirit*, is not in the passage of scripture quoted by the apostle. These are his own words, formed upon what Christ said, John v. 26. *For as the Father hath life in himself, so he hath given to the Son to have life in himself.*—As the apostle is speaking here of Christ after he received his glorified body, he calls him a vivifying spirit, because the presence of his spirit in his glorified body is all that is requisite to preserve it alive for ever; and because he will communicate the same power to the spirits of the righteous, with respect to their bodies after the resurrection.—The apostle's meaning therefore, in this part of his discourse, is, that the body which we derive from Adam, is *an animal body*, which to its life, as Locke observes, needeth the aid of food,

and

46 *However*, that WAS not first which is spiritual, but that which is *animal*; and *then* that which is spiritual. [1]

46 *However*, though as I said, ver. 44. both an animal and a spiritual body is allotted to the righteous, *that* body *was not first* given them *which is spiritual; but that which is animal* and fitted for the purposes of their present state; *and then that* body *which is spiritual*, and fitted for their state in heaven.

47 The first man, (ἐκ γῆς) *from* the earth *WAS* (χοϊκὸς, dusty) earthy; the second man, *the* Lord (ἐξ οὐρανοῦ) from heaven, *IS HEAVENLY*, [1] (from the following verse.)

47 *The first man*, from whom we derive our animal body, coming *from the earth*, and being to live on the earth, *was earthy*; he had an *earthy body*. *The second man* from whom we derive our spiritual body, even *the Lord* who will come *from heaven* to raise us, *is heavenly*. His body is perfectly adapted to the heavenly state in which he now lives.

48 *As* the earthy, *such also the earthy SHALL BE:* [1] and *as* the heaven-

48 *As the earthy* man Adam was after the fall, *such also the earthy* men, the wicked, *shall be* at the re-

and air, and sleep; whereas the body which the saints shall receive from Christ at the resurrection, is, a *spiritual body*, a body like Christ's, to the life of which no foreign aid whatever is necessary, but which will be supported like his, merely by the presence of their spirit, on which account it is said, Luke xx. 36. *Neither can they die any more, for,* ἰσαγγελοι εἰσι, *they are equal to angels.*

Ver. 46. *Then that which is spiritual.* Here we are taught, that the plan of the divine government is to lead his creatures from a lower to an higher state of perfection. They therefore who contend that things should be as perfect, at the beginning as at the conclusion of his administration, are wiser than God.

Ver. 47. *The second man, the Lord from heaven, is heavenly.* This translation is supported by the Vulgate version; *Secundus homo de cœlo, cœlestis; The second man from heaven, is heavenly*: and by the Borner MS. Gr. and Latin; and by one of Valesius' MSS mentioned by Bp Pearce; all which have here, ὁ οὐρανιος. Nevertheless I have marked the words, *is heavenly*, as not in the Greek, because, although I think it was so written by the apostle, I would not alter the present text either on conjecture, or on slight authority. In the Vulgate, the word *Lord* is wanting, having, as Tertullian tells us, been added by Marcion. Yet I am of opinion it is the true reading.

Ver. 48. *As the earthy*, &c. The apostle divides all mankind into two sorts, *earthy* and *heavenly*, and tells us, that *as the earthy man, such also the earthy men; and as the heavenly man, such also the heavenly men.* But the question is, Whether the likeness of the

earthy

surrection. *And as the heavenly* man Christ is at present, *such also the heavenly* men, the righteous *shall be.*

49 *For as we* the righteous, *have borne the image of the earthy man* in our body, because we were to live a while on earth, *we shall also bear the image of the heavenly man* in our body at the resurrection, because we are to live for ever in heaven.

ly, *such also the heavenly SHALL BE.*

49 (Και, 207.) *For*, as we have borne the image of the earthy *MAN*, we shall also bear the image of the heavenly *MAN*. (See Philip. iii. 21.)

earthy to the earthy, and of the *heavenly* to the heavenly, be a present or a future likeness? Our translators seem to have been of opinion, that the apostle speaks of men in the present life, and of their likeness to the earthy and the heavenly man, in the temper of their mind. For to shew this, they have in their translation supplied the substantive verb in the present tense, *as* is *the earthy*, *such* are *they also that* are *earthy; and as* is *the heavenly*, *such* are *they also that* are *heavenly.* But I rather think the apostle describeth mankind, as they are to be in the world to come: and that the likeness to the earthy and to the heavenly man, is a likeness in body which is to take place after the resurrection. And therefore, in the translation I have supplied the substantive verb in the future tense: *Such also the earthy* shall be. And in support of my translation and opinion, I observe, that throughout the whole of this discourse concerning the resurrection, it is the body only which is spoken of. This is evident more especially from ver. 44, 45, 46, 47. where we are told, that it is sown an animal body, but raised a spiritual body; that there is an animal and a spiritual body allotted to the righteous, in the different stages of their existence; that they derive their animal body from Adam, but their spiritual body from Christ; that their spiritual body is not first given to them, but their animal, and then that which is spiritual; that the first man Adam being from the earth, his body was earthy, but the second man being the Lord from heaven, his body is heavenly. Wherefore, when the apostle tells us, ver. 48. *As the earthy, such also the earthy, and as the heavenly, such also the heavenly*, it is plain that he speaks only of the body of the earthy and of the heavenly men. This appears likewise from ver. 49. where he says, *As we have borne the image of the earthy* man, namely, in this life, (φορεσομεν και) *We shall also bear the image of the heavenly* man, namely, in the life to come. For to shew that he speaks of our bearing the image of the earthy and of the heavenly man in our body only, he adds ver. 50. *And this I affirm, brethren, because flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption:* I affirm, that in the life to come, we shall bear the image of the heavenly man in our body, because a body consisting of flesh and blood, as is the body we have derived from the earthy man, cannot inherit the kingdom of God.—That the righteous after the resurrection, are to bear the image of the heavenly man in their spirit, I do not deny. I only contend that it is not taught in this passage of scripture.

Ver.

50 (Δε, 101.) *And* this (φημι) I *affirm*, brethren, (ὁτι, 254.) *because* flesh and blood cannot inherit the kingdom of God; [1] neither (κληρονομει, 9.) *can* corruption inherit incorruption. [2]

50 *And this I affirm, brethren, because* a body composed of *flesh and blood*, such as ours is at present, *cannot enjoy the kingdom of God*, where there are no objects suited to the senses and appetites of such a body; *neither can a body subject to dissolution, live in a state where every thing is incorruptible.*

51 Behold, (λεγω, 55.) *I tell* you a mystery; we shall not (μεν, 237.) *indeed* all *die*, but we shall all be changed, [1]

51 *Behold I make known to you a secret* of great importance; namely, that *we* the righteous *shall not all die; but* such of us as are alive at the coming of Christ *shall all be changed:* our corruptible body shall be changed into an incorruptible body.

Ver. 50.—1. *Flesh and blood cannot inherit the kingdom of God.* This is that happy place which Christ hath gone to prepare for the reception of his people, John xiv. 2. In that place, bodies composed of flesh and blood cannot live, because, as is said in the commentary, it affords no objects suited either to the senses, or to the appetites of a fleshly body. See ver. 44. note.

2. *Neither can corruption inherit incorruption.* A spirit clothed with a corruptible body, like our present bodies, cannot enjoy objects that are incorruptible. They are not capable of enjoying the divine vision, nor of performing the exalted services, nor of relishing the pure pleasures which constitute the glory and felicity of the kingdom of God.

Ver. 51. *But we shall all be changed.* To prove that the righteous when raised from the dead, shall bear the image of the heavenly man in their body, the apostle affirmed, ver. 40. that flesh and blood cannot inherit the kingdom of God, and that corruption cannot inherit incorruption. Wherefore, lest this might have led the Corinthians to fancy that the righteous, who at the coming of Christ are found alive on the earth, in fleshly corruptible bodies, could not inherit the kingdom of God, unless they died and were raised incorruptible, the apostle told them that they are not to die; but that to make them capable of inheriting the kingdom of God, their body is to be changed. Wherefore, though the expression, *We shall not all die, but we shall all be changed*, be general, yet as the discourse is concerning them who are to inherit the kingdom of God, the expression, *we shall all be changed*, must be restricted to them alone: consequently, though it be true of the wicked who are alive on the earth at the coming of Christ that they shall not die, it does not follow, from the apostle's saying, *we shall all be changed*, that the wicked are to be changed. Besides, it is no where said in scripture, that the wicked, whether dead or alive, at the coming of Christ, shall obtain the honour of incorruptible heavenly bodies. See 1 Thess iv. 16. note 5.

52 In a moment, in the twinkling of an eye, at the last trumpet; for it shall sound, and then the dead in Christ *shall be raised incorruptible, and we* the righteous who are alive, *shall be changed:* our bodies shall be made incorruptible, after the righteous are raised.

52 In a moment, in the twinkling of an eye, (ν, 173.) at the last *trumpet;* [1] for *it shall sound;* (κα, 213.) and *then* the dead shall be raised incorruptible; [2] and we shall be changed.

53 For, to make us capable of inheriting the kingdom of God, *this corruptible body must become incorruptible,* not liable to diseases; *and this mortal body must become immortal,* not liable to death.

53 For this corruptible *BODY* must put on incorruption, and this mortal *BODY* MUST put on immortality.

54 Now, when this transformation of our corruptible and mortal body, into

54 *Now,* when this corruptible *BODY* shall

Ver. 52.—1. *At the last trumpet; for it shall sound.* At the giving of the law from Sinai, there was heard a great noise, like the sounding of a trumpet, exceeding loud, which sounded long and waxed louder and louder. In like manner, at the descent of Christ from heaven, a great noise, called *the trumpet of God,* 1 Thess. iv. 16. will be made by the attending angels, as the signal for the righteous to come forth from their graves. And this noise being made at Christ's command, it is called by himself *his voice,* John v. 25. After the righteous are raised, the trumpet shall sound a second time; on which account it is called here *the last trumpet.* And while it sounds, the righteous who are alive on the earth shall be changed.

2. *And then the dead shall be raised incorruptible.* Though this expression be general, yet for the reasons mentioned, ver. 51. note, it must be restricted to the dead in Christ, of whom the apostle is discoursing. Besides, as the circumstance mentioned, 1 Thess. iv. 16. *The dead in Christ shall rise first,* demonstrates that the wicked are not to be raised at the same time with the righteous; the expression, *the dead shall be raised incorruptible,* does not relate to them.

Ver. 53. *For this corruptible body must,* ενδυσασθαι αφθαρσιαν, *put on incorruption.* That σωμα *body,* is rightly supplied here, see ver. 42. note. The word ενδυσασθαι, literally signifies *to go into* a place, and metaphorically *to put on,* or *go into clothes.* But the metaphorical meaning must not be insisted on here, as implying that our corruptible body shall have one that is incorruptible put over it for an outward covering. These ideas are incongruous, and therefore the meaning is, *This corruptible body must be changed into one that is incorruptible,* as mentioned, ver. 51.—The righteous who are alive at the coming of Christ, instead of dying and rising again immortal, shall, by the power of Christ, have their corruptible mortal bodies changed in a moment, into incorruptible immortal bodies, and by that means be fitted for inheriting the kingdom of God, equally with those who are raised from the dead incorruptible.

Ver.

have put on incorruption, and this mortal BODY shall have put on immortality, then shall *happen the thing which* is written, Death is swallowed up *for ever*. [1] (see ver. 26.)

55 *Where*, O death! is thy sting? *Where*, O grave! is (σου το νικος) thy victory?

that which *is incorruptible and immortal shall have taken place, then shall happen the thing which is written*, (Isa. xxv. 8.) *Death*, who delivered the righteous to the grave to be swallowed up, *shall* itself *be swallowed up for ever* by their resurrection to eternal life.

55 *Where, O death! is thy sting* with which thou killedst the saints? *Where, O hades!* who hast held them captive, *is thy victory*, now that they are all brought out of thy dominions?

Ver. 54. *Death is swallowed up for ever.* So the original phrase εις νικος, may be translated, being often used by the LXX in that sense, as Whitby hath proved. This circumstance likewise shews, that in his discourse concerning the resurrection, the apostle had the righteous chiefly in view. For it cannot be said of the wicked, who are to suffer the second death, that death is swallowed up in any sense with respect to them, or that God hath given them the victory over it, ver. 57. by the resurrection. Bp Pearce in his note on this verse observes, that the LXX translation of Isa. xxv. 8. here quoted, runs thus: κατισχυν ὁ θανατος ισχυσας, *Death having prevailed, hath swallowed up:* But that in Theodotion's version, the words are the same with the apostle's.

Ver. 55. *Where, O death! is thy sting? Where, O grave! is thy victory?* The word ἁδης, translated *the grave*, literally signifies *the invisible world*, or the place where departed spirits, both good and bad, remain till the resurrection, Job xi. 8. Psal. cxxxix. 8. Isa. xiv. 9. and especially, Psal. xvi. 10. *Thou wilt not leave my soul,* εις ἁδην, *in hell.*—The place where the spirits of the righteous abide, the Jews called *Paradise*, the place where the wicked are shut up, they called *Tartarus*, after the Greeks. There the rich man is said to have gone when he died. There also many of the fallen angels are said to be now imprisoned, 2 Pet. ii. 1.—In this noble passage, the apostle personifies *death* and *the grave;* and introduces the righteous after the resurrection, singing a song of victory over both. In this sublime song, death is represented as a terrible monster, having a deadly sting, wherewith it had destroyed the bodies of the whole human race, and the invisible world as an enemy who had imprisoned their spirits. But the sting being torn from death, and the gates of the invisible world set open by Christ, the bodies of the righteous shall rise from the grave, no more liable to be destroyed by death, and their spirits being brought out of paradise the place of their abode, shall re-animate their bodies; and the first use of their newly recovered tongue will be to sing this song in which they exult over death and hades as enemies utterly destroyed, and praise God who

56 *For the sting of death is sin: and the deadly poison of sin is* the curse of *the law*, which, as well as sin, shall be abolished after the judgment.

57 *Now, thanks be to God, who giveth us the victory* over death and the grave, and sin, and the curse of the law, *through our Lord Jesus Christ.*

58 *Wherefore, my beloved brethren*, since the righteous are to be raised from the dead, and are to enjoy unspeakable happiness in heaven for ever, *be ye stable* in the belief of these great events, *and unmoved* in the profession of that belief, whatever sufferings it may bring on you, *and abounding in the work of the Lord at all times; knowing that your labour in* the work of *the Lord is not fruitless.*

56 (Δι, 105.) *For* the sting of death IS sin: and the strength of sin IS the law.

57 *Now* thanks BE to God *who* giveth us the victory, ' through our Lord Jesus Christ.

58 *Wherefore*, my beloved brethren, be ye (ἑδραιοι) *stable, unmoved*, ' abounding in the work of the Lord *at all times, knowing* that your labour *in the Lord is not* (κενον) *vain.*

hath given them the victory over these deadly foes through Jesus Christ. Milton hath made good use of the apostle's personification of death, book ii. l. 666. *The other form*, &c.

Ver. 57. *Who giveth us the victory.* The victory over death and the grave, the saints shall obtain by their resurrection to an endless life in the body; and the victory over sin, and over the curse of the law, will be given them by their acquittal at the judgment. For their trial being then ended, there shall, from that time forth, in the kingdom of God, be neither sin, nor law with the penalty of death annexed to it.

Ver. 58. *Unmoved.* The Greek word αμεταχινητοι, literally signifies *unmoveable.* But here it must be translated *unmoved*, because *unmoveable* is a quality not competent to men in the present life. See Rom. ii. 5. note.

CHAP. XVI.

View and Illustration of the Matters contained in this Chapter.

BEFORE the apostle concluded his letter to the Corinthians, he gave them directions for making the collection for the saints in Judea. During his eighteen months abode at Corinth, he had exhorted the brethren to undertake that good work, (as indeed he did the brethren in all the Gentile churches) with a view to establish a cordial union between the converted Jews and Gentiles every where. See 2 Cor. ix. 14. note. And so desirous were the Corinthians of the proposed union, that, on the first mention of the collection, they agreed to make it. But

the

the divisions in the church at Corinth, it seems, had hitherto hindered them from beginning it. The apostle, therefore, in this letter requested them to set about it immediately, and directed them how to do it, ver. 1—4.

At the time St Paul wrote his first epistle to the Corinthians, he had altered his resolution respecting his voyage to Corinth, of which he had formerly given them notice by Timothy and Erastus, as mentioned 2 Cor. i. 15, 16. For he now informed them that instead of sailing directly from Ephesus to Corinth, as he had at first proposed, his intention was, not to come to them immediately, but to take Macedonia in his way, ver. 5.—after staying at Ephesus till Pentecost, on account of the extraordinary success with which he was preaching the gospel to the inhabitants of the province of Asia, who resorted to him in that metropolis, ver. 8, 9.—In the mean time, to compensate the loss which the Corinthians sustained by his delaying to visit them, he wrote to them this letter, in which he gave them the instructions which he would have delivered to them, if he had come to them; and promised when he came, to abide a considerable time, and perhaps to winter with them, ver. 5, 6.—And because he had sent Timothy to Corinth some time before, he begged the Corinthians to give him a good reception if he came to them, ver. 10, 11.—With respect to Apollos, whom it seems the Corinthians wished to see, he told them, he had entreated him to go to them with the brethren, but that, having no inclination to go to Corinth at that time, he had deferred his visit, till he should find a convenient season. Perhaps the insolent behaviour of the faction while Apollos was among them, had so disgusted him, that he did not chuse to expose himself a second time to their attempts.—To his apology for Apollos, the apostle subjoined a few practical advices. Then desired them to shew a particular regard to the members of the family of Stephanas, because they were the first fruit of Achaia, and had employed themselves zealously in the ministry to the saints, ver. 13—18.

The apostle, before finishing his letter, sent to the Corinthians the salutations of the churches of the proconsular Asia, and of the brethren at Ephesus who assisted him in preaching the gospel, ver. 19,20.—Then wrote his particular salutation to them with his own hand, ver. 21.—And to shew his sincerity in the curse he was going to pronounce on hypocritical professors of religion, he in the same hand writing added, *If any man love not the Lord Jesus Christ, let him be Anathema Maran atha:* a denunciation of punishment, which Locke supposes was intended against the false teacher, ver. 22.—Lastly, to comfort the sincere part of the church, he gave them in particular his apostolical benediction, together with his own love, that they might be the more confirmed in their attachment to him, ver. 23, 24.

CHAP.

COMMENTARY.

CHAP. XVI. 1 *Now, concerning the collection which is for* the poor of *the brethren who are in Judea, as I ordered the churches of Galatia* to do in that matter, *so also do ye.*

2 *On the first day of every week, let each of you lay somewhat by itself, suitable to the gains* of the preceding week, *putting it unto the* appointed *treasury, that when I come* to Corinth to receive your alms, *there may be then no collections;* every one having given what he intended to give.

NEW TRANSLATION.

CHAP. XVI. 1 Now, concerning the collection *which* IS for the saints, as I *ordered* [1] the churches of Galatia, *so also* do ye.

2 *On* the first DAY of *every* week, [1] let *each* of you lay *somewhat by itself,* [2] *ACCORDING as he may have prospered; putting* IT *into the treasury*, that when I come *there may be then* no *collections.*

Ver. 1. *As I ordered the churches of Galatia.* The apostle, I suppose, gave these orders to the churches of Galatia, when he went throughout Phrygia, and the region of Galatia, establishing the churches, as mentioned Acts xvi. 6. And the collections made by the churches of Galatia he may have received, when in his way to Ephesus, where he now was, he went through all the churches of Galatia and Phrygia in order, Acts xviii. 23.

Ver. 2.—1. *On the first day of every week.* Κατα μιαν σαββατων. The Hebrews used the numeral for the ordinal numbers, Gen. i. 5. *The evening and the morning were one day*, that is, *the first day.* Also they used the word *sabbath* to denote *the week*, Luke xviii. 12. *I fast twice* (τα σαββατα) *in the week.* Wherefore μιαν σαββατων, is *the first day of the week.* See Mark xvi. 2. And as κατα πολιν, signifies *every city;* and κατα μηνα, *every month;* and Acts xiv. 23. Κατ' εκκλησιαν. *In every church.* So κατα μιαν σαββατων, signifies *the first day of every week.*

2. *Let each of you lay somewhat by itself,* &c. Παρ' ἑαυτῳ τιθετο θησαυριζων ὁ τι αν ευοδωται. In this passage, if I mistake not, ὁτι is not the neuter of the indefinite pronoun οστις, as some suppose, but two words, which must be thus construed and supplied: τιθετο τι παρ ἑαυτῳ (sup. καθ) ὁ αν ευοδωται θησαυριζων, ἱνα, &c. A similar inverted order of the pronoun we have, Rom. xi. 27. 1 Cor. xv. 36. The apostle's meaning is, that every first day of the week each of the Corinthians was to separate from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that there might be no occasion to make collections when the apostle came. By this method, the Corinthians, without inconveniency, might bestow a greater gift than if they had given it all at once. The common translation of τιθετο παρ' ἑαυτῳ, θησαυριζων, viz. *lay by him in store*, is inconsistent with the last part of the verse, *that there may be no gatherings when I come*; for, according to that translation, the collections would still have been to make at the apostle's coming.

3. *Putting*

3 And when I come, whomsoever ye shall approve *by letters*, [1] them *I will* send to *carry* your (χαριν, grace,) *gift* to Jerusalem.

4 (Δε, 108.) *Or*, if it be *proper* that *even I should* go, [1] they shall go with me.

5 (Δε, 103.) Now I

3 *And when I come* to Corinth, *whomsoever ye shall authorise by letters* to the brethren in Judea, *them will I send to carry your gift to Jerusalem*, that they may present it to the church there in your name.

4 *Or if it be* thought *proper that even I should go* to Jerusalem, *your messengers shall go with me*, to witness the delivery of your gift.

5 *Now, I will come to you after I*

3. *Putting it into the treasury.* So θησαυριζω may be translated. The apostle means the treasury of the church, or some chest placed at the door of the church to receive their gifts. For although the Corinthians had separated a sum weekly for the saints, yet if they kept it in their own possession, the collections, as was observed in the preceding note, must still have been to make when the apostle came, contrary to his intention.

From this passage it is evident, that the Corinthian brethren were in use to assemble on the first day of the week for the purpose of worshipping God. And as the apostle gave the same order to the Galatians, they likewise must have held their religious assemblies on the first day of the week. See Whitby's note on this passage.

Ver. 3. *Whomsoever*, δοκιμασητε, *ye shall approve by letters.* Grotius's translation of this verse is, *Whomsoever ye shall approve, them I will send*, δι' επιστολων, *with letters, to carry your gift.* That learned critic thought, there was no occasion for the Corinthians to signify by letters to the apostle, their approbation of their own messengers, as the apostle was to be present at their appointment: and in support of his translation, he quotes Rom. xiv. 20. as an example of δια, used to signify *with.* But seeing the apostle was to take these messengers with him to Jerusalem, they certainly had no need of any letters from him. I therefore think, the letters of which the apostle speaks, were neither to, nor from himself, but from the Corinthians to the brethren in Jerusalem, informing them, that the persons who presented these letters, were appointed by them to attend the apostle when he delivered the collections at Jerusalem. This meaning will be clearly conveyed, if ους εαν δοκιμασητε δι' επιστολων, is translated, *Whomsoever ye shall authorise by letters.*

Ver. 4. *Or, if it be proper that even I should go, they*, &c. Here the apostle insinuated his inclination to have the collections committed to his care. However, that the churches, and even the saints in Judea, might be certain that no part of the money which he received was withheld, but that the whole was delivered with the greatest fidelity, he proposed to all the churches, that messengers should be deputed by them to attend to him, that they might witness the delivery of their collections in Jerusalem. Some of these messengers are mentioned, 2 Cor. viii. 23. ix. 4.

Ver.

have passed through Macedonia ; (For I am to pass through Macedonia, in my way, that I may visit the churches there, and receive their collections.)

6 *And perhaps I shall continue* some time, *and even winter with you, that ye may help me forward,* by accompanying me a little way in my journey, (see Tit. iii. 13.) by *whatever road I may go* to Jerusalem.

7 *For,* having delayed my visit so long, when I come, *I will not then see you in passing : but I hope* to have it in my power *to remain with you some time, if the Lord permit.*

8 *However,* being much occupied here at present, *I propose to remain at Ephesus until Pentecost.*

9 *For a great and effectual opportunity* of making converts in this city, *is granted to me* by God. *Yet there are many* violent *opposers* of the gospel in Ephesus, and its neighbourhood.

10 *Now, if Timothy be come* whom I sometime ago sent to you, (chap. iv. 17.) *take care,* by shewing your affection and obedience, *that he be*

will come *to* you, when *I have passed* through Macedonia. (For I do pass through Macedonia.)

6 And, *perhaps, I shall* abide, *and even* winter with you, that ye may *send* me *forward,* whithersoever I *may* go.

7 For I will not now see you *in passing,* but I *hope* to *remain* with you *some time,* if the Lord permit. [1]

8 *However,* I *shall remain* (iv, 173.) at Ephesus until Pentecost.

9 For a great *and effectual* door is opened *to* me ; [1] (xxi, 211.) *yet* THERE ARE many *opposers.*

10 Now, if *Timothy be* come, *take care* that he *be among* you without fear ; [1] for he worketh,

Ver. 7. *If the Lord permit.* This manner of speaking concerning their future actions, the apostles recommended, James iv. 15. and the first Christians practised, because it expressed how deeply they were affected with a sense that all events are directed by God.

Ver. 9. *For a great and effectual door is opened to me.* The door of a house, being the passage into it, *the opening of a door,* in the eastern phrase, signified the affording a person an opportunity of doing a thing. The phrase occurs in other passages of scripture. See Col. iv. 3. note. Hosea ii. 15.—The apostle's long abode at Ephesus, was owing to his great success in converting the Ephesians, and such strangers as had occasion to resort to that metropolis. But about the time this letter was written, his success was greater than common. For many who used *curious arts,* the arts of magic and divination, were converted, and burned their books, containing the secrets of these arts, Acts xix. 17—20. This so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult, described Acts xix. 23—41.

Ver. 10. *That he be among you without fear.* At this time, Timothy

even as I DO, the work of the Lord.

11 *Wherefore*, let no *one* despise him; but *send him forward* in peace, that he may come *to* me: for I *expect* him with the brethren. [1]

12 *And with relation to* OUR brother Apollos, I *intreated him much* to *go* to you with the brethren: (καὶ) but *HIS* inclination was not at all *to go now*; [1] but he will *go*, [2] when he shall *find a* convenient *season*.

13 Watch ye, stand fast in the faith, quit

among you without fear. For he worketh even as I do, *the work of the Lord* faithfully.

11 *Being such a person, let no man despise him* on account of his youth, or of his attachment to me: *but send him forward in safety, that he may return to me: for I expect him* to come *with the brethren.*

12 (Περὶ δὲ, 279.) *And with relation to our fellow labourer Apollos, I entreated him earnestly to visit you with the brethren*, the bearers of this letter, in expectation that his presence might be useful to you. *But his inclination was not at all to visit you at this time. But he will visit you when he shall find a convenient season* for doing it.

13 Having for enemies false teachers, persecutors, and evil spi-

mothy being young, and extremely attached to the apostle, there was some reason to fear that the faction would treat him ill; more especially if he reproved them for their disorderly practices. The apostle therefore recommended it to the sincere part of the church, to defend him from any injury which the faction might attempt to do him, either in his character, or his person.

Ver. 11. *I expect him with the brethren;* namely, Erastus, who had been sent with Timothy to Corinth, Acts xix. 22. and Titus, who carried this letter, and another brother, whose name is not mentioned; (see 2 Cor. xii. 17, 18.) perhaps, also, some of the Corinthian brethren, whom the apostle had desired Titus to bring with him to Ephesus, having need of their assistance there.

Ver. 12.—1. *His inclination was not at all to go now.* The Latin commentators are of opinion, that Apollos, displeased with the behaviour of the faction, had left them as incorrigible, and had returned to Ephesus, from whence he had been recommended to the brethren of Achaia, Acts xviii. 24, 27. xix. 1. But the messengers from Corinth, arriving with a letter to the apostle full of respect, he answered it by Titus, and requested Apollos to accompany him, in the hope that he might be useful in assisting Titus to settle the disturbances in that church. But Apollos refused to go, knowing the violent temper of the faction.

2. *But he will go when he shall find a convenient season.* Jerome says, Apollos actually went to Corinth, after the disturbances had ceased. But whether in this, Jerome delivered his own opinion only, or some ancient tradition, is uncertain.

rits, *watch ye, stand fast in the faith, quit yourselves like* full grown spiritual *men : be strong.*

14 *Let all your matters*, about which I have given you directions in this letter, *be transacted with love.*

15 *Ye know the family of Stephanus, that they were my first converts in Achaia, and that* from love to Christ and to his gospel, *they have devoted themselves to the ministry to the saints*, employing themselves in preaching the gospel, and in succouring the afflicted : *I entreat you, therefore, brethren,*

16 *That ye submit yourselves to* the admonitions of *such* on account of their fidelity, *and to the* instructions of *every joint worker and labourer* in the gospel.

17 *I am glad of the coming of Stephanas, and Fortunatus, and Achaicus : For they have supplied what was wanting in your letter*, by the account they have given me of your affairs ;

yourselves like men : be strong.

14 Let all your *matters* [1] be done with *love.*

15 Ye know the *family* of Stephanus, that it is the first-*fruit* of Achaia, and that they have *devoted* themselves to the ministry *to* the saints. I *intreat* you, (δε, 106.) *therefore*, brethren,

16 That ye submit yourselves *to* such, and to every *joint worker and labourer.*

17 I am glad of the coming of Stephanas, [1] and Fortunatus, [2] and Achaicus ; they have supplied *your deficiency.* [3]

Ver. 14. *Let all your matters be done with love* ; namely, your differences about worldly affairs, mentioned chap. vi. your disputes concerning marriage and a single state, chap. vii. your eating things sacrificed to idols, chapters viii. x. your eating the Lord's supper, chap. xi. and your method of exercising your gifts, chapters xii. xiv. In all these, ye ought to have a regard to the good of your neighbours, that ye may not occasion each other to sin.

Ver. 17.—1. *I am glad of the coming of Stephanas.* Stephanas is supposed by many, to have been the son of Stephanas, mentioned ver. 15. He, with Fortunatus and Achaicus, I suppose, were the messengers sent by the sincere part of the Corinthian church, with the letter mentioned chap. vii. 1. See the Preface to this Epistle, sect. 6.

2. *Fortunatus.* Doddridge thinks, " this worthy person survived St Paul a considerable time, as it appears from Clement's epistle to the Corinthians, § 59. that he was the messenger from the church at Rome, to the church at Corinth, by whom Clement sent that invaluable epistle."

3. *Have supplied your deficiency.* Το ὑμων ὑστερημα. This by some is translated, *your want*, by which they understand the apostle's want of the presence of the Corinthians. But that translation makes no difference in the sense.

Ver.

18 (Γαῤ, 97.) *And have* refreshed my spirit and yours: *wherefore*, acknowledge ye *such persons*.

19 The churches of Asia salute you. Aquila and Priscilla [1] salute you much in the Lord, with the church *which* is in their house. (see Rom. xvi. 5. note 1.)

20 All the brethren [1] *salute* you. *Salute* one another with an holy kiss. (See Rom. xvi. 16. note 1.)

21 The salutation *of Paul* with mine own hand.

22 If any *one* love not the Lord Jesus Christ, *he shall* be Anathema, Maran atha. [1]

18 *And* thereby *have refreshed my spirit, and* will refresh *yours*, by informing you of my health. *Wherefore, shew such persons the respect which is due to them*, ver. 16.

19 *The churches of Asia*, especially those of Ephesus and its neighbourhood, *wish you all felicity. Aquila and Priscilla*, formerly members of your church, (Acts xviii. 2, 18.) but who at present are with me, *salute you with much Christian affection, as do all the Christians in their house.*

20 *All the brethren* who labour with me in the gospel, *desire me to mention their affection to you. Shew ye your good will towards one another, by kissing one another with a pure affection.*

21 *The salutation of Paul* is sent you, written *with mine own hand*. See 2 Thess. iii. 17. Col. iv. 18.

22 *If any one* professing the gospel, *love not the Lord Jesus Christ*, I with mine own hand, write this greatest curse against him, *He shall be Anathema Maran atha.*

Ver. 19. *Aquila and Priscilla salute you.* These worthy persons lived in Corinth all the time the apostle was there. And when he departed, they accompanied him to Ephesus, Acts xviii. 18. where they remained, after he left Ephesus to go to Jerusalem. For when he returned to Ephesus, he found them there, as is plain from their salutation sent to the Corinthians in this letter, which was written from Ephesus. But they seem to have left Ephesus about the time the apostle departed to go into Macedonia. For in the letter which he wrote to the Romans from Corinth, they are saluted as then residing in Rome.

Ver. 20. *All the brethren salute you.* The word *brother* often signifies one who employed himself in preaching the gospel, 1 Cor. i. 1. 2 Cor. i. 1. ii. 13. Now, as in this passage, *the brethren* are distinguished from *the church*, or common people, it is probable the apostle meant his fellow labourers in the gospel.

Ver. 22. *He shall be Anathema, Maran atha.* In the Greek it is, *Let him be.* But the imperative is here put for the future. See Ess. iv. 9. *Anathema, Maran atha*, were the words with which the Jews began their greatest excommunications, whereby they not only excluded sinners from their society, but delivered them to the divine

23 *May the favour* and assistance *of our Lord Jesus Christ, be with you* who love him.

24 *My love be with you all, who love Christ Jesus.* And in testimony of my sincerity in this, and in all the things I have written, I say *Amen.*

23 The grace of our Lord Jesus Christ, BE with you.

24 My love [1] BE with you all in Christ Jesus. Amen. (See Ephes. vi. 24. note 2.)

Cherem, or *Anathema*; that is, to eternal perdition. This form they used, because Enoch's prophecy concerning the coming of God to judge and punish the wicked, began with these words, as we learn from Jude, who quotes the first sentence of that prophecy, ver. 14. Wherefore, since the apostle denounced this curse against the man, who, while he professed subjection to Christ, was secretly alienated from him in his heart, it is as if he had said, Though such a person's wickedness cannot be discovered and punished by the church, yet the Lord at his coming will find it out, and punish him with eternal perdition. This terrible curse the apostle wrote in his epistle to the Corinthians, because many of the faction, but especially their leader, had shewn great alienation of mind from Christ. And he wrote it with his own hand, to shew how serious he was in the denunciation. Estius says, from this example, and from the Anathemas pronounced Gal. i. 8, 9. arose the practice of the ancient general councils, of adding to their decisions, or definitions of doctrine, *Anathemas* against them who denied these doctrines. See Buxtorff's Lexic. Chaldaicum, p. 827, 1248.

Ver. 24. *My love be with you all.* Le Clerc suspects that ΜΟΥ is a mistake of the transcriber for ΘΟΥ, the abbreviation of ΘΕΟΥ. And B. Pearce supposes he is right in that conjecture, because in the conclusion of the second epistle it is, ἡ ἀγαπη τȣ Θεȣ μετα, *The love of God be with you.* But alterations in the sacred text, without the authority of ancient MSS. are never to be admitted. Besides, there is a great propriety and beauty in this manner of ending an epistle, in which the apostle had so sharply reproved the Corinthians. By assuring them of his love, he convinced them that all the severe things he had written, proceeded from his anxiety for their eternal welfare, and thereby removed the prejudices which his reproofs might otherwise have raised in their minds.—Le Clerc's conjecture, mentioned above, that the transcribers of the New Testament have in this passage, by mistake, written ΜΟΥ for ΘΕΟΥ, is one of the many instances which might be produced, of conjectural emendations of the sacred text, proposed by bold critics, which, instead of improving, really marr the sense and beauty of the passages into which they would have them introduced.

END OF VOLUME FIRST.

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